SERMONS OF MASTER

HENRY SMITH,
gathered into one
volume.

PRINTED ACCORDING TO HIS corrected copies in his life time.

WHEREVNTO IS ADDED, GODS ARROW against Atheists.



Imprinted by HVMFREY LOWNES, for Thomas Man, dwelling in Pater-noster
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NOBILISSIMO VIRO,
GVILIELMO CECILIO, E QVITI
AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEM. CANCELLARIO: HENRICVS SMITHVS
HÆC PIGNORA IN GRATI ANIMI TESTIMONIVM CONSECRAVIT.

THE SEVERALL TEXTS AND TITLES OF THE

Sermons contained in

A Preparatiue to Mariage.

A Treatise of the Lords Supper in two Sermons.

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The Examination of Vsurie in two Sermons.

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The Christians Sacrifice.

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TO THE READER.

Ecaufe fickneffe bath restrained me from preaching. I am content to doe any goodby writing. Happy is that author which in flead of other, that after bis booke is read, men needread no moe of that matter. I goe upon a Theame which many have traver edbefore me prolixly, or cur orily, or barrenly : If I have performed by studie any more then the rest, let my Reader indge, and give glorie to him which teacheth by whom he will, what I have indenoured my felfo do feele, and others know, We are ignorant of many things, for a few that we understand: but I have been alwaies asbamed that my writing should weigh lighter for want of paines, which is the bane of printing, and surfetteth the Reader. Now I fend thee like a Bee to gaiber bony out of flowers and weedes. Euery garden is farmified with either, and fais ours. Reade, prayand meditate: thy profit shall be little in any booke, unlesse thou reade alone, and unleffe thou reade all, and record after, as the Boreans did the Sermons of Paul. It is one of the births of my fainting, therefore take it with a right hand; and if thou finde any thing that doth make thee besteril rapent not that others importanity bath obsained it for thee. Farewell. As lacob bleffed his sonnes when bee teft them, so now I must leave my fruit to others, I pray God to bleffeit, that it may bring foorth fruit in others, and bee the lauour of life to all that reade it.

.1 Thinein Chrift, H.S.

THE EPISTLE TO THE TREATISE of the Lords Supper.

In the first Sermon the aduersarie is consuted. In the second Sermon the Communicants are prepared. In both are many observations, and the words of the text expounded. Now labour for thy selfe as I have laboured for thee: I would have thee profit somewhat more by this booke, because it hath weakened me more then all the rest.

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4



A PREPARATIVE

TO MARIAGE.

On are come hither to be contracted in the Lord, that is of two to bee made one; for as God hath knit the Gen. 2,18. bones and linewes together for the ffrengthning of menabodies for he hath knit man and woman together for the frengthening of their life, because two are firmer then one; and Eecl.9.9 thereforewhen God made the woman for man, hee faid, I will, Why contracts make him an help: shewing that man is stronger by his wife. Eue- goe before mariage. ry mariage before it be knit, should be contracted; as it is shew- Exod 32.76 ed in Exod, 22, 16,& Deut, 22, 28. Which flay between the con- Deut, 32, 28 tract & the mariage, was the time of longing, for their affection to fettle in, because the deferring of that which weeloue, doth kindle the defire, which if it came eafily and speedily vnto vs. would make vs fet lelle by it. Therfore we reade how lofeph & Mat. 1.18 Mary were contracted before they were maried. In the * con- * Thatis, betract Christ was conceived, & in the mariage Christ was borne, tweenethe that he might honor both estates , virginity with his coception, the Mariage, and mariage with his birth. You are contracted, but to be mari- Luke 1.27 edatherfore I palle from contracts to speake of mariage, which 42 6 49.86. is nothing elfe but a communion of life betweene man and wo- What Marringe is. man joyned together according to the ordinance of God. The parts of:

First, I will hew the excellencie of mariage: then the institute to Treatife,

duries of it: and laftly, the dinorcement of it.

honomedit himselfe. It is honourable for the author, honora-The excellency ble for the time, and honourable for the place. Whereas all of Manage, ther ordinances were appointed of God by the hands of men, Alls 7.12 or the hands of Angels: Mariagewas ordained by God him-Heb. 2.2.2 selfe, which cannot erre. No man nor Angell brought the wife

Gen. 2. 12

to the husband but God himfelfe; fo mariage hath more honour of God in this, then all other ordinances of God belide. because he solemnized it himselfe.

Mariagethe of God.

Then it is honourable for the time, for it was the first ordifirst ordinance nance that God instituted, even the first thing which he did after man and woman were created, and that in the frate of ingecencie, before either had sinned like the finest flower which wilnot thriue but in a cleane ground. Before man had any other calling, he was called to be a husband; therefore it hath the honour of antiquitie about all other ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honorable for the place: for whereas altother ordinances were instituted out of Paradife, mariage was instituted in Paradile, in the happiest place, to signifie how happie they are that marrie in the Lord, they doe not only marrie one another, but Christ is maried vnto them: and so mariage hath. the honour of the place about all other ordinances, because it

was ordained in Paradife.

As God the Father honoured mariage, fo did God the Son. which is called the feed of the woman : therefore mariage was fo honoured amongst women because of this seed, that when Elizabeth brought forth a son, the said, that God had taken away her rebuke: countingir the honor of women to beare children. and by consequence, the honour of women to be maried: for the children which are borneous of mariage, are the difhonous of women, and called by the shamfull name of Bastards.

Deut. 2 3.8 Christs first miracle at a Mariage. John 2.8

Gen 3.15

Zuke 1.25

As Christ honoured mariage with his birth, so he honoured it with his miracles: for the first miracle which Christ did, hee wrought at a mariage in Cana, where hee turned the water into wine: lo, if Christ beat your mariage, that is, if you marry in Christ, your water shall bee turned into wine; that is, your peace, and your rest, and your joy, and your happinetse shall begin with your mariage: but if you marry not in Christ, then your wineshall beturned into water, that is, you shall live worse hereafterthen youdid before.

As hee honoured it with miracles, so hee honoured it with praises: for hee compareth the Kingdome of God to a vvedding, and hee compareth holinesse to a vvedding Garment.

Mat. 22.3 Verfe 11

And

And the fift of Canticles he is wedded himfelfe.

Can. 5.9 We reade in Scripture of three mariages of Chrift. Thefirst Three Mawas, when Christ and our nature met together. The second is, Chrise when Christ and our scule joinetogether. Thethird is the vnion of Christand his Church. These are Christsthreewines. As Christ honored mariage, so do Christs Disciples: for John calleh Reve. 10.7 the conjunction of Christ and the faithfull, a mariage. And in Reue, 21.9 Reu. 21.9. the Church hath the name of a Bride, wheras Here- Rene. 17.1 fie is called an harlor. Further, for the honour of mariage, Paul the womans sheweth, how by it the curse of the woman was turned into a curse turned bleffing, for the womans curie was the paines which the should into two blef, fuffer in her trauel! Now by mariage this curse is turned into a fings. bleffing: for children arethe first bleffing in all the Scripture. Gen. 1.38 And therefore Chrift faith, that fo foone as the mother feeth a John 16.11 man-child borne into the world, the forgetteth all her forowes, as though her curle were turned into a bleffing.

Andfurther Paulfaith, that by bearing of children, if thee 1.77m.2.18 continue in faith, & patience, she shall be faued; as though one For those curse were turned into two bleffings. For first shee shall have paines will try children, & after, she shall have saluation. What a merciful God hauewe, whose curses are bleffings? So he loued our parents, Note. when he punished them, that hee could scarce punish them for love, and therefore a comfort was folded in his judgement.

To honor mariage more, it is faid, that God tooke a rib out Gen, 3.22 of Adams fide, and thereof built the woman. He is not faid to make man a wife, but to build him a wife; fignifying, that man and wife make (as it were) one house together, and that the building was not perfect, vntill the woman was made as well as the man: therefore if the building be not perfect now, it mult bee. destroyed againe.

Before God made the woman, it is faid, that he call the man Anote of into a fleep, and in his fleep he tooke a rib out of his fide ; & as Adams fleep. he made man of earth, so he made the voman of bone, while Genzal: Adam was alleepe.

This doth teach vs two things : as the first Adam was a figure 1. Con, 15.22. of the fecond Adam; fothe first Adams fleep was a figure of the \$45 second Adams Acepe, & the first Adams spoule was a figure of the second Adams spouse. That is, as in the sleep of Adam, Ene

Ephe. 5.14 Iohn 14.6

A fecond note of Adams

Gen. 17-3

A note of Adams rib. Gen. 2, 22 Ephe. 5, 23 The fathers observation.

Pro.14.14

Thus Adam doth.

was borne, so in the sleepe of Christ the Church was borne. As a bone came out of the first Adams side, so blood came out of the second Adams side. As Adams spoule received life in his sleepe, so Christ spoule received life in his sleepe: that is, the death of Christ is the life of the Church; for the Apostle calleth death a sleepe: but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, do the teach vs, that our affections, our Justs, and our concupiscences should sleep while we goe about this action. As the man sleep this his wife was making, so our sless should sleep while our wife is chusing, less as the love of venison wan Isaack to blesse one for another.

To honour mariage more yet, or father to teach the maried how to honour one another, it is faid, that the wife was made of the husbands rib, not of his head, for Paul calleth the husband the wives head; not of the foote, for hee must not set her at his foot: the servant is appointed to serve, & the wife to help. If she must nor match with the head, nor stoop at the foot, where shall he set her then? He must set her at his hart, & therfore she which should lie in his bosome, was made in his bosome, and should be as close to him as his rib, of which she was fashioned.

Lastly, in all nations the day of mariage was reputed the ioy-fullest day in all their life, and is reputed still of all: as though the sunne of happinesse began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that mariage doth signific merric age, because a play-fellow is come to make our age merry, as I face and Rebeck as ported together.

Salomon considering all these excellencies, as though vvee were more indebted vnto God for this, then other temporall gifts, saith; House and riches are the inheritance of the father, but a prudent wife commeth of the Lord.

Houseand riches are given of God, and all things else, and yet he saith, houseand riches are given of parents, but a good wife is given of God: as though a good wife were such a gift, as vee thoused account comes from God alone, and accept it as if he should lend vs a present from heaven, with this name vvrieten on it, The gift of God.

Beafts

Beafts are ordained for foode, and clothes for warmth, and flowers for pleasure; but the wife is ordained for man, like little Zoar, a citie of refuge to fly to in all his troubles, & there is no Gen. 19.20 peace comparable vnto her, but the peace of conscience.

Now it must needs be that mariage which was ordained of such an excellent author, and in such a happy place, & of such an ancient time, and after such a notable order, must likewise haue speciall causes for the ordinance of it. Therfore the holy

Ghost doth shew vs three causes of this vnion.

One is the propagation of children, fignified in that, when Three causes. Moses saith, He created them male and semale: not both male, of Mariage, nor both semale, but one male and the other semale; as if hee created them fit to propagate other, And therefore when hee had created them so, to shew that propagation of children is one end of mariage, hee said who them, Increase and multiply: Gen. 1.28 That is, Bring footh children, as other creatures bring footh their kind.

For this cause mariage is called Matrimonie, which signifieth Why Mariage motherage, because it makes them mothers, which were vir- is called Magins before: and is the seminarie of the world, vvithout which trimonie. all things should be in vaine, for want of men to vie them: for Godrese rueth the great Citie to himselfe, and this Suburbs hee hath set out vnto vs, which are Regents by sea and by land.

If children be such a chiefe end of mariage, then it seemes, that where there can be no hope of children, for age and other causes, there mariage is not so lawfull, because it is maimed of field in one of his ends, and seemes rather to be sought for wealth, or Deut. 3.1. for lust, then for this blessing of children. It is not good grafting of an old head upon young shoulders, for they will never beare it willingly, but grudgingly.

Twice the vvite is called The wife of thy youth: as though profile when men are old, the time of marrying were palt. Therefore Mal. 2-15 God makes such vinequall matches for idiculous every where,

that they please none but the parties themselves,

The second cause is to avoide fornication: this Paul signist. The second eth when he saith; For the avoiding of fornication let every man sause. have his ownewise. He saith not for the avoiding of adultery, but 1. Con. 7.8 for avoiding of fornication; shewing that fornication is vn-

A Preparative to Mariage.

14

Papists

2.Sam 16:23

Mal. 2.15

lawfull too, which the Papills make lawfull, in maintaining their flewes, as a flage for fornicators to play upon, and a fanch arieto defend them; like to Abfoloms tent, which was fpread upon the top of the house, that all Israel might fee how hee deflied his fathers concubines. For this cause Malachi saith, that God did create but one woman for the man; he had power to create moe, but to fliew that he evould have him to slicke to one, therfore he created of one ribbe, but one wife for one husband. And in the Ark there were no moe women then men, but four ewives for four chusbands, although it was otherwise in the beginning of the vorld, when many wives might seeme necessarie to multiply mankind.

If any might have a dispensation herein, it seemes that Kings might be priviled ged before any other, because of their succession to the Crowne, if his wife should happen to be barren: and yet the king is forbidden to take many wives in Deut, 17.17. as well as the Minister: 1. Tim. 3.2, shewing that the danger of the

State doth not countervaile the danger of fornication.

Gen.4.23

Dent. 17.17

1. Tim. 1.2

Mat.9.5

Gen. 36.25

Fornicators like the diuell. Mat. 13.22 Pfal. 128.4 Gen 1.18.

Forthis cause vereade of none but wicked Lamech before the flood, that had more wives then one, whom Ioninian calleth a montter, because he made two ribs of one. And another faith, that the name of his fecond vvife doth fignifie a fhaddow, because she was not a wife, but the shaddow of a wife. For this cause the Scripture never biddeth man to love his wives, but to lone his wife, & faith, They hall be two in one flesh ; not three, nor foure, but onely two. For this cause King Salomon calleth the whorish woman a strange woman: to shew that she should bee a franger unto vs, and we should be frange to her. For this cause children which are borne in mariage, are called Liberi, which fignifiethfree borne and they which are borne out of mariage. are called baltards; that is, bale borne, like the Mule which is ingendred of an Alle and a Mare. Therfore adultrers are likened to the diuell which fowed another mans ground: adulterers fowfor a haruest, but they sow that which they dare not reape. Therefore children borne in wedlocke, are counted Gods bleffing, because they come by vertue of that bleffing, Increase and multiply. But before Adam and Sue were maried, God never faid, Increase; thewing that he did curse, and not bleffe fuch increale.

crease. Therefore were reade not in all the Scripture of one Ba-Bastards.

Alard that came to any good, but onely septiab: and to shew sudgit.

That no inheritance did belong to them in heaven, they had befored, but no inheritance in earth, neither were counted of the congregative which had the marke of the street and t

Mowbecause mariage was appointed for a remedie against curte. fornication, therefore the law of God insticted a forer punishment vpon him which did comment vncleannes after mariage, Lule 20 10 then vpon him which vvasnot maried; because hee sinned, al Maried for though he had the remedy of sin, like a rich theese vhich slear incators.

leth and bath no need.

Now if mariage be a remedy against the sinne of fornication, Mariage of then vnlesse Ministers may commit the sinne of fornication, it Ministers, seemes that they may viethe remedy as well as other: for as it is better for a man to man ry then to burne, so it is better for all men to marry then to burne; and therfore Paulsaith, Mariage 1. Cor. 7.2 is horourable among st all men. And again, For the anoiding of for-Heb. 13.4 nication, let every man bane his wife. And as though he did fore-see that some wold except the Minister in time to come: in the shrifts Epistle of Timothy, the third chapter, and second verse, he speakes more precisely of the Ministers wise, then of any other, saying, Let him be the bushand of one wife. And lest ye should say, 1. Tim. 3.2 that by one wise he meaneth one Benefice, like the Papists; he expounded himselfe in the fourth verse, and saith, that he must be one that can rule his house well, and his children.

Sure Godwould not have these children to be Bastards, and therfore it is like that he alloweth the minister a wise. Therfore Paul said well, that he had no commandement for virginity: for virginity cannot be commanded, because it is a special gift, but not a special gift to Ministers; and therefore they are not to be 1, cor. 7.6 bound more then other. A peculiar gift may not be made a general rule, because hone can vie it but they which have it. And therefore 1. Cor. 7.17, he saith, As Godbash distributed to every 1. Cor. 7.17 man, so let him walks. That is, if he have not the gift of coinency, he is bound to marrie: and therefore Paul commandeth in the seventh verse, whether he be Minister or other, If they cannot abstance, let them marry: as though they tempted God if they

maried not.

The ...

Gen. 1.18

Mat. 19.11

The law was general, It is not good for man to be alone, exempting one order of men no more then another. And againe, Christ speaking of chastitie, (aith, All men cannot receive this thing. Therefore valetile that we know that this order of men can receive this thing, Christ forbids to binde them more then other: and therefore as the Priests were maried that taught the Law, so Christ chose Aposties that were maried, to preach the Gospell. Therefore the doctrine of Papists is the doctrine of divels: for Panicalleth, the forbidding of mariage, the doctrin of divels; a fit title for all their bookes.

Lastly, if mariage be a remedy against sinne, then mariage it selfe is no sinne; for if mariage it selfe were a sinne, wee might not marry for any cause, because we must not do the least enill, that the greatest good may come of it; and if mariage be not a sinne, then the duties of mariage are not sinne, that is, the secret of mariage is not enill; and therefore Paul saith, not only Marriage is honourable, but the bed is honourable, that is, even the ac-

tion of mariage is as lawfull as mariage.

Belides, Paul faith, Let the husband gine unto the wife due beneuclence. Here is a commandement to yeeld this dutie: that which is commanded, is lawfull; and not to doe it, is a breach of the commandement. Therefore mariage was inflituted before any finne was, to shew that there is no sinne in it, if it bee not abused: but because this is rare, therefore after vvomen were deliuered, God appointed them to bee purified, shewing that some staine or other doth creepe into this action, which had need to be repented, and therefore when they prayed, Paul would not have them come together, less their prayers should be hindred.

The third cause is to audid the inconvenience of solitarines, signified in these words: It is not good for man to bee alone, as though he had said; this life would be miserable and irksome, and unpleasant to man, if the Lord had not guenthim a wife to companie histroubles. If it be not good for man to bee alone, then it is good for man to have a fellow: therfore as God created a paire of all other kinds, so he created a paire of this kinds.

Wee fay that one is none, because he cannot bee fewer then one, he cannot be lesse then one;

t.Tim.4.3.

Rom. 3.8

Fieb. 1 2.4 1.Cor. 7.8

Leuit. ₹2.4 5. ⊕ c. 1.Cor.7.5

The third cause.

and therefore the Wifeman faith , Wee to bim that is alone , that Ecclef 4.10 is, he which is alone shall have woe. Thoughts, and cares , and feares, will come to him, because he hath none to comfort him, as thecues steale in when the house is emptie; like a Turtle. which hathloft his mate, like one legge when the other is cut off, like one wing when the other is clipt, so had the man been if the woman had not been joined to him: therefore for mutuall focierie, God coupled two together, that the infinit troubles which lie vpon vs in the world, might be caled with the comfortandhelpe one of another, and that the poore in the world might have some comfortas wel as the rich: for the poore man Prong. (faith Salomon.) is for faken of his owne bretheren, yet God hath Prov. 27.2 prouided one comfortforhim, like Ionathans armour bearet, 1 Sam. 14.7 that shall never for fake tim: that is another felfe : which is the A wife is the onlie commoditie (as I may terme it) wherein the poore doe poore mans n atchtherich; without which force persons should have no riches, helper, no comfere no friend at all:

But as it is not good so be alone, so Salomon sheweth, That it Prov. 21.9 is better to be alone, then to dwell with a froward wife, which is like a quotidian ague, to keepe his patience in vre. Such Furies doe haunt some men like Sauls spirit, as though the diuell had put 1 Sam. 16.14 a sword into their hands to kill themselves: therefore chuse whom thou maist enjoy, or live alone still, and show shalt not

repent thee of thy bargaine.

That thou maill take and keep without repentance, now we The choice, will speak of the choice, which some call the way to good wines dwelling, for these flowers grow not on enerry ground: therefore they say, that in wining and thriving, a man should take counsell of all the world, least the elight upon a curse, while hee seekes for a blessing, As Moses considered what spies he sent in Dent. 1, 2, to Canaan, so thou wulk regard whom thou send of the spie out Two spies for a wife for thee. Discretion is a wary spie, but sancie is a rash spie, a wife, and like the whom she will massive againe.

In the Reuelation Antichrist is described by awoman; and in zach. 5.7 Zacharie sinne is called awoman; which sheweth, that women have many faults: the fore he which chuseth of them, had need have judgement, and make an Anatomie of their hearts and mindes, before hee say, This shall be mine. For the wises man

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faith,

Enlef.7.30

faith, I have found one man of a thoufand, but a woman among them all have I not found. Although this may bee understood of his Concubines, yet it implies that generally there is a greater infirmity in women then in men, because he compareth them together, as though there were a dearth of good women over the world.

3.King.3 9 Gen. 1.24.12

For help hereof, in r. Cor, 7:39, we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our mariage where Salomon began his wildome. Gine onto thy fernant an understanding heart. So, Guevnto thy fernant an understanding wife. If Abrahams scruant prayed unto the Lord, to prosper his busines, when he went about to chuse a wife for another, how shouldest thou pray when thou goest a-

Godly, and fit. bout a wife for thy felfe? that thou maieft lay after, My lor is fallen in a pleasant ground. To direct thee to a right choice herein. the holy Ghost gives thee two rules in the choice of awife, godlinetle and fitnetle: godlinetle, because our spouse must be like Christs spouse, that is graced with gifts, and embroidered with vertues, as if we maried holines her felfe. For the mariage of ma andwomaisresembled of the Apostie to the mariage of Christand the Church, Now the Church is called holy, because the is holy. In the fixt of the Canticles the is called undefiled, because the isyndefiled. In the 45. Pialme the is called faire within, because her beautie is inward: So our spoule should be holy, vndefiled, and faire within, As God respecteth the heart, so we must respect the heart, because that must love, and not the face, Coverousnes hath ever been a surer to the richest, and pride to the highest and lightnesso the fairest; and for revenge hereof, his ioy hatheuer ended with his wives youth, which, took her beautiewithit. The goods of the world are good, and the goods of the bodie are good, but the goods of the minde are better, As Paul commendeth Faith, Hope, & Charitie, but faith, the greatest of these is Charitie : so may I commend beautie, and riches and godlines, but the best of these is godlines, because it hath

Ephel. 9.20 Cant. 6.8 Pfal.45.9

2 Sam. 16.7

2.607.13.12

Afic Wife.

gift of contentation.

Secondly, themate must be fit: It is not enough to be vertuous, but to bee lutable, for divers women have many vertues,

thethings which it wants, and makes every flate alike with her

and ;

and yet doe not fit to some men;& divers men have many vertues, and yet do not fit to fome women: and therefore wee fee many times, even the godly couples to jarre when they are maried, because there is some vnfitnes between the, which makes oddes. What is oddes, but the contrary to even? therfore make The ceremothemeuen ((aithone) and there will be no oddes. From hence my is not apcame the first vie of the Ring in weddings, to represent this e. prowed, but venness for if it bee straiter then the finger, it will pinch, and if the invention it be wider then the finger, it will fall off; bur if it be fit, it neither declared, pincheth, nor flippeth: fo they which are alike, ffriue not, but they which are valike, as fire and water. Therefore one obserueth, that concord is nothing but likenes, & all that frife is for vnfitnes: as in things when they fit not together, & in perions when they fute not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleafed that findes a wife according to his owne heart, whether he berich or poor, his peace shall afford him a cheerfull life, and teach him to fing, In love is no lacke. Therefore a godly man in our time thanked the Lord that he had not only The faying of given him a godly wife, but a fit wife: for he had faid, not that the was the wifeff, nor the holieft, nor the hubleft, nor the modestest wife in the world, but the fittest wife for him in the world, which every man should thinke when that knot is tied, or elfe fo oft as he feeth a better, hee will wish that his choyce were to make againe. As hee didthanke God for fending him a fit wife s fo the vinmaried should pray to God to fend him a fit wife, for if they be not like, they will not like.

wife, for if they be not like, they will not like.

The fitnes is commended by the holy Ghost in two wordes:
one is in the second of Genesis, and the other in 2. Cor. 6. 14.
that in Genesis is Meete: Godsaith I will make man a help meete Gen. 2. 18
for bim. Shewing that a wife cannot helpe well, vnletseshee bee 2. Cor. 6. 14
meete. Further, it sheweth that man is such an excellent creature, that no creature was like vnto him, or meete for him, till

This meetnesse God sheweth against in the 22. verse, where Gen. 2.23

Mose saith, That of the rib which was taken out of man, God built the woman: signifying, that as one part of the building doth meete and fit with another; so the wife should meete and

B 2

fix.

the woman was made.

fire with the husband, that as they are called complet, to they may be called paires: rhatis, as a paire of gloves, or a paire of hole are alike; to man and wife thould be alike, because they area paire of friends.

If thou be learned, chule one that louerfi knowledge, if thou be marriall, chufe one that loveth prowelle; if thou mult live by thy labour, chale one that lougth husbatidry; for valeife her thind fland with thy vocation, thou shall heither injuy thy wife

northycalling.

That other word in 2 Cor. 6, 14. is Toke: there maringe is called a Yoke. Pant faith, bee not onequally yoked, If mariage be a yoke the they which drawin it must be fit like two oxen which draw the yoke together, or elle all the burthe will lie voon one. Therefore they are called yokefellowes too, to thew that they which drawthis voke; must be fellowes. As hee which loweth feede chufeth a fit ground, because they say, it is good grafting vpon a good flocke: fo he which will have godly and vertuous children, must chuse a godly & vertuous wife: for like mother (faith Exectical) like daughter. Nowas the trautiler hath marks in his way, that he may proceed a right; to the futer hath marks

in his way that he may chuse aright.

There be certaine fignes of this fitnesse, & godfines, both in the man and in the woman. If thou wilt knowe a godly man or a godly woman, thou must marke five things: the report, the lookes, the speech, the apparel, & the companions: which are like the pulses, that shew whether we be well or ill: The report; because as the market goes, so they say the market men will talke. A good man commonly hatha good name, because a good name is one of the bleffings which God promifeth to good men; but a good name is not to be praifed from the wicked; &therefore Christ faith, Curfed are you when all men speake well of you: that is, when evill men speake well of you, because this is a figne that you are of the world, for the world liketh and praifeth ber owne. Yet as Chrift faid, Who can accuse wie of fint So it should be said of vs; not who can accuse me of sin? but who can accuse me of this time or who can accuse me of that fine That is, who can accuse me of Iwearing? who can accuse me of diffembling twho can accuse me offornication? No mancan fay this.

Phil.4.3

Ezech 16.44

Pine rules in the choice of a good wife,

Pfal.11.26

Pro. 10.7 Marke 14.9

Inke 6.26

John 15.19 John 8.46

this of his thought, but every man should say it of the act, like Zachariah and Elizabeth, which are called vnblameable before Lab. 1.6 men, because none could accuse them of open sinnes.

The next ligne is the looke; for Salomon faith in Ecclef. 8.7.

Wisedome is in the face of a man: so godlinesse is in the face of a Ecclef. 8.7

man, and so folly is in the face of a man, and so wickedness is in
the face of a man. And therefore it is said in Esay, Chap. 3. vers. 9.

The triall of their countenance testifieth against them: as though Esay 3.9
their lookes could speake. And therefore wee reade of proude
lookes, and angry lookes, and wanton lookes: because they be-

wray pride, and anger, and wantonnes.

Thaue heard one say, that a modest man dwels at the signe of a modest countenance; and anhonest woman dwelleth at the signe of an honest face, which is like the gate of the Templethat was called Beautifull: shewing that if the entry be so beautifull; within is great beauty. To shew how a modest countenance Ast. 3. 2 and womanly shamefastnes, do commend a chastewise; it is observed that the word Nupria, which signifies the marriage of the woman, doth declare the manner of her mariage: for it importes a conering, because the virgins which should be maried, when they came to their husbands, for modesty and shame- sem. 24. 6g fastness did couer their faces: as we reade of Rebeccas, which so so so she saw she saw that he should be her husband, she cast a vaile before her face, shewing that modesty should be learned before mariage, which is the dowry that God addeth to her portion.

The third figne is her speech, or rather her silence; for the ornament of a woman is silence; and therefore the law was given To Adam first,
to the man rather then to the woman, to shew that hee should and to Moses
be the teacher, and she rhe hearer. As the Eccho answereth but Maides must
one, for many which are spoken to her: so a maides answere speake like an
should be in a word; for shee which is full of talke, is not likelie Eccho.

to proue a quiet wife,

The eye and the speech are the minds glasses, for our of the a. Matth. 12. 34 bundance of the heart (saith Christ) the month speaketh: as though by the speech wee may knowe what aboundeth in the heart.

And therefore he saith, By thy words thou shalt be instified, and by Matth. 26. 34 thy words thou shalt be condemned. That is, thou shalt be just she

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to be wife, or thou shalt be condemned to be foolish; thou shalt heintlified to be fober, or thou shalt be condemned to be rash: thoushalt be justified to be humble, or thou shalt be condemned to be proud: thou fra't be juffified to belowing, or thou that be condemned to be envicus. Therefore Salomon faith, A fooles lippes are a foare to his owne foule, Snares are made for Others, betthis Inare carcheth a mans felfe, becauseit bewrajeth his follie, and caufeth his trouble, and bringeth him into difcredit. Contrariwile, the bart of the wife (faith Salomon) quideth his mouth wisely, and the words of his mouth have grace. Now to thew. that this should be one mark in the choice of thy wife, Salomon delcribing aright wife, faith, She openeth ber mouth with wifedom, and the law of grace is in her tongne. A wife that can speake this language is better then the which hath all the tongues . But as the open veilels were counted vncleane, so account, that the open mouth harh much vncleannes.

The fourth figness the apparel: for as the pride of the glutto is noted, in that he went in purple every day, fo the humilitie of Iohn is noted in that he went in haire-cloath every day. A modelt woman is knowne by her foberattire, as the Prophet Eliab was knowne by his rough garment, Looke not for better withinthenthouseest without; for every one seemeth better then the is: if the face be vanisie, the heart is pride, He which biddeth thee abstaine from the shew of euill, would have thee to abstaine. from those wives which have the shewes of euil; for it is hard to come in the fashion, and not to bee in the abuse; and therefore Paul faith, Fashion not your selves like unto this world, asthough

thefashions of men did declare of what side they are.

The fift ligne is the companie, for birds of a feather will flie together, and fellowes in finne, will be fellowes in league, euen as yong Reboboam chose yong companions. The tame beasts will not keepe with the wilde, nor the cleaned well with the leprous. If a man can be knowne by nothing elfe, then he may be. knowne by his companions : for , like will to like, as Salomon faith, Theenes call one another. Therefore when Danid left iniquitte, he faid; Away from me all you that worke iniquitie : thewing, that a man neuer abandoneth enill, vntill he abandon euill. companie: for no good is concluded in this Parliament. Ther-

Lake 16.20 Marie 1.6

P100.18.7

Prov. 16.32 E elef. 12,10

Pros. 31.16

Numb . 19.15

2 King. 1.8

1 Theff. 5.23

Rem. 12.3

King.12.8

Prov. 1.11 P[41,6.8

fore

fore chuse such a companion of thy life, as hath chosen companie like thee before. For they which did chuse such as loved prophane companions before, in avvhile were drawne to bee prophane too, that their wives might love them. All these properties are not spiedat three or foure commings, for hypocrific is (pun with a fine threed, and none are deceived to often as louers. Heyvhich will know all his wives qualities before he bee maried to her, mult fee her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or elfe he shall have lette with her then he looked for, or more then hee wished for.

When these rules are warily observed, they may joyne together, & lay as Laban and Betbuetlaid , This cometh of the Lord, Gen. 34.50 therefore vveewill not speake against it, How happy are those, in whom faith, and love, and godlinetle are maried together, beforethey marry themselves? For none of these marriall, and cloudy, and whining mariages can fay, that godlines was inuited to their Bride-ale, and therefore the bleffings which are

promifed to godlinetle, doe fly from them.

Now in this choice are two questions. First, whether children fent in mariage, may marry without their parents confent. Secondly, whether they may marry with Papills or Atheills, &c. Touching the First. God faith; H nor thy father & thy mother. Now wherein Fred 10 canst thou honor them more, then in this honorable action, to which they have preserved thee, & brought theevp, which cocerneth the state of thy whole life? Again, in the first institution of mariage, when there was no father to give confent, then our heavenly father gave his confent. God supplied the place of the Gen. 3.23 father, and brought his daughter vnto her husband, and euer fince, the father after the fame maner harh offered his daughter vnto the husband.

Belide, there is a law, that if a mandefloure a virgin, he shall Exed. 2.2 marry her: but if the father of the virgin do not like of the mariage, then heshall pay unto her the downe of virgins; that is, fo much as her virginitieis efteemed : forhat the father might allow the mariage, or forbidit.

Againe, there is a law, that if a free-man, or free-woman, Num. to.6 make a vow, it must be kept, But if a virgin make a vow, it shold

B4

not

Deut.7.3 1.Cor.7.38 106 1.3.09 10

Gen.19.18

Gen. 28.6 Gep. 34.9 Gen. 24 51.52

Indg.14.2

not be kept voletlethe father approve it, because she is not free, therefore if the did vow to marry, yet the father hath power by this law to breakeit. Againe our Saulour faith, that in heaven there is no marying, or giving to mariage, shewing that in earth there should be a giving to mariage, as well as marying. Therefore the law speakerh vmo the father, faying, Thou falt not take awife forthy fonne of Strangers. Therefore Paul Speakethto the father, If thou give thy daughter to mariage thou dost well. Therefore lobs children are counted part of lobs substance; shewing, that as a man hath the disposition of his owne substance, so he hath the disposition of his owne children. Therefore in Matth: 22,30. the wife is faid to bee bestowed in mariage; which signifieth, that some did give her belide her selfe. Therfore it is said; that I acob lerued Laban, that Laban might give him his daughter to wife. Therefore Saul faith to Danid, I will give thee mine eldelt daughter to wife. Therefore it is faid that Indah tooke a wife to Er his fonne. Therfore Sichem faith to his father, get me this maid to wife. Therefore in the mariage of Ifaac, wee fee Abrahams (cruant in the place of Isaac, and Rebeccathe maid and her parents, fitting in Parliamenttogether. Therefore Sampson though he had found a maid to his liking, yet he wold not take her to wife, before he had told his parents, and craued their affent. It is a sweete wedding when the father and the mother bring a blefling to the feast: & a heavie vnion which is curled the first day that it is knit.

The parents comit their children to Tutors, but themselves are more then Tutors, Is children may not make other cotracts without their good wil, shalthey contract mariage, which have nothing to maintain it after, vnlesse they return to beg of them

whom they formed before?

Will you take your fathers money, and will you not take his instruction? Mariage both need of many Counsellers, and dost thou count thy father too many, which is like the foreman of thy instructors? If you marke what kind of youthes they bee, which haue such halt, that they dare not stay for their parents advice, they are such as hunt for nothing but beautie, and for punishment hereof, they marry to beggerie, and lose their father and mother for their wise: therefore honour thy parents in

this ...

this, as thou wouldest that thy children should honor thee.

The fecond question is answered of Paul, when he faith: Bee not unequally yoked with infidels, As we flould not be voked with Infidels, fo wee should not bee yoked with Papists, and so vvee Mariage with Infidels, to wee mound not beey observation a price and to bee with Papifts, &c. frould not be yoked with Atheifts, for that also is to bee with Papifts, &c. qually yoked, vnlaffewe be Atheilts too. As the lews might not Exed. 24. 16 marry with the Chananites, for wee may not marry with them Gen. 18.1 which arelike Chanannes: but as the fonnes of Jacob faid vnto Mal, 2, 17 Emor which would marry their fifter Wemay not give our fister Ezra 9.12 to a man undergramme fact how if you will be circumsifed like us then Gen. 34.14 we will marry with rose to parents should fay to futered may not The Smilande give my daughter so a man wifanchified, but if you will be fanc- holds in their effed, then will I give my daughter vitto you. Though herefie faying, and not and arreligion be not a cause of disperces as Raul ceacherb, yet it mings for they is a cause of restrains for were ay not warry all, with whom we spake trucke may live being maried. If adulterie may leparate mariage, shall but they means notidolatry hinder mariage, which is worfethen it Christiaith, fallely. Let no man feparate whom God bathoop add ? foll may fay, Let no Mar. 19,6 man joynewhom God deth feparate. For if our father mult be pleased with obamating a much more hould we please that Far -100 miles ther which ordained mariage to drawn on mo or warmen is and

Shall I fay, Be manife, to whom I may not say, Be my cepanion? Efay 52.11
Of Come to my back to whom I may not lay, Come to my puble?
How should my mariage speed well when I marry one to whom 2. John 10
I may not say, God speed, because the is none of Gods friends?

If a man long for a bad wife, he were belt go to hel a wooing, that he may have choice. I sthere no friend but the enemie? no tree but the forbidden tree? He marieth with the divell, which marieth with the tempter: for tempter is his name, and to tempt Mar. 4.3 is his nature. When a man may chuse, he should chuse the best: but this man chuse the world-like them which call good, evil, and evill, good.

He praieth Not to beledinto temperation, and leadeth himselfe Lule 11.4 into temperation. Surely he doth not feare sinne, which doth not shunne occasions: & he isworthy to be snated, which make that rap for himselfe. When Salaman, the mirror of wildom, 1. King. 11.1 the wonder of the world, the figure of our Lord, by idolatrous occasions is turned to an Idolater, let no man say, I shall not

befecured: butfay, how shall I tland, where such a Cederfell? The wife must be meete, as God faid, Gen. 2.18. But how is the meete, if thou be a Christian, and the a Papill? We must marry in the Lord, as Paul (aith: but how doe we marry in the Lord, when we marrythe Lordsenemies? Our spoule must bee like Christs spoule bur Christs spoule is neither harlot, nor heretike nor Atheilf. If the bepoor, the Lord reproveth not for that: if the beweake, the Lord reproueth not for that, if the be hard fauored, the Lord reproueth not for that pall thefe wants may be dispensed with: but none giveth any dispension for godlines but the divell. Therefore they which take that printledge, are like to them which feeke to Witches, and are guilde of preferring cuill before good. This vnequall mariage was the chiefe caufechar brought the floud, and the Belt beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleevers and unbeleevers to march together, all o'll we had a worter who de you lour

Gen. 5.4

1.Cor.7.39

Mat.13,11

Wedding garment,

Note. Luke 14.21

10b 2.9 10b 3.1

Indg. 4

2.Chron, 21.6

In March, 24 Christ thewerly that before parties maried they were wonted put on faire and new garments, which were called Wedding parments: a warning unto all which put on wedding garments, to pur on truth and holines too, which fo precifely is refembled by that garment more then other. It is noted, Luke 14 that of all them which were inufted to the Lords banquet, and came not, onely he which had married a wife, did not defire to be excused, but faid stoutly, I cannot come: shewing how this flate doth occupy a man most, and draw him often from the feruice of God; and therfore we had not need to take the worlt, for the best are combersome enough. In the book of lob, it is to bee observed, that his wife did tempt him to blafpheme God; & he did not open his mouth to cur fe the day of his birth, till after he had bin fo tempted by her: fhewing, that wicked women are able to change the stedfastest man, more then all remprations belides. Samp fon wouldtake a Philiftian to wife, but he lost his honor, his strength, and his life by her, lest any should doethelike.

But what a notable warning is that in 2. Chron. 21,6. where the holy Ghoft faith; Ichoram walked in the way of Abab, for be had the daughter of Abab towife? as though it were a miracle if

he

he had been better then he was, because his wife was a temptation. Miserable is that man which is settered with a woman that liketh not his religion; the will be mibbling at his prayer. and at his studie, and at his meditations, till the have tired his deuntion, and turned the edge of his foule, as Danid was tried a Sam, 16.6 of his malapart Michol, the mocked him for his zeale & liked her felfe in her folly. Many have fallen at this stone. Therefore as Christ faith, Remember Lots wife ; fo when thou marieff , re. Luke 16.72 member leborams wife, and bee not wedded to her which hathnot the Wedding garment : but let vnitie goe first, and let vnion follow after, and hope not to convert her, but feare that the will pergert thee , left thoulay after , like him , which should come to the Lords banquet, I have married a wife and cannot Luke \$4.20 com-, Luke 14 20.

Yet the chiefell point is behind, that is, our duties. The duties of of mariage may bee reduced to the duties of man and wife one mariage, toward another, and their duties toward their children, and their duty toward their feruants. For themselves, saith one, they Prov. 21.16 must thinkethemselves like to birds, the one is the cock, and Theman and the other is the hen : the cocke flieth abroad to bring in, and wife hke Cocke the dam firterh vpon the nell to keepall at home, So God hath and Dam, made the man to travell abroad, and the woman to keepe home; and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and

thewomans within.

In every flate there is some one vertue which belongeth to that calling more then other: as Inflice vnto Magistrates, and Knowledge vnto preachers, & Fortitude vnto foldiers: fo love is the Mariage vertue, which fings Mulick to their wholelife.

Wedlocke is made of two loves, which I may call the first Mariage comloue, and the after loue. As every man is raught to loue God Pounded of before he be bid to love his neighbour; fo they must love God two loves,

before they can love one another,

To shew the love which should be between man and wife, Mariage is called Coningiam, which fignifierh a knitting or ioyning togethers thewing that voles there be a loyning of hearts, and a knitting of affections together, it is nor mariage indeede, burin shew and name, and they shall dwell in a house like two. poylons.

poylons in a stemacke, and one shall ever be sicke of another.

Therefore, first that they may love, and keepelove one with

Therefore, first that they may loue, and keepe loue one with another, it is necessary that they both loue God: and as their loue increases thoward him, so it shall increase each to other. But the man must take heede that his loue towards his wife be not greater then his loue toward God, as Adams & Samsons were:

Gen. 3.6 Iudg. 16.17

the man multtake heede that his loue towards his wife be not greater then his loue toward God, as Adams & Samfons were: for all vnlawfull loue will turne to hatred; as the loue of Amon did toward Thamar; and because Christ hath for bidden it, therefore have loss of the content of the conten

3. Sam. 13. 15 Matth. 10. 36

did toward Thamar, and because Christ hath forbidden it, therfore he will crosses. This made Uriah so fearfull, lest the pleasure of his wife should withdraw his heart from God, that hee would not goe to his house, so long as he had cause to mourne and pray, although he had a wife which seared God like himselfe: and that you may see it is no cheap dalliance for the husband to make the wise, or the wife to make the husband, less zealous then they were: in Deur, 13, the wife which did draw her husband from God is condemned to die. Therefore good wives when their husbands purpose any good, should incourage them like larobs wife, which bad him do according to the word of God; and if they see them minded to do any suil, they

Gan. 30.16

fhould flay them, like the wife of Pilate, which counfelled her husband not to condemne Christ. For seeing holines is called Matth. 17.19 the wedding garment, who shall weare this wedding garment, Matth. 22.11 if they weare it not which are wedded? When one holie hath found another, then the Holiest seemeth to make the mariage, and his Angels come to the feast.

Best policie in mariage, to begin well.

To palle ouer fleights which feldome prosper, vnlesse they have some warrant; The best policy in mariage is to begin wells for as boords well ioyned at the first, sit close ever after; but if they square at the first, they warpe more and more: so they which are well ioyned, are well married; but they which offend their love before it be settled, sade every day like a Marigold, which closeth her flower as the Sunne goeth downe, till they hate one another more then they loved at first.

They must learne one another natures.

To begin this concord well, it is necessary to learne one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, & ye cannot helpe, vnlesse you knowe the disease. All the iarres almost which do trouble this band, doerise of this, that one doth not hit the measure of the

the others heart, to apply themselves to eithers nature, whereby it commeth to palle, that neither can refraine when either is offended; but one sharpeneth another, when they had need to be calmed. Therfore they must learne of Paulio fashion them-12019 20 selves one to another, if they would win one another; and if any jarre do arise, one faith, in no wise divide beds for it, for then Eph. 4.25 the Sunne goeth downey pon their wrath, and the meanes of reconcilement is taken away. Give passions no time; for if some mansanger stand but a night, it turneth to malice, which is vncureable.

The Apostle faith, that there will be offences in the Church: 1 Continue fo fure there will be many offences in mariage: but ashe fairh. thefe are tryals who have faith; thefe are but tryals who are good husbands, and who are good wives. His anger must bee in such a mood, as if he did chide with himselfe, and their strife as it were a farice made of purpofeto fharpen their love when it waxerb unplealant: like longthans arrowes, vo hich were not 1. Sam. 20.20 that to hurte, but to give warning. Knowing once a couple which were both cholericke, and yet neverfell out, I asked the man how they did order the matter, that their infirmitie did notmakethem discord? Heanswered me; when her fit is vpon Asweet exame her I yeeld to her, as Abraham did to Sara; and when my fit is plesteaching voon me. The yeelds to me; & fo we never frive together, but how couples afunder. Methoughtie was a good example to commend vnto fhall neuerfall all mariedfolks; fe revery one hath his frenzic, & loueth them out. that can beare his infirmitie. Whom will a woman fuffer, if the Gen. 16.6 will not fuffer her busband? & whose defects will aman beare. if he will not beare hers which beareth his? Thus much of their duties in generallanow to their feuerall offices. The man may spell his dutie out of his name, for he is called the bead, to shew, Eph. 3.23 that as the eye, the tongue, & the eare, are in the head, to direct the whole body; forthe man should bee stored with vvisdome and understanding, and knowledge, & discretion, to direct his Note yee hus. whole familie for it is not right that the worfe should rule the bands. berter; but the better should rule the worfe, as the best rules all. The husbad faith, that his wifemult obey him, because he is her. better therforeit he let her be betterthen himselfe, he seemes to free her from her obedience, and bind himfelfe to obey her. His.

A Preparatine to Mariage.

30

The husbands firk duty.

His first dutie is called Harting; that is, harty affection. As they are hand-fasted, so they must be heart-fasted; for the eye, and the tongue, and the hand will be her enemies, if the heart benother friend, As Christ draweth all the Commandements to love, fo I may draw all their duties to love, which is the harre giftto the Bride at her mariage. First, he must chuse his loue, & then he must loue his choice: this is the oyle which maketh all things easie. In Salomons fong, which is nothing else but a description of Christehe Bridegroome, & the Church his spoule, one calleth the other love; to flew, that though both do not honor alike, yet both should loue alike, which the man may do without Subjection.

Voderstand in his mariage onely. Ephe. 5.25

The man is to his wife in the place of Christ to his Church: therefore the Apollle requireth such an affection of him to-

1.Cer. 1 147

Iphe. 5.28

Leuit.19.18

1.5 am, 17

wards his spouse, as Christ beareth towards his spouse; for hee faith, Husbands love your wines, as Christ loved bis congregation : that is, with a holy loue, and with a harry loue, and with a conflant love, as the Church would be loved of Christ, Will not a man louehis glory? Why Paul calleth the woman the glorie of the man, for her reverence makes him to be reverenced, and her praise makes him to be praised. Therefore he which loueth not his wife, louch his fliame, because she is his glory. Ephel, 5. 28. Paul faith; Hewhich loueth his wife, loueth him felfe: for therby he injoyeth peace and comfort, and helpe to himfelfe in all his affaires: therefore in the fame verse Paul counselleth bufbands to loue their wives as their bodies. And after, in the \$3. verse, as though it were too little to loue the as their bodies, he faith , Let enery, man love his wife as himfelfe : that is, as his body and foule too. For if God commanded men to love their neighbours as themselves, much more are they bound to love their wives as themselves, which are their next neighbours. As Elcanab did not loue his wife leffe for her barrennelle, but faith, Am not I better unto thee then ten fonnes ? as though he fauoured her

the may beare with his infirmities too. When Christ saith sthat a man should leave father and mother,

more for that which she thought her selfe despised: So a good husband will not take occasion to loue his wife leffe for her infirmities, but comfort her more for them, as this man did, that

M47.10.7

and cleane to his wife: he lignifieth how Christ left his Fatherfor his spouse, and that man doth not love his wife so much as hee should, until hee affect her more then ever he did his father or mother. Therfore when God bade Abrahamforfake all his kin- Gen. 31.2 " dred, yet he bade him not for fake his wife: as though the other sometime might bee forsaken for God, butthe wife must bee kept for God, like a charge which bindeth for terme of life.

Hisnext dutieto loue, is a fruit of his loue: that is, to let all The husbands things be common between them, which were private before, fecond dutie. The man and wife are partners, like two oaresin a boate, ther- Man and Wife fore he must divide offices, & affaires, and goods with her, cau- are two parts. fing her to be feared and reverenced, and obeyed of her children and fervants, like himfelf, for the is an under officer in his common-weale, and therefore the must be affisted and borne. out like his deputy, as the Prince standeth with his Magistrates. for his owne quiet, because they are the legges which beare him vp. To flew this communitie between husband and wife, he is . to maintaine heras he doth himfelfe, because Christ faith, They Marke 10.0 are no more two butons. Therefore when hee maintaineth her he must thinke it bur one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to fay, That which is thine is mine, and that which is mine is mine own: but that which is mine is thine and my felfe too. For as it is faid , He which hath ginen whis fonne, Rom. 8.23 san be deny vi any thing? So the may fay, hee which hath given me himselfe, can hee deny meany thing? The bodie is better then the goods, therefore if the bodie be mine, the goods are minetoo.

Lafly, he must render her as much as all herfriends, because The husbands he hath taken her from her friends, and covenanted to tender last dutie. her for them all To thew how he should tender her Peter faith, 1 Pet. 3.7 Honour the woman as the weaker vessell. As wee doe not handle glaffeslike pots, because they are weaker vetfels, but touch them nicely and foftly, for feare of crackes; fo a man must intreate his wife with gentlenes and foftnes, not expecting that wisedome, northat faith, northat patience, nor that strength in the weaker vetlet, which should be in the stronger, but think whehetakes a wife hetakes a vineyard, not grapes, but a vine-

yard:

A Preparatine to Mariage.

yard to beare him grapes: therefore he mult fow it, and dreffe it, and waterit, and fence it, and thinke it a goud vineyard, if at last it bring forth grapes. So he must not looke to finde a wife without a fault; but thinke that the is committed to him to reclaime her from her faults ; for all are defectives ; and it he find the proverbe true, Thar in space commeth grace, hee must reioy ce as much at his wife when the amendeth, as the husbandman reioyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and wines their tougues.

This is farre from civill warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without bearing, he is worthy to be beaten for chuling no better: when he hath vied all meanesthathe may, and yet the is like her felf, he mult take her for his croffe, and fay with leremy This is my croffe, and I will beare it. But if hee frike her he takes away his hand from her, which was the first parthe gaue her to ioynethe together: and the may putup her complaint against him, that hee harh taken away part of her goods, Her cheekes are made for thy lippes, and not for thy fifts.

Gen, 23.11

Pfalme 133.1

Deut, 24.9

Matth. 11.10

Genef. 19.33

Deut. 2 3 2

The very name of a wife, is like the Angell which staied Abrahams hand when the stroke was comming. If Danid, becapse he could not expresse the good and comfort of vnity, was faine to fay. Oh how good and toy full a thing it is for bretheren to du ell together in unitie! then weigh and judge how harsh and bitter a thing it is, for man and write o dwell together in enmitie. For the first yearafter mariage, Godwould not have the husband goe to warre with his enemies but no yeere would he have him warrewith his wife; and therefore God gave him that yeere to flav at home and fettle his love, that he might not warre nor iar after: fourhe God of peace dwelleth not in the house of warre. As a kingdome cannot fland if it be divided fo a house cannot fland if it be divided : for frife'is like fire which leaves nothing but dust and smoke and ashes behind it. We reade in Scriptures of mafters that ftruck their feuars, but never of any that thruck his wife, but rebuked her. Lot was drunke when he lay with his daughters in flead of his wife, and fo is hee which flriketh his wife in flead of hisferuant. The law shewerh how a bond-man should be corrected, but the wife is like a Judge, which is ioyned in commission with her husband to correct other. Wilt thou

thou strike one in his owne house? no more shouldest thou Arikethy wife in her house. She is come to thee as to a fanctuarie to defend her from hurt, and canst thou hurt her thy selfe? Therfore Abraham was called Sarahs vaile, because he should Gomf. 20.16 shieldher: for a vaile is made to fave, Abraham faid to Lot, Genif. 1 3.8 Are we not bretbren? thatis, may brethren iarre? but they may fay, Areweenotone? can one chidevyith another? can one fight with another? He is a bad hoaft that welcomes his guelt with stripes, Doth a King trample his Crowne? Salomon calleth Prov. 12.4 the wife, The crowne of her bushand: therefore he which woundeth her, woundeth his owne honour, Shee is a free Citizen in thine owne house, and hath taken the peace of thee the first day of her mariage, to hold thy handstill shee release thee againe. Adam faith of his spoule, This is flesh of my flesh ; But no man Genes . 1.2 ((aith Paul) ever hated his owne flesh. Sothen if a man aske whe- Ephel. 5.19 ther he may strike his wife, Godsaith, nay, thou maist not hate thy wife, for no man hateth his owne flesh: shewing that hee should not come neere blowes, but thinke his wrath too much: for Paul faith, Benet bitter to your wines : noting, that anger in a colof. 3,16 husband is a vice.

Doth the cocke four the hen? Every man is ashamed to lay his hands on a woman, because she cannot match him : therefore he is a thamelette man which laieth hands on his wife. The hand doth not buffet it owne cheeke, but stroke it. If a man be seene raging with himselfe, he is carried to bedlem: so these mad-men which beat themselves, should be sent to bedlem, till their madnes be gone. Salomon faith, Delight continually in her Pron. 5.16 lone: that is, begin, proceed & end in love. In revenge therfore, Of his wife, he sheweth that delight is gone, because hee calleth love their Lewit 10.28 delight. Therfore as Paul laith of Bishops, A Bishop must be no Deux4 friker: fo a husband must be no striker: for he which striketh 1 King. 18.28 his own flesh, breaketh that law which saith, Thou shalt not make It is properly ment in mour askarre in thy flesh: & is like the Baalites, which wounded their ning for the owne bodies. Thus we have fent a letter vinto husbands to read dead, but it before they fight. Now let vs goe home to loue againe. Woul- doth imply an dest thou learne how to make thy match delightfull? Salomon volawfulnesse faith, Reisyce in ber loue cotinually. As though thou couldeft not felues. delight without love, and with love thou maiest delight conti-

nually

Pres 5.16

nually. Therfore loue is called the thankfull vertue, because it rendreth peace, and eafe, and comfert to them that make of her. So much to husbands.

The womans duties.

Phil. 4.3:

Tob 2.0

Rom. 12.19

Likewisethe vvoman may learne her dutie of her names, They are called good wines, as goodwife A. and goodwife B. Euery wife is called a goodwife, therefore if they bee not good wives, their names do belie them, and they are not worth their titles, bur answere to a wrong name, as players do v pon a stage. This name pleaseth them well: but besides this, a wife is called a Toke-fellow; to shew that she should helpe her husband to beare his voke : that is, his griefe must be her griefe; & whether it be the yoke of poucrtie, or the yoke of enuic, or the yoke of ficknessor the voke of imprisonment, the must submit her neck to beare it patiently with him, or elfe the is not his yoke-fellow, but his yoke, as though the were inflicted upon him for a penaltie, like to low ife, whom the divell left to torment him, when he tooke away al he had befide. The Apostle biddeth to Reionce with them that reioice, and mour newith them that mourne. With whom should the wife reioyce, rather then with her husband? or with whom should shee mourne, rather then with her owne flesh ? I will not leave thee, saith Elisha to Eirah : so, she should neuer leave him till death, Beare one anothers burthen, faith Pauls who shall beare one anothers burthen, if the wife doe not beare the husbands burthen? Wicked lezabel coforted her husband in his ficknes; & lero boams wife fought for his health, though The were as bad as he. Goddid not bid Sara leave her father and her countrey, as he bad her husband; yet because he bad Abraham leave his, the left hers too: thewing that the was content,

2 King.26 Gal.6.2

2 King.21 2 King. 14.4

Genef. 21.1

Genef. 2.18 :

I Cor. 1 17

I Pet. 7. I

Genef. 25.2

not onely to be his play-fellow, but his yoke-fellow too. Beside a yoke-fellow, she is called a Helper, to help him in his busines, to help him in his labors, to help bim in his troubles, to helpe him in his ficknes, like a woman physitian; somtime with her strength, and somtime with her counsell: for sometime as God confoundeth the wife by the foolish, & the strong by the weake: so he reacheth the wife by the foolish, and helpeth the strong by the weake. Therfore Peter faith, Husbands are worthy the conversation of their wines. As it he should say sometime the weaker veilell is the Aronger veilell, and Abraham may take

countell

counsell of Sara, as Naaman was aduised by his servant. The 1 Kinz. 9.8 Shunamites counsel made her husband receive a Prophet into 2 King. 4 10 his house; and Hesters counsell made her husband spare the Hest. 9.3 Church: so some have bin better helpers to their husbands, the their husbands have beene to them; for it pleased God to prosoke the wise with the soolish, as hee did the Iewes with the Gentiles.

Beside a helper, she is called a Comforter too, and therfore Pro. 5.18
the man is bid reioyce in his wife: which is as much to say, that
wives must be the reioycing of their husbands, even like Da-1. Sam. 16.23
wids harpe to comfort Saml. Therefore it is said of Rebecca, that
Gem. 27.9
she prepared meate for her husband, such as hee loved: so a
good wife is knowney when her words, and deeds, and countenat. ces are such as her husband loveth. She must not examine
vwhether he be wife or simple, but that she is his wife: and therfore they which are bound, must obey; as Abigail loved her 1. Sam, 25.3
husband, though he were a soole: for the wife is as much despifed for taking sulcover her husband, as he for yeelding it vnto
her. Therefore one saith, that a mankind woman is a monster;
that is, halfe a yvoman, and halfe a man. It becomes not the
mistressee the saster of the mistressee the master to
be mistris, but both to saile with their owne wind.

Laftly, wee call the wife huswife; that is, house-wife: not a Gen. 38.14 street-vvife, like Thamar, nor a field-vvife like Dinah; but a Gen. 24.2 house-vvise: to sheve that a good wife keepes her house, And Why wives are therefore Paul biddeth Titus to exhort vvomen that they be wives. chaft, and keeping at home, presently after Chast, he faith, keeping Tisus 2.5 at home: as though home were chastities keeper. And therefore Salomon depainting the vyhore, letteth her at the doore, novy Pro.7.12 fitting upon her stals, now walking in the streets, now looking out at the windowes, like curfed lefabel; asif fhee held forth the 2 King 3.30 glatle of tempration for vanitie to gaze vpon. But chastitie careth to please but one, and therefore the keepes her closet, as if the were still at prayer. The Angelasked Abraham, Where is thy Gen. 18.9 wife? Abraham answered, She is in the Tent. The Angell knevy where the vvas, but yet he asked, that we might fee how women in old time did keepe their tents and houses. It is recorded of the Shunamite, that she did aske her husband leave to go vnto 2. King. 9.30

C 2

the

1.King.2.26 37 Husbands Thould not keep their wines lo strait, but wines fhould not thinke their house their prison, but as their paradife where they would be. A wife may not vtter her husbands faults.

A wife the contrarie to a husband.

1.Sam.1,26 Pro.21.19 Gen.19.26 Gen,2,20

the Prophet sthough the went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet stethought it not meete to go far abroad without her husbands leave, Poidias, when he should paint a woman, painted her sitting vinder a Snailes shell; lignifying that she should go like a Snaile, which carieth his housevpon his backe. Salomin bad Shimer, Goe not beyond the river, fo a wife should teach her feet; go not beyond the dore: the must count the wals of her house like the bounds of the river which Shimei might not pate, if he would pleafe the King, For when Adam was away, Ene was made a pray. It her husband be from her, vntill he returne againe, the must think her selfe a wislow; that is separated from man: for Vidua doth fignifie, A viro dimifa; that is, widow doth fignifie divided from man: therefore now the must have no felowship nor company with men, because she is divided from man. As it becommeth herto keep home, so it becommeth her to keep silence, and alwates speake the belt of her head. Other seeke their honour in triumph, but the must leeke her honourin reverence, for it becommeth not any woman to fee light hy her husband, nor to publish his infirmities. For they say, that is an euill bird that defileth her owne nest; and if a wife vse her husband so, hovy may the husband vie his wife? because this is the qualitie of that fex, to ouerthwart and vpbraid, and we the preheminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, The contrarie to the husband; as though nothing were fo croffe and contrary to a man, as a wife. This is not Scripture, but no flander to many.

As Danidexalted the love of women above all other loves so Salomon mounteth the envire of women above all other envires: stubborne, suiten, taunting, gainsaying, outfacing, with such a bitter humor, that one would thinke they were molten out off the salter, into which Lots wife was transformed. We say not all arealike, but this sect hath many disciples. Doth the rib that is in mans side free or gaulhim in omere then shold she which is made of the rib. Though a woman be wise, and painfull, and have many good parts, yer if shee be a shrow, her troublesome iarring in the end will make her honest behaviour unpleasant, as her overpinching at last causeth her good huswierie to bee

cuill

euill spoken of. Therfore although she be a wife, yet sometimes she must observe the servants lesson, Not answering again; and Tit.2.9 hold her peace, to keepe the peace. Therefore they which keep silence, are well said to hold their peace, because tilence often-times doth keepe the peace, when words would breake it.

To her filence and patience, the must adde The acceptable o. bedience, which makes a woman rule while the is ruled. This is the wines tribute to her husband; for the is not called his head, but he is called her head. Great cause bath man to make much of hiswife, for great and many are her duties to him: for Paul faith: Wines, Submit your selves onto your busbands, as to the Lord. Ephe. 4.2. Shewing that the thould regard his will as the Lords will: but How tate the withall, as the Lord commandeth only that which is good and wife should right, fo the thould obey her husband in good and right, or els the doth not obey him as the Lord, but as the tempter. The first subjection of woman began at sinne : for when God cursed her for feducing her husband, when the Serpent had feduced her, Gen. 216 he laid Halbane authority over thee, And therfore as the man Gena. 30 namedall other creatures, in figne that they should bee subject to him, as a feruant which commeth when his mafter calleth Perfe 2.2 him by his name; fo did he name the woman alfo, in token that the should be subic to him likewise. And therefore Affuerns Hest. 1.20.12 made a law, that every man should beare rule in his own house, 2(um. 30.7) and not the woman; because she sinned first, therefore shee is Iudg. 19.26 humbled me ft: and ever fince the daughters of Sara are bound Gen. 18.12 to call their husbands Lords, as Sara called her husband: that 1.Pet.3.6 is, to take them for their Lords, for heads & gouernours. If ye disdaine to tollow Abrahamis spoule, the Apostle hiddeth you follow Christs spoule: for hee laith, Let amife bee subiett to her Ephe. 9.24 husband, as the Church is to Christ. A greater leve then this (faith John 1,12 Christ) no man can have : (o a better example then this, no woman can have. That the wife may yeeld this reverece to hir hus- The cante why band, Paul would have herattire to be modest and orderly, for many despite garish apparell hath taught many gossips to disdaine their their husbands husbands. This is the fully of some men, to lay all their pride 1. Tim. 1.9 vpontheir wives; they care not how they flouen themselves, fo their wives let like Pecockes. But Peter doth commend Sara 1. Pet. 2. 4 for her attire, and not Abraham; thewing that women thould braue

Genef. 3.21

Jenef. 3.7 Luke 10.18

Masth, 14.6

Theirduties to their fer-

Renel 5.10

Als 13.16 6.18.8 Luke 22.23

B.1.8

braucitno more then men, and God made Euescoat of the fame cloath that he made Adams. They covered themselves with leaves, & God derided the; but now they cover thefelues with pride, like Satan which is fallen downe before them like lightning, ruffeypon ruffe, lacevpon lace, cut vpon cut, foure and twentie orders, vntil the woman be not fo precious as her apparell: that if any man would picture Vanity, he must take a paterne of women, or elfe he cannot draw her likenetle. As Herodias was worse for her fine dancing; so a woman may have too many ornaments. Frilledlockes, naked breafts, painting, perfume, and specially a rollingeie, are the forerunners of adulterie; and he which hath such a wife, hath a fine plague. Once women were married without dowries because they were well nurtured; but now, if they weighed not more in gold, then in godlineffe; many should sitlike Nuns, without husbands. Thus wee have shadowed the mansduties to his wife, and the womansto her husband.

After their duties one to another, they must learne their duties to their family. One compareth the master of the house to the Seraphin, which came & kindled the Prophets zeale : fo he thould go from wife to feruants and from feruants to children, and kindle in them the zeale of God, longing to teach his knowledge, as a nurle to empty her breafts. Another faith, that a mafter in his family hath all the offices of Christ for hee must rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Prieft. To shew how a godly man should behaue him elfe in his houthold; when the holy Ghoff freeketh of the conversation of any house keeper, lightly he saith, that the man beleeved with all his houlhold. As Peter being converted, mult convert his brethren: fo the master being conuerred must convert his fervants. For therfore Godsaid, that he would nothide his counfel from Abraham, because he would teach his familie; and furely all dutie which is not done of conscience, is but eie feruice, and taileth at most need, as Ziba betraied his mafter, when he thould have defended him. Thereforebefore One finni was converted, Paulsaid, hewas an vnprofitable feruant; but when he was converted, he calleth him more then afcruant, because sucha servantisbetter then many feruants

feruants. Therefore though Laban was wicked himselfe, yet he Gen. 29.27 reioyced that Iacob hisfervant was godly, because Godbleffed him the beiter for him. lofbua faith, I and my boufoold will ferne 10fb. 14.55 the Lord: shewing that masters should receive none into their honles, but whom they can govern, as Ishua did: and if any have crept into their doores, then they must put him foorth againe: for Danid faith, I will not suffer a her to ftay in my bonje, Pfal. 101.7. He faith not a swearer, nor a thecfe, but a lier: as if he should fay, I will rid him out of my doores before he be a fwearer, and athecte, for a lier will grow to a swearer and a theefe in a day, as a dicer groweth to a begger in a night. Therefore it is noted of Cornelius, that all his houshold ferued Godas himselfe Actions did. This is reported also of logeph and Mary for an example, Inke 2.42 that they went vp eucry yeare with all their familie, to worthip at Ierufalem, that their children, & their feruants might learne to know God as well as they. These examples bee written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might leek further then the Scripture for instruction. Wherefore as you are masters now, and they your feruants, instruct them and traine them, as if you would fliew what mafters they flould bee hereafter. After the care of Inle 10,7 their foules, they must care for their bodies: for if the labourer is worthie of his hire which laboureth but a day, what is the feruantworthie which labours every day? Therfore Paul is fo earnell with Philemon, to make much of One simus his servant, that Thilem. 17 he defired Philemon to receive him as he would him felfe. Therfore because cruell & greedy, masters should not vie them too hardly, God remembred them in his creation, and made every weekeoneday of reft, wherein they should be as free as their mafters: fo God pitieth the labourer from heaven, and every Gen.2.2 Sabbath lookes downey pun him from heaven; as if he should fay, one day thy labours shall have an end, and thou shalt rest. foreuer, as thou refledft this day.

By this welee, as Danid didlimit Ionb, that he should not kill 2, Sam. 18.5
Absolom; so God hath bound masters that they should not oppresse their servants. Shall God respect thine, more then thou?
Artthou made fresher to thy labour by a littile rest, and is not thy servant made stronger by rest to labour for thee? Hove

C4

many

Gen. 31.9

Efay 42.1 Mat. 12.18

P/41.8.6

many beafts and sheepe did Laban lofe, only for hardly intreatreating of a good fernant therefore that is the way to lofe, but not to thrive. He which counteth his fervant a flave, is in an error: for there is difference betweene beleeving fervants, & infidell feruants: the infidels were made flaves to the lewes, becaufe God hated them, and would humble them; but their brethren did ferue them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a feruant : which teacheth Christians to vie their fervants well for Christs fake, feeing they are fervants too, and have one mafter Christ. As Danidspeaketh of man, saying; Thou hast made him a little lower then the Angels: fo I may fay of fernants, that God bath made them a little lower then children; not children, but the next to children, as one would fav. inferiour children, or sonnes in law, And therefore the bouleholder is called Pater familias: which fignificth a father of his familie, because hee should have a fatherly care over his ferwants, as if they were his children; and not viethem onely for their labour. like beafts.

Besides, the name of a servant doth not signific suffering, but doing; therfore masters must not exercise their hands upon them, but set their hands to worke; and yet as God layeth no more upon his servants, then he makes them able to beare: so men should lay no more upon their servants then they are able to beare. For a good man (bith Salomon) will be mercifull to his beast, and therefore he will be more mercifull to his brother.

That man is not worthie to beferued, which cannot affoord that his servants should serve God as well as himselfe. Give vnto God that vyhich is Gods, and then thou maist take that which is thine. He that careth not for his samily (saith Pant) is worse then an Insides: because Insides care for their samilies. But as Agur prayeth, Gine me not too much, nor too little, but seed me with soode convenient: so their care should not be too much nor too little, but convenient, or else they are worse then Insides too, because coverous else is called Idolatrie, which is everse then insides for it is lesse established to honour the King, then to set up another King against him, as the Idolaters doe against the King of heaven.

Next

1.Cor.13.13

Pro. 12.10

.Tim.5.8

Pro. 30.8 Ephe. 5.4

Next vntoferuants infruction and labors, must be confideredtheir corrections, As Paul faith, Fathers prouve not your Esbe 6.4 children to wrath; fo may I fay, Masters provoke not your feruants to wrath : that is, vie fuch reproofes, & fuch corrections; that you do not prounde them, but move them, that you doe nor exasperate them; but winne them; for reuiting words and unseasonable fiercenes doth more hurt then good. And therefore the law of God did charge the malter, that hee should not inflict aboue fortie stripes upon his feruant, left hee should feeme despised in his eies. For while a child, or scholler, or feruant, doth thinke that he is reprodued for love, or beaten with reason it makes him thinke of his fault and is ashamed : but when he feeth that hee is rebuked with curfes, and beaten with flaues, as though he were hated like a dog, his heart is hardened against the man which correcteth him, and the fault for the which he is corrected; and after he becomment desperate, like a horse which turneth upon the strikers and therefore thinke that God even then chides you, whenfoever you chide in fuch rage, For though there be a fault, yet some things must be winkt at, and fomethings must be forgiven, and some punished with a look a for he which takes the forfeit of every offence, fhall neuer be in any rest, but vexe himselfe more then his servant.

Further, have heard experience say, that in these punish. The master ments it is most meet and acceptable to the offender, that the hust correct man should correct his men, and the woman her maides: for a the mistres her manustrure scorners to be beaten of a woman, and a maides maides. nature is corrupted with the stripes of a man. Therefore vee reade that Arabam wold not meddle with his maide, but come Gen. 16.6 initted her to his wise, and said. Doewith her as it pleases thee:

asif he should say, It belongeth not to me but to thee.

Lastly, we put the dutie toward children, because they come Their dutie last to their hands. In Latin children are called pignora; that is, towards their pledges, as if I should say, a pledge of the husbands love to the children, wife, and a pledge of the wives love toward the husband: for there is nothing which doth so knit love betweene the man and the wife, as the fruit of the wombe. Therefore when Leah Gen. 28.31 began to conceive, the said, Now my husband will love mee: as though the husband did love for children. If a woman have

many

many defects (as Leab had) yet this is the mends which fice makes her husband, to bring him children, which is the right wedding Ring, that fealeth and maketh vp the mariage, When their father & mother fall out, they perk vp between them like little me diators, and with many profinithorts make truce when others dare not speake to them Therefore now let vs consider what the elittle ones may challenge of their parents, that fland them in stead of Lawyets. Before were teach parents to love their children, they had need be taught not to love them too much, for Davids darling was Davids traitor : & this is the maner of God, when a man begins to fet anything in Gods room; and love it aboughin which gave its either to take away it, or to take away him, before he prouoke him too much: therfore if parents would have their children live, they must take heede nor to love them too much : for the giver is offended, when the giftis more estemed then he.

Mothers

should nurse
their children.

Gen. 21.7

Exod. 2.8

Mat. 2.14

The fift dutie is the mothers, that is, to nutle her child at her owne breafts as Sara did Ifaac : and therefore E/ay to yneth the nurses name and the mothers name both in one, and calleth them nursing mothers: shewing, that mothers shold be the nurles. So when Godcholea nurle for Mojes, he led the handmaid of Phareabidaughter to his mother, as though God would have none nurse him but his mother. After, when the Sonne of God was borne, his father thought none fit to be his nurle, but the Virgin his mother. The earths fountaines are made to give water, and the breafts of women are made to give fucke. Every bealt & every fowle is bred of the same that did beare it, onely women loue to be mothers, but not nurses. Therefore if their children prooue vnnaturall, they may fay, thou followest thy mother, for the was vnnaturall first, in locking vp her breafts from thee, and committing thee foorth like a Cuckow to bee hatchedin a Sparrowesnell. Hereofir comes that weefay, Hee (weks enil from the dug : that is, as the nurle is affected in her body or in her mind, commonly the child draweth the like infirmitie from her, as the egges of a Henne are altered under the Hawke. Yet they which have no milke, can give no milke. But whose breasts have this perpetuall drought? Forfooth it is like the gowt, no beggers may haue it, but Citizens or Gentlewomen

women. In the minth chapter of Holea, drie breafts are named for a curie: what lamentable hap have Gentle women to light upon this curie more then other? Sure if their breafts be drie, as they lay, they should fast and pray together, that this curie might be removed from them.

The next dutie is, Catechize a child in his youth, and he will re- Pron. 22.6 member it when he is old. This is the right blefling which fathers thou children and mothers give to their children, when they cause God to brought up, bleffethem too. The wrong mother cared northough the child 1 King. 2:6 were divided, but the right mother would not have it divided: fo wicked parents care not though their children be destroied, but godly parents would not have them deffroyed but faued, that when they have dwelt together in earth, they may dwell together in heaven. As the Midwife frameth the body when it is young andrender, for the parents must frame the mind while Lake, 11,3 it is greene and flexible, for youth is the feede-time of vertue. They which are called fathers are called by the name of Gody to warne them that they are in Itead of God to their children's which teacheth all his fons. What example have children but their parents and fure the providence of God doth eafetheiri charge more then they are aware , for a child will learne better of his father then of any other and therefore we reade of polexcept of Schoolemaster in the Scripture but the parents for when Chaift Kings sonnes, faith to the lewes; If ye be the former of Abraham, yewill do the John 3.28 works of your father Abraham : he ther ent that fornesvieto walke in their fathers steps whether they be good or bad, i.

It is a maruellous delight to the father and mother when people fay shattheir children and like them; but if they bolike them in godines, it is as great delighted others attotheir parents: or els we fay, that they are to tike, that they brethento for it. Well doth David callebuldren arrowers, for if they be well Pfalma 17-4. bred, they hoo teat their parents entities send if they be well bred, they hoo teat their parents. Therefore many parents want a flaffeto flay them in their age; because they prepared none before; like old Elis which was corrected himselfe for not correcting his sonnes. Are not children called the fruit of their parents? Therefore as a good tree is knowned by bringing forch Platmes 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit, so parents should they sheing oddinesse in the edit Manh. 12-12 agood fruit.

cation.

44

Sam 1.10 .S.m. 1 2.24 cation of their children, which are their fruit. For this caufethe Towes were wone to name their children fo when they vvere borne, that ever after, if they did but thinkey pontheir names. they would put them in mind of that religion a hich they shold profelle; for they did fignifie some thing that they shold learn.

Three examoles of good parents.

An admonition to fuch as call their children at all aduentures, fometimes by the names of dogs, even as they prooue after In 3. King. 22, we have Danid in Structing his sonnes, In Genelis 20 laceb currecting his fonnes: & in lob 1, lob praying for his ions. These three put together, instructing, correcting,

and praying, make good children, and happie parents.

Luke 18.17 .

Once Christ rooke a child, and set him in the midst of his disciples and faid, He which will receive the kingdom of beaven, muft receive it as a little child: flewing that our children should bee Coinnocent, so humble, & so void of euill, that they may betaken for examples of the children of God. Therfore in Pfal. 127 verf. 4. children are called the beritage of the Lord: to thew, that they should be trained, as though they were not mens children, but Gods, that they may have Gods heritage after. Thus if you doe, your feruants shall be Gods feruants, and your children shall be Gods children, & your house shall be Gods house. like a little Church, when others are like a den of theeues.

Col. 4.15 Phil. 1.8.

> Now I fpeaketo one which is a mother fo foone as the is maried : therefore peraduenture you looke that I thould thew the dutie of stepmothers. Their name doth shevy them their dutie too; for a stepmother doth signifie a stedmother; that is, one mother dieth, and another commeth in her flead: therfore that your love may ferrle to those little ones as it ought, you must remember that ye are their fledmother, that is, in flead of their mother; and therfore to love them and tender thein, and cherifh them as their mother did. She must not looke vpon them like Rebeboam, who told his people that he would be worfe ynto them then his predecetlor; for then they will turne from her as his subjects did from him; but the niust come to them as Dania came to the people after Sauls death, and faid, Though

your mafter Saul be dead, yet I will raigne oner you: fo the must fay to them, though your mother bee dead, yet I will bee as a mo-

ther : fo the children will loue her as much as their father. Fur-

The name of Repmother expounded, and their duty.

1.5am.1.7

Ier. 12.2 Deut.14.17

ther,

ther, these children are orphanes, and therefore you must not Dett. 24.17 onely regard them as children, but as drphane children. Now & 26.12. God requireth a greater care over widowes and orphanes, then over any other women or children.

Lastly, you must remember that faying; As you measure wate Mar.7.a other, so a shallo measured variagou against that is, as you intreat these children, so another may come after and intreat your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third; which shall not be like a stepmother to yours, valessey on bee

like aftermother to thefe.

If thefe duties bee performed in mariage, then I neede not Divorcement fpeak of divorcement, which is the rod of mariage, & divideth the physicke them which were one flesh, as if the body & soule were parted of mariage, afunder, But because all performe not their wedlocke vowes, therefore hee which appointed mariage, bath appointed diporcement, as it were taking our priviledgefrom vs. when vve abuleit. As God hath ordained remedies for every difeafe, so he Mat. 8.10 bath ordained a remedie for the disease of mariage. The disease Mat. 10.8 of mariage is adultery, & the medicine hereof is divorcement. Why Christ Mofes licenced them to depart for hardnes of heart ; but Christ would have licenfeth theto depart for no cause but adultery. If they might ment but for be separated for discord, some would make a commoditie of fornication. Arife: but now they are not best to be contentious, for this law will hold their nofes together, till wearineffe make them leave Arugling, like two spaniels which are coupled in a chaine, at laft they learne to go together, because they may not go afunder. As nothing might part friends, but if thing eye offend thee, Mate. 22 pull it out; that is, if thy friend be a rempter: fo nothing may diffolue mariage but fornication, which is the breach of mariage ; Mario.o. for mariage is ordained to suoide fornication, and therefore if 1, Cor. 7.10 the condition be broken-the obligation is void,

And belides, to long as all herchildren are his children, free mult needs be his wife, because the father and mother are man and wifes but when her children are not his children, the steems to more to be his wife, but the others, whose children five beares, and therefore to be discorded from him. In all the old Testament, we reade of no discorde betweene any, which show note.

eth

Leuit. 20, 10

Mar.2.27

Lcuit. 20.10

Conclusion.

A fentence for the maried to thinke vpon. 1.Cor. 7.32

Gen.41-4 1.Cor.7.3.4

eth that they lived chaffer then wee: yet no doubt this law was better executed amongst them, then amongst vs. Such a care Godhadin all ages and callings, to provide for them which liue honeftly: for divorcement is not instituted for the carnall. but for the chaste, lest they shold be tied to a plague vy hile they live. As for the adulterer and adulteres, he hath assigned death to cut them off, left their breath should infect others. Thus he which made mariage, did not make it vnfeparable a for then mariage were a feruitude. But as Chailt faith of the Sabbath. The Sabbath was made for man; that is, for the benefit of man, and not for the hindrance of man: fo mariage year made for man sthat is, for the honor of man, and not for the dishonor of man: but if mariage should turne to fornication, & when it is turned to fornication, there might be no separation; then mariage were not for the honour of man, but for the trouble, and griefe, and dishonor of man. Therfore now ye have heard how dinorcement is appointed for a remedie of fornication; if any be ashamed of this physicke, let them be more ashamed of the disease, Because I haue spoken more then you can remember; if you ask mee what is most needfull to beare away, in my opinion, there is one saying of Paul, which is the profitablest fentence in all the scripture for man and wife to meditate often, and examine whether they find it in themselves, as they doe in other, left their mariage turne to finne, which should further them in godlines. The unmaried man careth for the things of the Lord bow he may please the Lord ; but he that is maried, careth for the things of the world, how he may please his wife, Also, The vnmaried woman careth for the things of the Lord, how she may be holy : but he that is maried careth for the things of the world, how he may please her husband: as though their pleasing God vvere turned all to pleasing one another, and their carnall loue had eaten theirspiritualloue; as the leane kine devoured the fatte. Therefore it followes in the next wordes: This I speake for your commoditie, as though there were great commoditie in remembring this yvatch-word. All men have not the feeling of Gods word, or else such a sentence might be an anchor for the maried to stay them, when any tentation goeth about this change, which Paul feared even in them which feared God before. If

Matth. 2.9

The divisor

If thou half read all this booke, and art never the better, yet catch this flower before thou go out of the garden, and peraduenture the fent thereof will bring thee back to finell the rest.

As the corps of Azael made the passengers to stand, so I placed this sentence in the doore of thy passage, to make thee stand and consider what thou does before thou marriest. For this is the scope and operation of it, to call thy mind to a solemne meditation, and warne him to live in marriage as in a temptation, which is like to make him worse then he was, as the marriage 2 Chron. 21.6 of sehoram did, if he vienot sols prescruative, to be icalous of seb 9.28 wer all his life.

The allurements of beautie, the trouble about riches, the charges of children, the loifes by feruants, the vinquietned foof neighbours, crievate him that he is entred into the hardest vocation of all other: and therefore they which have but nine yeers prentiship to make them good Mercers or Drapers, have nineteeure yeeres before marriage to learne to be good hufbands and wives: as though it were a trade of nothing but mysteries, and had need of double time over all the rest.

Therefore to often as you thinke vpon this faying, thinke whether you be examples of it, and it wil waken you, and chide you, and leade you a straight path, like the Angel which led the Gone 124.40 feruant of Abraham.

Thus have I chalked theway to prepare you vnto marriage, as the Leuites prepared their brethre to the Palleouer, Remen-2 Chron. 35.6 ber that this day you are made one; and therefore must have but one wil. And now the Lord lefus, in whom you are contracted, knit your hearts together, that yee may love one another like.

David and long than; and soe before you in this life, like. I Sam It. I

Dauidand Ionathan; and goe before you in this life, like the starre which went before the Gentiles, that ye may beginne, and proceed, and end in his glorie. To whom be all glorie for ouer, Amen.

FINIS.

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XUM

A TREATISE OF

THE LORDS SVPPER IN

two Sermons.

THE FIRST SERMON.

1 Cor. 11.23,24.

The Lord lesus in the night that he was betraied tooke bread: Andwhen he had given thankes, he brake is, and said, Take, ease: this is my body which is broken for you; this doe ye in remembrance of me.

The two breafts of the Church.

He Word and the Sacraments are the two breafts wherewith our mother doth nurseys, Seeing energy one receiveth, & few understand what they receive. I thought it the necessariest doctrine, to preach of the Sacrament, which is a witnesse of Gods promises, a remembrance of Chults death, and a seale of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, & feele, and fee, as we gazevpon pictures in the windowes: but as the woman which had the bloody iffue, touching the hem of Christs garmet, drew vertue from Christ himself, because the beleeved to Christ would that we touching thefelignes, should draw vertue fro himfelf: that is, althe graces which thefelignes represent. Therefore as the Leuites vnder the Law, were bound to prepare their brethren before they came to the Palleover, fo preachers of the Gospell should prepare their brethrebefore they come to the Supper of the Lord. For which purpole I haue chosen this place to the Corinthias, which is the clearest & fullest declaratio of this Sacram, in all the Scripture.

2 Chron. 3 5.6

Matth.9.11

The division.

The Lord less in the night, &c.

The summe of all these words is, the Institution and vie of the Lords Supper. First, Pant the weeth the author of it, the Lord Iesus: then the time when it was instituted, in the night that bee was betraied: then the manner how he did institute it, he tooke bread, and when he had ginen thanks, he brake it, and gane vnto his Disciples, &c. then the end why he did institute it, for a remembrance of his death.

The Author.

Touching the Author, he which is fignified by it, was the Author

thor of it, The Lord Ielus hath bid vsto Supper, I am not worthy Iohn 1. 27 (faith lohn) to loofe his shooe : (o we are not worthy to wait at his trencher, and yet he will have voto fit at his Table. To him be- None but longeth the power to ordain Sacraments in his Church-because Christ may orhe fulfilled the Sacraments of the Law. When Christ came the daine Sacra-Palleouer cealed, because he is our Palleouer; that is, the Lambe Iohn 1,27 by whose bloud we are faued. When Christ came, Circumcifion ceased, because he is our Circumcision; that is, the purifier and Rev. 7.14 clenfer of our finnes.

Now these two Sacraments are fulfilled, hee hath appointed two other Sacraments for them. In stead of the Paschal Lambe, which the lewes did eate, he hath given vs another Lambero cate which lohn calleth The Lambe of Godsthat is, himfelf, vpon John 1, 20 whom al do feed, who foeuer doe receive the Sacrament with an affured faith that Christ died to possesse them of life. The breaking of the bread doth fignific the wounding of the bodie: the powring out of the wine dooth fignifie the shedding of his bloud. The eating of the bread, and drinking of the wine, doth fignifie that his field and blood, do nourish in vs life eternall, as the bread and wine doe nourish the life present.

In flead of Circumcifion, which began at Abraham, he hath Gen. 17 10 ordained Baptilme, which began at John, a more lively represen- Who was thertation of the true Circumcision of the heart, because it represent fore called teth vnto vs the bloud of Christ, which washeth our soules as tohn the Bapthe water in Baptisme washeth our bodies. M st. 2. 10

Touching the time; In the night (faith Paul:) therfore this Sa- Rev. 1. 5 crament is called the Lords Supper, because it was inflituted at Reu. 22. 14 night when they vied to sup. But what night? Enen that night The time. (faith Paul) when be was betrayed. That night which he flould tohn ; have curfed as lob did the day of his birth, if he had futtered against his will; that night when he should have thought to defroymen, as men conspired to destroy him; that night (faith-Panththis Sacrament of grace and peace, and life began: Enen that night when wee betrayed him, Many nights did he fpend in watching and praying forvs; and is there a night now for vs to betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to fee how Christ, and they for whom Christ came, were

Why this Sacrament was instituted at night. Why it was deferred till his last night

him and fought all meanesto deltroy him, then hee confulted how to faue them, and instituted the same night this bleffed Sacrament, to convey al his graces and blessings vnto them. Enen that night when they betrayed bim. The reason why this action was deferred untill night, is, because that was the time appointed by the law to ease the Pallcouer, which was like a predeceffor of this Sacrament, The reason why he deferred it vntill his last night, was, because the Passeouer could not be ended before thefulnetfe of time, and the true Paschall Lambe were come to be flaine in thead of the other, Therfore how fitty did Christ end the Patfeouer, which was a ligne of his fuffering, to prefently before his fuffering? And belide how sweetly did he confirme his Disciples faith, when as they should see that, the next day performed before their eies, which overnight both in the Palleoper, and in the Sacrament, was fo lively refembled vnto them? If any manfrom this do gather, that we ought to eare the Lords Supper at night, as Christ did; he must understand that we have northesame cause to doe so which Christ had, because of the PatTeouer. And therefore the Church which hath differention of times and places, hath altered both the time and the place. vling the Temples in Read of the chamber, and the morning in flead of the evening : for indifferent things are ruled by order and decency.

Why we receiue not the Lords Supper. at night.

Perf. 13.34

2 Thef. 4. 18 .

Note.

Mal. 1. 2. 1/4) 1.5

Gen. 19.20

Touching the manner, Hee tooke bread, and when he had ginen thanks, he brake it, and gane it unto them. Hee would not exteit. nor break it, before he had given thanks to God. What need he which was God, give thanks to God, but to flew vs what wee should doewhen we eate our selves? In all things give thankes (faith Paul:) whereby wee declare that all things come from God: but the wicked befeeve easier that God dothtake, then that he doth give; and therefore they never pray heartily ento him for any thing, nor feelingly thanke him for it. For which the Lord complaineth, faying, I have loved you, yet ye fay, wherein bast shouloued ve? shewing that wee are worsethan the Oxe, which knoweth his feeder. And if that wee acknowledge all. thingsfrom God, yetwe do like Lot (Is it not a little one, faith hee, when he craued to goe vnto Zoar? as though it were not . much .

much which he asked) so mince and extenuate the gifts of God, before we receive them, and after, like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their owne.

Our example did not so salthough it was but bread which he received, yet he was more thankfull for bread, then many which bury the fowles, and fishes, and beasts in their bellie: for if account of all were kept; for one that praieth, Gine vs this day our Luke 11.32 daily bread, a hundred take their bread and meate, and sleep too.

which never pray for it.

After be badgiuent banks, be brake it, and gave voto them, and faid, Take, eare: for when he had given thanks to God, then it was fanctified, and bleffed, and lawfull to eate: fo when thou Note, feruest God, then it is lawfull for thee to vie Gods blessings, then thou maist eate and drinke as Christ did, but not before: for these things were created to serve them which serve God; if thou doest not serve him for them, thou encrochest youn Gods blessings, and stealest his creatures which are no more thine, then thou art his: for the good God created all things for good men, as the divels possessing are referred for evill men.

Therefore as Christwould not breake the bread before hee had given thankes to the founder; so know, that there is some thing to be done before thou receive any benefit of God: and presume not to vie his creatures with more libertie then his Sonne did, which did not eatewithour giving thanks, nor rise

againewithout finging a Plalme.

It followeth, This is my body. Here is the fruite of his thankes Mat. 26, 30 before; he prayed that the bread and wine might be bleifed, and they were bleifed. As I faces bleifing shewed it selfev pon Iacob Gen. 27 whom he bleifed, so Christ his bleifing appeared straight v pon these mysteries: for it could not be said before, This is my body, because it was meere bread: but now it may be called his bodie, because his bleifing hath infused that vertue into it, that it dosh not only represent his bodie, but convey his body and himselfe vnto vs. The efficacie of this bleifing is in this Sacrament ever since, sanctising it vnto vs as well as it did to the Apostles, even as Christs prayer staied Peters saith after Christ was dead.

Now ye have heard the meaning of these words, He tooke Luke 22,32

Heb 2.16

John 17. 19

1. Pet. 2. 24

Ephef. 3. 17

broad, and bloffed it, and brake it, and game it : you shall fee with what a mysticall refemblance they unite Christ and vs. First, as Christ in the Supper tooke bread to feede vs: fo in his birth bee tooke our flesh to favevs. Secondly, as Christ when he hades. ken the bread, bleffedthe bread to make it a spirituall foode: To Christ, when he had taken our flesh, powred forth most rich and pretious graces into it, to make it foode of life voto vs. Thirdly, as Christ when hee had bleffed the bread, brake the bread: fo Christ when he had filled his body with most pretious graces, brake it vp like a rich treasure house, his hands by the nailes, his backe by the stripes, his head by the thornes, his side by the (peare that out of every hole, a river of grace and goodnes mightillue and flow forth vntovs, Laftly, as Christ gauethe breadwhen he had broken it : fo Christ (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when wee fee the Minister take the bread to feede vs.wee may conceive that Christ (being Godfrom everlasting) tooke our flesh to fauevs. When wee feethe Minister bleffethe bread to a holy vie, wee must conceive that Christ (by vniting the Godhead vnto it) (anchified his flesh for our redemption. When we fee the Minister breake the bread to fust line our bo-

dies we must conceive that Christ in his death, brake his body to refresh our soules. When we see the Min: ster give the bread to our hand, wee must conceive that Christ astructy offereth

himselfeto our fairh, to bereceined of vs.

Because vpon these words, the Papills ground their Transub-Stantiation, that is, that the bread is changed into Christs flesh. and the wine is turned into Christs blood, whereby we eate the Same bodie which died voon the Crotle, and drinke the same blood which it fued out of his fide: That you may feethe blindnes of this Popish dreame, I would have you but marke every word of the (cripture, how they make against Transubstantiation, that ye may fee them flaine like Goliah with their owne (word. Euen as God made Caiphas (peake against himselfe, so the Scriptures which heretikes alleadge do make again ft themselves, like the Baalizes which wounded their owne flesh, I may liken their allegations to Satans, when hee tempted Christ in the wildernesse, he alleaged but one sentence of Scripture for himfelfe.

Heretikes alledge ferioture like the Diuell. Mat. 4. 4

1. Sam. 17. 15

John 18.14

1.King. 18.12

Pfal. 91.11

himselfe, and that Psalme out of which he borrowed it made so plaine against him, that hee was faine to picke here a word and there a word, and leave out that which went before and skip in the middest, and omitthat which came after, or els he had marred his cause. The Scripture is so boly, & pure, and true, that no word nor fyllable thereof can make for the divelor for finners. or for heretikes : yet as the divell alleaged feripture, thoughit made not for him, but against him, so do the Libertines & Epicures, and Heretikes, as though they had learned at his schoole.

Now, there is no fentence of the scripture, which the wifer Papifts alleage boldly for their Transubstantiation, but this. that Christ faid, This is my bodie: by which they may proue as Matth 16.16 well, that Christ is a doore, because he faith I am the doores or a John 10.7.9 vine, because he faith I am a vine : for his fayings are like. Figu- Ishn 15.1 rative freeches must not be construed lietrally but this is Heretikesfashion. If you marke, you shall see throughout, that all thetellimonies which the Papillsalleage for their herefies, are Note. either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they prefume to expound allegorically, or literally, without conference of any other scriptures, then they wander and stray from the marke, or else it is impossible that the trueth should maintaine error, that is, that the Scripture should speake for herefie, if it were not wrested and perverted therefore we fee that Ene never erred, untill the Genef. 3.3 corrupted the Text.

Now wee will enter the lifts with our adversaries, and see Arguments awhether these words doe proouethat the bread and wine are gainst Popish turnedinto Christs bodie. Paul faith, lefus tooke bread : well Transubstanthen, yet it is bread: when he hadraken it, then he bleffedit; tiation. what did hebleffe? the bread which he tooke; well then, yet it is bread; when he had bleffedit, then he brakeit; what did he breake ? the bread which hee bleffed ; well then, yet it is bread ; when he hadbroken it, then he gaueit, what did he give? the bread which he brake, well then yet it is bread : when hee had given it, they did eate it , what did they eate ? the bread which hegaue them ; wellthen, yetit is bread: when they did cate it, then he faid, This is my bodie; what did hee call his bodie? the bread which they did eate; well then, yet it is bread, If it bee

Matth. 22.34

Marte 14 25

1 Cer 104

Perfe 3.4.

F. 171.4

breadall this while, when he didtake it, and bleffe it, and brake it, and gaue it, and they dideate it, when is it turned into his bodie? here they frand like the Sadduces, as mute as fiftes.

Now that ye may fee, that not we onely fay it is bread and wine after the confectation; in the 27, verse, Christ himselfe doth call it bread and wine after he had given it, as he did before. And in Marke he saith, I will drinke no more of the fruit of the vine. Here Christ saith, that it was the fruit of the vine which he dranke; but his blood is northefruit of vines, but

wine: therefore wine was his drinke, and norblood.

Besides, if you would heare Paulexpound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we have in ours 3 for he saith, They all did ease the same spiritual meat of all drank the same spiritual drank Straight he saith, that this meate, and this drink was Christ. Mark that he saith not only, They did ease the same meate that we eate; but he saith, that the meatewa: Christ; and not onely so; but to shew that Christis not a corporal smeat, as the Papists say; he saith, he is a spiritual smeate, as we say; therfore you see that that we do not eate him corporally, no more then our fathers, but that as they did eat him spiritually, so do we; for spiritual meate must

be eaten spiritually, ascorporall meat is eaten corporally.

Againe, for the figuers to be turned into the thing lignified by them, is veterly against the nature of a Sacrament, & makes it no Sacrament, because there is no signe: for enery Sacrament doth confift of a figne, and a thing fignified the figne is ever an earthly thing, and that which is fignified is a heavenlie thing. This shall appeare in all examples: As, in Paradife there was a very Tree for the figne, and Christ the thing fignified by it: in Circumcifion there was a cutting off of the skin, & the cutting off of finne: in the Palfe-ouerthere was a Lambe, and Chrift; in the Sabbath there was a day of reft, and eternal! reft: in the facrifices there was an offering of some bealts, and the offering of Christ: in the Sanctuarythere was the holy place, and heauen : in the Propitiatory there was the golden couering, and Christ our couer : in the Wildernes there was a rocke yeelding water, and Christ yeelding his blood : in the Apparition there was a Doue, and the holy Ghoff: in the Manna there was bread,

Gent 1.9 Gene 1.7.11 Exod. 1.3.2 Exod. 2.3.11 Heb. 9.1 Exod. 2.0 Exod. 2.5.24 Exod. 1.7.16 Math, 2.16

and :

and Christ: in Baptisme there is verie water which washeth vs. Iahn 6.45 and Christs blood washing was so in the supper of Christ, there Iahn 1.33 is verie bread and wine for the signe, and the body and bloud of Christser the things ignified, or else this Sacrament is against the nature of all other Sacraments.

Againe, there must be a proportion between the Pallecuer 5 and the Lords Supper, because this was figured by the other. Exedia

Now the Iewes had in their Paffeouer, Bread, and Wine, and a Lamb: 10 our faulour Christinstituting his last Supper, left Mat. 26.16
Bread, and Wine, and a Lambethew hich name is given to himselfe, because he came like a Lamb, and died like a Lamb.

10hn 19

Againe, if Christsvery body were offered in the Sacrament, then it were not a Sacrament, but a sacrifice; which two differ as much as giving and taking; for in a sacrifice yvee give, and in a Sacrament we receive: and therefore yve say our sacrafice, and Christs Sacrament.

Again, every facrifice was offered upon the Altar. Now mark 6 the wildom of the holy Ghoft, left we should take this for a fa-Exad.27 crifice, he never names Altar when he speaks of it, but, The table of the Lord. Therfore it is no doubt but the divell hath kept the name of Altar, that we might thinke it a facrifice.

Againe, if the breade were Christs slesh, and the wine his 7 bloud; as these two are separate one from the other, so Christs slesh should be separate from his bloud: but his body is not divided, for then it were a dead body.

Again, that which remaine the doth neurish the body, and re-3 lish in the mouth as it did before: which could not be, but that it is the same food which it was before.

Againe, I would aske whose are this whitenes, and hardnes, 9 and roundnesse, and coldnesse: None of them say, that it is the whitenes, and hardnes, and roundness, and coldness of Christs body: therfore it must needs be the whitenes, and hardnes, and roundnes, and coldnesse of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation.

Againe, as Christ dwelleth in vs, so he is eaten of vs: but he 10 dwelleth in vs only by faith: Ephes. 3.17. Therefore he is eaten onely by faith.

D4

Againe,

Againe, none can be faued without the communion of the body of Christiabut if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarks, or the Prophets should be saued, because they receive it not so.

Againe, Chrift faith not, This wine, but This emp: & therfore by their conclusion, not onely the wine should be turned into

bloud, but the cup too.

Again, Paul (aith, They which receive comportably, receive their owne dammation, But if it were the flesh of Christ, they should rather receive (aluation then damnation, because Christ (aith 3 Heshat eattch my flesh, and drinketh my blood, bath life enerlasting. John 6, 54.

Againe, if they would heare an Angell from heaven: when Christsbody was glorified, an Angell (aid to the woman, Heast risen, and is not here: Mat 28. as if he should (ay 3 His body is but in one place at once; or else he might have been these though

he wasrifen.

Againe, why doethey fay in receiving this Sacrament even fince the primitive Church, Life up your hearts, if they have all

in their mouthes?

To end this controversie, herewee may say as the Disciples said to Christ, it buther statistic go from thee? I meane, we neede not to go to any other expositor of Christ, then Christ himself. Therfore marke what he saith: At first, when Christ said that he was the bread of life, and that all which would live, must eate him, they murmured untill he expounded his words; and how did he expound his words? Thus, Hethat commeth unto me, bath eaten, and be that believeth in me, bath drunke. After, when he instituted this Sacrament in like vvords, they murmured not; which they would as before, if he had not resolved them before, that to eate his body, & to drinke his bloud, was nothing but to come to him, and beleeve in him.

After he had faid so, they murmured not, because they did fee some reason in it. As it is plainly said, This is my body, so it is plainly said, Thesewords are spirit: that is, they must be under-

stood spiritually, and not literally.

But if it be fielh indeed, why doe they not fatisfie the simple people how they may eate this fielh in Lent, when they forbid

them.

Tohn 6.68

John 6.60.

John 6.35

20bn6.63

word, &c.

them to eate any flesh ? they must needs eate it doubtfully, and he which doubterh faith lames, receiveth nothing : therfore he which eaterh the Matle, receiveth nothing.

I did not alleage the Fathers in my fermon: but if any fufpend his affent, till they bring in their verdict, let him heare

them make confession of their beleefe.

Augustine faith, The Lord doubted not to fay, This is my Aug. voon the body; when he gaue only afigne, or a Sacrament of his body. 2.Pfalm. Tertul against Tertullian faith, this is my body .: that is, a figne of his body. Marcion the 4

Ambro/c faith, The bread and wine remaine still the same booke, Ambro.4.

thing that they were.

Theodoret faith, After the confecration, the myfficall fignes booke, chapdoe not caft off their owne nature, but abide full in their first ter of Sacraments. Substance and forme.

Theod. dia-Origen faith, The bread that is fanctified with the word of logue s. God astouching the materiall substance thereof, goeth into Origion Mat. the bellie, and forth againe like other meates.

Irenan Kaith, That it hath two things in it; one earthly, and Iren. 15.4 cap. 34.againft

the other heavenly.

Valentius. Criffaith, Our Sacraments auouch not the eating of a man. Ad ob There Cyprian (aith, The Lord called bread made of many graines, Anathematic. his body, and called wine made of many grapes, his blood. Cyp. Epift.lib. 1

Athanafini faith, Christ made mention of his ascension into Whosoeuer In that Golpel. heaven that he might withdraw his Disciples from corporals speaketh a

and fleshly eating.

Chryfostome laith, God giveth vs things spirituall, vnder Hom.60,00 things vilible and naturall, And again, being fanctified, it is de the people of livered from the name of bread, and is exalted to the name of To Caffring the Lords body, although the nature of the bread ftill remain the Monke.

And because they believe that the Pope cannot erre, pope Against Euty-Gelafins letteth to his hand, and faith with the reft, Neither the ches the Hesubstance of the bread, or nature of the wine, cease, to be more

then they were before.

Tell vs Papilts, doe not thefe Fathers fpeake as plaine as we? Canst thou avouch Transubstantion more flathethen they deny it? how had this herelie bin chased, if the divell had hatched it in their time?

Thus the Scriptures on the one fide, and the Fathers on the other a Vponthe Canon.lect.40 other side, did so trouble three anchospitts Biel, Tonstal, and Pifer, that Gabriel Biel (aith, How the body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Booke of the Sacraments. pag.46 Againfithe captiuitie of Babylon, made by M.Luther.

Buke 19.32

Tonfalfaith, It had bin better to leave curry manto his own conic cture, as they were before the Councell of Laterane, then to bring in such a question.

Fifter faith, No man can proue by the words of the Gospell, that any Priest in these dayes doth consecrate the verie bodie

and bloud of Christ.

Here is fulfilled, Out of thine own mouth, I will condemne thee.
But we will carie the matter fo, because a Judge must have two

eares, therefore now let them speake.

The Papifts allegations for the reall prefence-Exed. 4.8. © 2 1

Because they cannot tell how the bread and wine should bee turned into siesh and bloud, and yet appeare bread and wine still, they say it is a miracle: but how doe they prone it? if they contend it is a miracle, they must shew was signe: for every miracle may be seene, like all the miracles of Moses, & Christ, and the Apostles: & therefore a miracle is called a signe, because it may be seenelike a signe, & the word signifieth a wonder. And the swes crauing a miracle, said, Shew vs a miracle: as though they were taught to judge of miracles by sight. All which doth shew, that a miracle may be seene, but here no miracle is seene.

Exod.9

Againe, a miracle (especially in the time of the Gospell) is an extraordinarie thing, but they make this an ordinary thing: for if the bread and wine bee turned into flesh and bloud, then miracles are as common as Sacraments, and so because they have Masse every day, they should worke miracles every day.

Lastly, this seemeth strange, that Anguistine (whom they so much honor) gathered all the miracles which are written in the Scripture, and yet among stall, speakes not of this: therefore then it was counted no miracle: but Paul speakes of lying mi-

racles, and this is one of them.

Obiect.

1. Thef. 1.9

If they (ay that Christ can turne bread and wine into his body, and therfore he doth: Pirst, they must prove that he wil, for they can doe many things themselves which they doe not, because they will not: therefore it is an old answer, that from Come to Will, no argument followeth. The Leper did not say vnto Christ, If thou canst, thou wilt: but, if thou wilt thou canst.

Mar. 2.40

Bu.

Butche question which they thinke cannot be answered, like Obiection. their invincible Nanies, is this If the bread beenot his bodie. why doth he call it his body? Refolue this knot and all is cleer. Mark then, andwe will looke it as well as we can. He faith: This Answere. is my body: as he (aith after which is broken for you, Why? his body was not broken before hefuffured how did hefaythen, which as broken before it was broken? There is no fenfe of it burshis the bread was broken. & fignified that his body ficuld be broken.

Now, as the breaking of the bread did fignifie the breaking of his body, fo the bread mutt needs fignifie his bodie; but as his body was not broken indeed when the breadwas broken; to the bread sould not be his bodie indeed; for then his bodie should have been broken when the bread was broken : Yet ler

them object what they can,

If (fay they) the bread and wine bee not changed into his Obiection, body and blood, why doth hee speake fo darkly? hee might

hauefpoken plainer.

I answer, though this seeme darke to Papilts, yet it was not Answered dark to the Apollies, they understood his meaning welenough and althereft for 1225, yeares after Christ before Transubstantiation was fooken of the he Apolites had not understood his meaning they would not frek to aske him as their maner was: vintill they were acquainted with Christs phrase, whensoeuer they doubted upon any of his speeches, they were wont to comevnto him andfay : Mafter what is thy meaning ? butthey Luke 1.0 werevied to fuch phrafes: for it was Christs manner to teach by similirudes thewing onething by another, which is the plainest. manner of teaching, and multivled in holy Scripture, especially in the types and fludowes of this Sacrament. For example, Math. 26.17 Christ calleth the Lamb the Patleouer, in place wherof this Sacrament fucceeded, and therefore prefently after they had earen the Paffeouer. Christ instituted this Sacrament to be vied forit. Christ(Ifay) called the Lambthe Pelfcouer, and yet the Paticouer was this, an Angell patied ouer the houses of the Ifraclices and frook the Egyptians: this was not a Lamb; and yet Exed, 13.27 because a Lamb was asigne of this Palleouer, as the bread and wine is of Christs body, therefore Christ called the Lambethe Patieouer, ashe called the bread and wine his body.

Againe,

(elip)

Gemf.17.13 Genef.11.3

Again, Circumcifion is called the Conenant, and yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, In Abrahams (cedall Nations fall be bleffed: I will bee their God, and they shal be my people: I wil defend and fane them, and they shall ferue and worthin me, This is not Circumcision, and yet asthough Circumcilion were the conenant it felfe, it is called the Couenant, because it signifieth the covenant: so bread and wine are called Christsbody, because they signify Christs body.

Tit.3.5

1 Cor.6.11

Againe, Baptisme is called Regeneration, and yet Baptisme is a dipping of our bodies in water : but Regeneration is the renuing of the mind to the image wherein it was created. This is not baptisme, and yet as though Baptisme were Regeneration it lelfe, it is called Regeneration, because it fignifieth Regeneration : fo the bread and wine are called Christs body, be-

caufethey fignific Christs body.

Luke 22.20 Iohn 3.36

Againe, the Cup is called the new Teltament, and yet the Cup is but a peece of metall filled with wine : but the new Te-Stamentis; Hee which beleeneth in the Sonne, Shall be faned. This is not a Cup; and yet asthough the Cup were the new Tellament it felfe, it is called the new Testament, because it signifieth the new Testament: fo the bread and wine are called Christs body.

because they fignifie Christsbody.

They which knew that the Lambis not the Palleouer, thogh Christ called it the Patfeouer; that Circumcifion is not the Covenant, though God called it the Covenant; that Baptisme is not Regeneration, though it be called Regeneration; that the Cup is not the new Testament, though Christ called it the new Testament, could they not as well vnderstand, that the bread and winewere not Christs body, though Christ called them his body? As they understood these speeches, so they understood this speech: therefore they which say, that the bread and wineare Christsbody, because Christ saith, This is my body; may as well fay, that the Lambisthe Palleouer, because Christ callethit the Palleouer, that Baptisme is Regeneration, because Paul calleth it Regeneration ; that the Cup is the new Tellament, because Christ calleth it the new Testament.

Matth 16.16

If every Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it felfes

felfe: what reason have they to take this Sacrament for the thing it felfe, more then all the reft? It is the conferr of all Writers, that a Sacrament is a ligne, therfore not the thing lignified: no more then the bush at the doore is the wine in the celler, 16 I call the Prince a Phoenix the Vniverfity a Fountaine the Court a Peacocke, the Citie a Sea, the Countrie an Hermite: why can the Papifts understand me, and not understand Christ?

What a darke, and strange, and intricate, and incredible speech had this been for them to under stand grofly, and literallic? Would they thinke that they did eate Christs bodie, when his body (tood before them, and he had told them before, that his body was like their body? Nay, this would have required moewords, and made them come againe, with Mafter what is Luke 0.8 thy meaning? For they were not so instructed yet before the refurrection, to beleeve every thing without questioning, if it were conerary to fenfe and reason : but as they asked, who had given him any meate, when he faid that he had meate, and they could feenone: fo they would have asked, what meate is this John 4. 32 which we fee not? How can every one of vs eate his body, and yet he hath but one body, and that body is whole when we eate it? Loe he standerh before vs and faith, that his body is like vnto ours, and yet he takes bread and breaks it, and gives it vnto vsto eate, and when we cate it he faith, This is my body, and yet Lule 24.39 his body flandeth before vs fill. If his body belike ours (as he faith) how can it be eaten, and be there? for ours cannot, Thus they would have questioned, if they had not been vied to such phrases: but as they could under stand him, when he called himfelfea stone, arocke, adoore, a window, and a vine: lothey picke out his meaning when he had faid that bread was his body: for he told them before, that he was the bread of eternall life.

Now the bread of eternall life is not eaten with teeth; for the body cannot eate spiritually, no morethen the soule can eate corporally: and therefore hee is fuch a bread as is eaten with faith, and so himselfe (aith in the Gospell of John. Markethis John 6. 3 eating by faith, and all the strife is ended. Flesh and blood indeede neede not faith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Christ, then we neede not fairly to eate it, but all those which

which hath teeth might eate Christs body, yearhe Mice might eate it as well as men, for they eate the fame bread that we doe, as well after it is confectated as before.

If this be not enough to batter the ruines of this voltart Herelie, I will come to Interrogatories, and fee whether they have

learned it by rotes or by reason.

Mat. 26, 25

Neither body not immortall in the Sacrament,

If they ground their Transubstantiation your these words of Christ, This is my body, which hee spake to his Disciples; I aske them, whether they receive that body which was mortal, or that bodie which is glorified? because one of these bodies they must needs receive, either his mortall bodie, or his glorified body. If they fay that it is his mortall body; the mortall bodie will not Christs mortall profitthem, for you feethat mortall foode is but for this mortal life: neither hath Christ a mortall bodie now to communicate wnto them, because it is changed to an immortall bodie therforethey cannot receive the mortal bodie because Christ hath not a mortall body to give vnto them: if they fay, that they receine his glorified body then they mult flie from this Text: for atthattime Christ had not any glorified body.

When this Sacrament was instituted, and Christiaid, This is my body, his body was not glorified, because the Sacrament was instituted before his death, and his bodie was glorified after his refurraction: therfore if they receive the same body which the Apostles received, as they say they doe, they cannot receive a glorified budy, because then Christ had not a glorified body to

communicate vnto them.

Thus the rockes and fands are on both fides them, they receiue a body neither mortall, norimmortall: if Christ hath any fuch body, judge you. Here they fland like a foole, which cannot tell on histale, Nebuchadnezzar dreamed a dreame, and knewnot what it meant.

Dan. 4.15

Marke 14.24 Christ Spake not to the bread & wine, but to his Disciples.

Belide, Taske them to whom Christ spake when helaid: This is my body? Mark faith, he spake it to the that is, to his Disciples: wellthen, if these words, This is my body, were not spoken to the fignes, but to the persons: not to the bread and wine, but to the receivers, as the words which follow, Do this in remembrance of mee : if these words were not spoken to the bread and wine, then it is plainethat they do not change the nature of the bread

& wine. If the nature of them be not altered, then the substance remaineth, and then we receive no other substance with them, because two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread and More in the wine, like an hungry nunction? Nay, we say not that the Sacra-Lords Supper ment is nothing but a bare signe, or that you receive no more then bread and then you see: for Christ saith, that it is his body; and Paul saith, wine, wine, that it is the communion of Christs body and bloud. Therfore there is more in sacramentall bread, then in common bread; thogh the nature be not changed, yet the vie is changed; it doth not only nourish the body as it did before, but also it bringeth a bread with it which nourisheth the soule: for as sure as we receive bread so sure we receive Christ; not onely the benefits of Christ, but Christ: although not in a popish maner, yet we are so io you and varied vato him, even as though we were but one body with him.

As the spoole doth not marry with she lands and goods, but A similitude. with the man himselfe; and being partaker of him, is made partaker of them: so the faithfull doe not onely marry with Christs benefits, but with Christ himselfe; and being partakers of him; they are made partakers of his benefits: for Christ may not in any wife be divided from his benefits; no more then the Sunne from his light.

It is said, The Father gave vibit Son, and so the Sonne giveth Rom, 8, 32 vs himselfe. For as the bread is a signe of his body, so the giving of the bread is a signe of the bidody. Thus he lieth before vs like a Pellican, which letteth ther young ones suck her blouds to that we may say, the Lord inuited vs to supper, and he himselfe was our meate.

But if you aske how this is? must answer, It is a mystery but if I could tell it, it were no mystery. Yet as it is said, when three men walked in the midst of the furnace, One like the Son of God Dan. 2.25. walked among st them: so, when the faithful receive the bread and wine, one like the Sonne of God seemeth to come v nto them, which fils them with peace, and joy, and grace, that they marvel what it was which they received besides bread and wine.

For example, thou makelt a bargain with thy neighbour for a fimilitude: house, or land, and receivest in earnest a peece of gold. That which

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which thouseccives is but a peece of gold: but now it is a signe of thy bargaine; and if thou keep not touch with him, happely it will classe thee for all that thou art worth: so, that which thou receives its bread, but this bread is a signe of another matter, which passet bread.

Another fimi-

Againe, thou hast an obligation in thy hand, and I aske thee what hast thou there and thou saiest, I have here an hundred pounds: why (say I) there is nothing but paper, inke, and waxe: Oh but by this (saiest thou) I will recover an hundred pounds, and that is as good, So beloved, this is as good, that vinder these signes you receive the vertue of Christs body & blood by faith, as if you did eate his body, and drinke his blood indeed, which were horrible to think, that any should devoure their God, thinking thereby to worship him: never any heretike, nor I dolater conceived so grossy of their God, before the Papist. We reade of a people which dideate men, but never of any people which dideate their God.

All the Apostles say, that is was needfull that Christ should

fhould take Christs flesh; for all the blessings of Christ are apprehended by faith: and nothing fitto apprehend him whom we see not, but faith: and therefore one of their owne *pillars

wesee not, but faith: and therefore one of their owne pillars said; Beleene, and thou hast easen. Faith doth more in religion then the mouth; or else we might say with the woman, Blessed are the breasts which gane thee sucke, and so none should be blessed but Mary; but Mary was not blessed because Christ was in her body, but because Christ was in her heart. And less this should seeme incredible voto you, because Mary is called

take our flesh : but no Apostle faith, that it is needfull that wee

Luke 8. 22

* So they ac-

Luke 11.27.

count.

this should teeme incredible vito you, because Mary is called blessed among women; when Christ heard the woman say, Blessed are the breasts which gave thee such as the replied virtuher, Blessed are they which beare the word of God and keepest: these are my brethren, and sisters, and mother, saith Christ; as though the rest were no kin to him in heaven; though they were kin in earth. Thus if Christ were in thy body, and thou shouldest say as this woman, Blessed is the body that hath thee in it; nay would Christ say, Blessed is the heart that hath thee in it. If Mary were no whit

better for having Christin herarmes, nor for having him in her

Note.

body, how much better art thou for having him in thy belly, where

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where thou canft not fee him? Multithe fun needes cometo ve, orelic cannot his hear and light profit vs? Nay, it doth va more good, because it is to far off: fo this Sunne is gone from ve, that hee might give more light vnto vs, which made him fay, It is lohn 16,7 good for you that I goe from you: therefore away with this carnal Program eating offpirituall things, Many dang bters bane done verimonfly, but thou (faith Salomon) (arpaffeft them allto many heretikes have fpoken abfurdly, burthis furpatfeth themall, that Christ must be applied like physicke, as though his blood could not No naturall profitys, vnletle we did drinke it, and [wallow it as a potion, Is or corporal] this the Papills vnion with Christ? Is this the maner whereby Prefence or we are made one fleft with Christ, to eate bis fleft? Nay when he tooke our flesh vinto him, and was made man, then we were vnited to him in the fleft, and nor now, Christ tooke our flesh, wee take nor his flesh but beleeve he tooke ours: therefore if you would know whether Christsbody bee in the Sacrament, I fay vnto you as Chrift (aidvnto Thomas, touch, feele, and fee. In A way to know visible things God hath appointed our eies to be ludges, for as whether Christs the spirit discerneth spiritual obiects, so sense discerneth sensi-bodiebe in the ble objects. As Christ taught Thomas to judge of his body, so Sacrament, may we ; and fo flould they: therfore if you cannot fee his bobody, nor feele his body, you may gather by Christs sayings to Thomas, that he would not have you beleeve that it is his body, John 20, 20 for my body (faith Christ) may bee seene and felt. And thus Transubstantiation is found alver.

Now if you aske me why Christ called the figne by the name of the thing it selfe: I aske thee again; Maist thousay when thou sees the picture of the Queen, this is the Queene; and when Why Christ thousees the picture of a Lyon, this is a Lyon; And may not called the Christ say when he seet hat hing like his body. This is my body; bread his

Is the wed you before that every Sacrament is called by the name of the thing which it doth fignific, and therefore vvhy should we stumble at this more then the rest? The reason vvhy the signes have the name of the things, is to strike a deep reverence in vs, to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body & blood himselfe.

And furely, as he which defaceth the Kings scale is conui-

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red of contempe and treason to her owne person: so hee which prophaneth thefefeales of Chrift, doch not worthin Chrift, but despise him, and that contempe shall be required of him, as if hechad contemped Christ himselfe. This is the reason why Christ calleth the fignes of his body, his body ato make vs take this Sacrament reverently, because we are apt to contempe it as the lewes did their Manna.

Verfe 13

It followeth: Dothis in remembrance of mes that is thefe lignes shall be a remembrance of my death; who you break the bread. you hall remember the wounding of my body: and when you drink the wine, you shall remember the sheading of my bloud. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there. because remembrance is not of things present, but of things absent: vve remember not, but we see, that which is before vs. This might put the Papills in remembrance that Christ is not facrificednow, when we doe but remember his facrifice; this is not Christs (acrifice, but a remembrance of his facrifice; he was facrificed before, and now it is applyed, left his facrifice should be in vaine. This was done once really, when he offred himfelfe voon the Croffe; therefore that offering was called a facrifice. because hee was facrificed indeede; butthis offering is called a Sacrament, because it is but a signe of his facrifice.

If Christsbody were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament vvere offered indeede, then it should bee called a facrifice, as his once offering was; but he cause it is but a remembrance of his lacrifice, therefore it is called a Sacrament, This is not a facrifice of Christ, but a facrifice of our selves. Lest vvee should take it to be asacrifice of Christ. Christ himselfe calleth it a remembrance of his facrifice, Dee this in my remembrance.

Hereisourworke. As Christ hath done, so must we do s so we minister, and so you receive: we can give you nothing but that which we have received from him, as Paul faith. Therefore if Christ did not give his mortall body which stood before them. and could not profit them; nor his glorified body, which year not glorified then, and when it was glorified, afcended up into heaven, and there abideth: how can thele jugling Priests make their Godagaine, which madethem? They can no more turne داديه

wine .

wine into bloud, & bread into flesh, then they can command a gnat to become a Camell: for it is a greater work to make God, than to make the world. Therfore as Christ saith, When they tell Mat. 24-23 you here is Christ, and there is Christ, believe them not. So viven they tell you that Christ is in heaven, and that Christis in earth, in this place, and that place, believe them not: for Elias ascentation was a figure of Christs ascentio: when Elias was ascended, yet some fought for his body upon earth: so though Christ be ascended, yet many seeke his body upon earth: but as they could not finde Elias body, so these cannot find Christs body, although they have soughethree hundred years.

But if his body were vponearth, as they lay, shold we handle it, and touch it, now it is glorified? After his refurrection he said vnto Mary, souch me not; because his body was glorified; that so, 17 is, not to bee touched with fingers any more, but will faith. Therfore we reade of none which touched his body (after it was risen) but onely Thomas, to settle his faith.

Thus you feevvee neede to suborne no wittnesses, for every wordinghistext which they alleage for Transubstantiation, dorh make against Transubstantiation: whereby if Antichrist doth fignific those which are against Christ, you see who may be called Antichrift. There is no quellion in Poperie (except Purgatorie the Popes publican and rasker) shout which the Papifts are at fuch civil wars among themselves, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth: fome hang one way, and fome another, like the Midianites, which fought one against another. And no Index. 322 maruell though their consciences stagger about it: forto shew youtheright father of it, it was one of the dreames of Innocen- A monter of time the third, in the yeare of our Lord 1215. So many yeares his age. palled before Transubstantiation was named, and then a Pope fet it first on foote : foit came out of Rome, the grandame of all herefies, and for want of scriptures, hath bin defended with fire and fword, and fwallowed moe Martyrsthen all the gulfes of the Papall feabelide.

Now, when the doctrines of men go for scriptures, you shall Eight absording ties which fol see how many errors rush into the Church: for grant but this to low Transub-

E 2

Pope flagration,

Alls 19.11

Mem 8.24

Pope Innocentius as the Papills doe, that the bread & wine are changed into Christs body: First it will follow that Christs bodie is not afcended up to heaven, becaufe it remaineth uppon earth; and to one of the articles of our faith thall bee fallified. which faith, He is afcended onto beamen : or if he be afcended, and defeended againe, another article will be fallified, which faith. That he letech at the right had of his father; that is, as Peter faith. hee abideth in heaven, Secondly, it will follow, that Christ hath nor a true body, but a fantallicall body, because it may be in many places or one time : for if his body be in the Sacramer. he mult needs have for many bodyes as there bee Sacraments. nay hee must have so many hodies as there bee bittes in every Sacrament, Thirdly, it will follow, that his body is divided fro his foule, and confequently is a dead body, because the bread is onely changed into his body, and not into his foule. Fourthly, it will follow, that the wicked and prophane, and reprobate may receive Christ as well as the godly, because they have a mouth to eate as well as the belt. Fiftly, it will follow, that Chrifts facrifice once for all, vvas not sufficient, because vvee mult facrifice him againe, and breake his body, and fhed his 6. blood, as the lewes crucified him vpon the crotle, Sixtly, it will follow that the bread being turned into the body of our Re-7 deemer, hath'a partin our redeption as well as Chrift. Seventh-

Heb.9 28

fy, it will follow that Christ did eate his owne body: for all the Fathers (ay, that he did eate the same bread which he gaue to his Disciples. Lastly, it will follow, that a Massing Priest shall be the creator of his Creator, because her makes him, which made from All these absurdation are hatched of Transubstantian.

Thus who men deuise Articles of their own, while they strike vpon the anuill, the sparkes sty in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurding so entertaining one error, me thinks he seemeth like a Collier which is grimed with his owne coales. Therefore as in ment to obey God or ment so in doctrines we should thinke, whether is in meet to obey God or ment so in doctrines we should thinke, whether it be meet to believe God or men.

Alls 5.29

Conclusion.

Thus you have heard the Author of this Sacrament, The Lord I-fus; the time when it was inflituted, in the night that he was be-

trayed.

Lesiell cere

praved the maner how it was inflitured, after thanks giving : the end why it was inflituted, for a remembrance of his death; and the discouerie of transubstantion, one of the last herelies which Babylon hatched. Now they which have bin pateons of it before, should doe like the father and mother of an I doleter that Dat. 13.6. is lay the first hand voon him to shorten his life. Thus I end & 9. Thinke what account ye shall give of that ye have heard. The end of the first Sermon.

A TREATISE OF LORDS SVPPER.

THE SECOND SERMON.

J.Cor. 18.2 5.26.27.28.

25 After the same manner also bee tooke the Cup when bee bad supped : faring, This Cup is the new Testament in my bloud : this doe as oft as ye drinke it in remembrance of me.

26 For as often as ye Balleates bis bread, and drinks this fup yee thew the Lords death till be come; and chall and the flere

27 Wherfore who foener shall ease this bread, and drinke the Cuppe of the Lord unworthily, shall be guilty of the body and blond of the Lord.

28 Let a man therefore examine himselfe, and so let him rate of this bread, and drinke of this Cup.

Erel am to speake of the second service, as it were, at the Lords Table, and of that preparation, which is hike the Wedding Garment, that everie man must bring to this banquet, These words are diver slie repeated of the Evangelists. Here it is faid, This out is the new Toft amount in my Mat. 26.28. blond. In Matthew and in Marke it is faid, Thursuper my blond Mar. 16.24. of the new Testament. This is the first mention which Christ makes of a Testament, as though now his promises deserved the name of ariTestament, because the seale is fer vnro them, which before this Sacrament were not sealed, but like a bare writing without a figure. This word Testament doth imply a promise.

XUM

promife, & therefore teacheth vs, that the Sacrament doth confirme and frengthen and nourish ourfaith, because it sealeth

the promife which we should believe.

Hereis to be noted, that Christ doth not only speake of a Toflament, but hee calleth ira new Toffament wihich words never mettogether before asthough the Law were for the cld man to mornfie him, and the Gospell for the new man to comfort him againe : or, as if the old Teltament had fo walkt her face, & changed her apparell at Christs comming, that one would not thinke it the lame, but a new, Teltament, because even now thee was fliadowed with a thouland Ceremonies, and nowthey are gone from her like a miltatthe Sunnerling; As Christcalleth Loue, A new commandement, because hee renued it like a law worue out of memorie, so he calleth the promile of saluation, new Testament: because as it was renued to Shem, and after renued to Abraham, and after renued to Danie, to now heerenued it againe, which should bee alway new and fresh vnto vs. Euery Teltament is confirmed with bloud. The old Teltament was confirmed by the bloud of Goates, and Bullockes, and Rammes; butthe new Toffament is confirmed by the bloud of Chrift: My blond (faith Chrift) on the blond of the new Testament : nay, This Cup (faith Christ) is the new Testament. You may fee then that they may gather as well of Christs words that the cup is the new Teltament as that the wine is his bloud; for Christ faith, This empis the new Testament, as well as he faith, this wine is my blond, or this bread is my body. Belide, when Christ speakes of a new Testament, he implieth that the old Testament is fulfilled, the facrifices and ceremonies of the Law did fignifie Christ before hee came, therefore they are fullfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is come, Sacrifices and Ceremonies are honourably buried with the Priesthood of Auron, letchem rest: it is not lawfull to vios latethe sepulchers of the dead, & take their bodies out of earth. 1. Same 18, 14, as the Witch would raise Samuel out of his grave. Therefore they which retaine Ceremonies, which should bee abrogated. reliques of tudailme, or reliques of Papilme, may beefaid to violate the fepulchers of the dead, and diffurbthe deceafed, like the witch which prefumed to raile Samuel one of his grave.

Iohn 13.34

Hub. 9. 18.

Manh. 26. Luhe 22.10.

Heb. 8. 12.

Against ceremonics.

This

This Tellamene is called a Tellament in bloud, because the Testament and Will of a man is confirmed when the man is dead : fo Christ confirmed his Teltament by his death, Mofes Luke 17. 11. faith, that life is in the blood : fo the blood of Christ is the life of this Testament If Christs bloud had not been shed, this Testament madevnto vs, had been vnprofitable, asthe Testament of a father is whoo his fonne, it the father should not die but line: Therefore the Apostle faith, wirhout shedding of bloud there is no remission of sinnes. Therfore the Testament or couenant of the remission of our sinnes, is called the Testament Heb. 9. 22. in bloud; the bloud of Christ is the feale of the Testament, which wee have to they voto God for the remission of our fins. and the two Sacraments are a leale of that blond, to witnesse Tour house for Tour hand eather Re land to that it was fried

Againe, this is a matter regarded in Testaments and Wils: to the Teltament of him that is dead, no man addeth or detra-Geth : but as the Tellator made it foir flandethwithout alteration, So thould this Tellament of Christ, and this Sacrament of Deut. 4.3" Christ: no man should alter it now he is dead, for hee which ad. Rew. 22. 18. deth or detracteth, hath a curfein Gods booke,

Therefore Christ when hee instituted this Sacrament, commanded, Doethis that is, doe as I doe left they should swarue one whit form his owne manner: yet how many gawdes have the Papifts added to it? that hee which had heard Christ fay, Doe this in remembrance of me, and should fee how they handle the matter in their Matle, could fee nothing to remember Christ by, but a vaile to hide Christ from him. Therefore this commaundementwasrepeated againe, when he gauethe Wine, Dorthin,&c. and seal and be all want offening over

As hecommanded them to este the Bread in remembrance The popifi reof him; fo hee commaunded them to drinke the Wine in re- one kind conmembrance of him: nay he fpeakes more precifely of the wine fixed. then the bready for heefaith of the wine, Drinke you all of this, Math, 26, 27. which heefait hopporthe bread Surely Christ did forefee that fome proud Hererikes would doe otherwise after him, even as iriscometo paffe: for the Papills do breake this commaundement of Chailly as Saulbrake the comandement of Samuel, Sandal comanded him to killshie fat & the leane, Sand kil-- Drinks

1,Sam.19.9.

led the leane, but not the fat: fo Christ comandeth to receive breadand winter they teach to secure breadly but not wine. 15 71 -161 Christ Catto Drinke you all of this: they fay, drink not all of this: Christ game the bread and wineroall they give the bread to al. and the wine to fome; their Priefts receive all, but the people must conferrethemselves with halfe: the Priest eates & drinks. but the people mult not drinke for spilling om their clothes, Is this the Church which cannoderre? Doe they think to hemme Christintheir maile, and thut his ordinance out of their Matte? The fouldiars divided Christs coate, but thefe divide his body, and separate the bread and wine which Christ hath joyned. Paul (peaketh of Heretikes which taught) Touch not talk not handlenes: forthefe fay, Touchnot, talt not, handle not: when they should say, Touch, and taste, & handle, Of all Herefies entheroldornew, there is none fo injurious to the common people, as the pasture of Popish shauelings: for they may not read she feriptures, they may not come to Councels, they may not examine that which is taught them, they may not bee buried without a Mortularie, they may not drinke at the communion? as though their Prielts were their Lords.

Col. 2. 22. How the Popish priests do injurie the people.

Alt.5.2.

2.Sam.2.13

M42.7.33.

Indg. 19.20

-m Therfore we may fay as a heathen did: There is no charitic in sheaPapilta Sucraments; because like Anamas, the priests keep back that which they floud distribute, & mangle the facifice as though Ely his fons had left his hooke to the maifing Friers.

Thus that yed may know who fucceedeth the Pharifies, they have fulfilled that which the Pharifies did, that is, By their owne commandements, they bane made the commandement of God of no effett. Flor wheneas the purpole of Christ was to tie our faith wholly to himfelfe, that we should not feek for any thing without him, knowing that the maintenance of this life hath neede both of meat and drink; to teach vs that all sufficiencie is in him felfe; by bread and wine he flewoth, that he is in flead both of meat & drink, that is, in fload of all which fignification is taken away where the wine is not giben as well as the bread! Therefore as it is faid of a hortible and odious crime. Confider the matter, and gind fontenet : To twiffiall to confider thisinnoustion, and give sentence wfit. Can there be any cleered dontradithion witheworld, or Bolder oheck to Chirif then who the laish,

Drinke reall of this; to fay, drink not all of this? It is even as whe Godfaid Te fall die, the divell faid, You foall not die: Shall wee Gen.2.17. goenow to a Councell, or a father, or a Doctor, to enquire whether this doctrine bee like Christs doctrine? I do verely think that none here is fo simple, but that he feeth, that if any thing can bee contrarie to Christs speech, this is contrarie to ir. But this is only their detraction from the Sacrament.

Now you shall heare their additions to the Sacrament, Look vpon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their beckes, and their nods, and their turnings, all this is more then Christ did : and therforethe Prophet may fay againe, Who hash required this of you? Elay 1.12. Did Christ commaund you to do more then hee did, and not doe as he did? Therefore let them which have eyesto fee, bee thankfull for their light, when they heare how blind they were

whom God gaue ouer to be feduced.

The fruit of this Sacrament is noted in these words, which is Perfeza. broke for you, which is shed for you: that is (as Matthew interprets) hedfor the remission of fins. As all was made for vs, fo all which Mat. 26.28. Christ spake, hee spake for vs, and all which Christ did, hee did for vs, and all which Christ suffered, hee suffered for vs, that Gen. 1. the fins of men might bee forgiuen: and yet to few apprehend 2. Cor 4.15. this benefit, that the way to heaven is called Anarrow way, as Mat. 7.13. though all these paines did ransome but a small number, and certaine order of men. All are not faued by Christs death, but al which are faued, are faued by Christs death: his death is sufficiet to faue all, as the Sunne is sufficient to lighten all: but if any man wink, the Sun will not give him light; to if any man contemne, & will not receive Christ, he will not thrust him into heave, but every ma shall have that which he chuseth (as Danid Saith) Bleffing to him that loweth blesfing of curfing to him that loweth curfing

There wants not a hand to give, but a hand to take ; I mould, (faith Christ) but you would not; Stretch forth thy hand, and here Mat. 23. is Christs hand, which takes Gods hand and mans hand, and joynes them together, and then the remission of sins is sealed.

This is the Will and Tellament of Christ.

. He had no goods, nor land, nor money to give by his Telfament. A righ man when he dieth bestoweth the mony which he Then

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Luke,9.57.

of mans chate.

hath gathered, & forgiveth many debts which are owing him a but Christ hath nothing to give, nor any thing to forgive. The Lord of all had least of all, and he might say like his servant Peter: Gold and filner hane I none, no not a grave to burie his body

Marke 15. 46. in: but the graue that loseph made for himselfe, served to burie Marke 15. 46. in: but the graue that loseph made for himselfe, served to burie Marke 13. 55 Christ. His father was a Carpenter, but never made any house Luke 2. 16. for himselfe; his mother lay in a stable for want of a Chamber:

for himselfe; his mother lay in a stable for want of a Chamber: his disciple was faine to borrow twentie pence for him of a fish,

Therfore when one offred maifter I will follow thee, thinking to gaine by his feruice, like retainers to Nobleme; he replied who

him; The Foxes have holes, and the foules have nefts, but the Sonne of man hath not a house to hide his head: thewing, that the heafts & foules were richer then he: therfore when he had nothing to give, he gave himselfe, and when he had no deters to forgive, he forgave his enemies. What then? this is a poore and weake

Testament, which gave nothing. Oh the goodhest Testament that ever was made, for it bringeth to vis the remission of final A similarde. Is it such a matter to forgive line? Yea, the greatest benefit in

all the world; nay, a greater benefit then all the world: for thus it flood. Thou hadft committed high treason against the Queenesperson; thou art detected, apprehended accused, conusited, and condemned upon it, to be hanged, drawn and quartered, and thy quarters to be estetup for aspectacle, like a carkaise which thou hast seene hanging upon a gibbet, and the crowes pecking upon it. What a horrour and shaking to thy mind, to thinke of that day, when all these torments, & shame

mind, to thinke of that day, when all these torments, & shame and searchall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfortnow butthis, when I haus suffered I shall bee free, before to morrow at this time allmy painewill be past, though my shame continue, and my children be beggers. What grace, what sauour, what mercie now to pardon thee all this, and saue thy life, and set thee at libertie, as though thou hadst never offended? So I and thou, & every one here had comitted treason against the King of Kings,

and flood condemned for it: not to fuffer, & then be free, like them which breake the lawes of men; but to fuffer and fuffer, and everto fuffer, all that the divels would heape v pour va.

Then

Then came the mercic of Godfor Christ. which shedde his His words are bloud, like an empire between God and vs, and said as Esay not so, but the said to Hexaching Thou shalt not dy but line, Loose him, and let him words. goe, for he is mine: so wee were staid like the widowes sonne, 2, Kin. 20, 5, when he was caried to his grave. This is the benefit of Christs death, and this Sacrament is the remembrance of its and therefore when so the receive it, this addition commeth with it, Lose 7.15. Which is thed for the remission of sinnes 3 our fault was so hey nous and greenous; that no ransome could countervalle it, vales Mat. 26, 28. God himselfe had suffered for vs.

Being in this extremity, neither man nor Angell offred his life for vs, but the Prince himselfe which should have crucified vs, came to be crucified of vs for vs. that we might say with sted as the faith, I believe the remission of sins, but theremission of sins, Mark this distinct to against popish merits of workes or penance. Christ hath satisfied, and not we, we are remitted, and not Christ: therefore we say in our confession, I be. The merissial seems the remission of sins, which I may call the merciful strick. As it is because it is the quintessence, & sweetness of the twelve. Therefore who but Antichrist durit deprace it is there be a satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance, ler Christ neuer be called a forgiver, but an exchanger, like the Pope which selleth his pardons.

Wretched creatures which will net receive the Lord when he comes to the doore I Christianth. Take for nothing; & they say say, 21.6, no, we will not take, but buy. Vile, base, iniferable men distaine to take the grace of God without satisfaction, but they will cope with the Lord, and give him so many pilgrimages, fall so many dayes, heare so many Malles, and pay so many workes for it, vntill they have done as much good as they have done evill. Our sine are infinit. & God is infinite but our works are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore bee content with selected for nothing; or else when you say, I believe the remission of sinnes, you lye vnto God, because you doe norbolecue theremission of sinnes, but satisfaction for sinnes, like the Papiss.

T.

Per[.26. Three arguments againft Transubstan. tiation in one verfe. Dan. 17.6.

It followeth, As often as ye shall eate this bread, and drinke this cup, ye shall show the Lords death till bee com, Heere are three inuincible arguments against Popish Transubstantiation, like the three witnetles under which every word doth fland, and to the

First we are said to eate bread; then it is not flesh; but breade. Secondly, we are said to shew the Lords death a then it is but a thew or representation of his death. Thirdly it is said, vntill he come; if he be to come, then he is not come: if he be come, how can we fay, vntill he come? The effect of this verse was shewed in these words, Doethis in remembrance of mee. For to say, Dec this in remembrance of mee, and to fay, So oft as you doe this, you thew my death, is much at one, So that if you call this Sacrament afhew of Christs death, as it is called here, then it is not Christ: or if you call it a remembrance of Christ, as it is called there yet is it not Christ, but a shew or remembrance of Christ; butthis is such a shew and remembrance, that the next verse laith, Whofoener receines bit unworthily, is quiltie of the body and bloud of Christ.

Perfe, 27.

What it is to chily.

Pfal.108.1. P[41.57.7. John, 10.27.

Luke, 1.41.

How receivers may be guilty of Christs death. Mar.14.44. Mat. 15.15. Mark, 15.15.

Will yeeknowe who receiveth vnworthily? In the nine and receive vowor- twentith verle, Paul (aith the discerneth not the Lords body that is, which putteth no difference betweene this bread and other, but eateth like a child, the meate which hee knoweth not; and after. the bread seemeth stones to him, and the wine poison, because his conscience telleth him, I have received vnworthily, before I could Cay like Danid, My bears is prepared. My heep (faith christ) know my woice: as they diferne Christs words, fo they diferne Christs body, and therefore souften as they come to the Lords table, they seeme to come into the Lords presence, therethey greer, and kille, & imbrace one another with affections, which none can know, but they that feele; like lohn, which leaped in

> Will yeek nowe belide, what it is to bee guiltie of the body and blood of Christ? Even as Indas was guiltie for betraying him, and Pilar for delivering him, and the lewes for crucifying him: fothey are guiltie which receive this Sacrament voworthily, as Pilat, and Caiphas, and Indus were. If they bee guiltie of Christs death, they are guilrie of their owne death too as if they had committed two murthers; and therefore Paul faith at-

> the wombe, fo fooneas Chrift came neerehim, delanged auc

ter, that many of the Corinthians died, only for the vinworthy 1. cor. 11.30 receiving of this facrament, As the word is the favour of death to them which receive it voworthily : forhe facrament whe fa. 2. Cor. 26 nor of death to the which receive it vnworthily: it never goeth into their mouth, but they are traitors info fallo, & may fay to hel this day have I taken possession of thee, because I am guilty of Christs bloud. Therfore it followeth immediatly, Let a man How wee examine bimfelfe before be east of this bread, or deinke of this mine: should be preas if hee should say, If hee which receiveth this Sacrament vn- pared before worthily, be guiltie of Christs death, like Inda which hanged we come to the himselfes if these lignes be received to Caluation or damnation, Lords table, likethe word: the next lellon is to examine your felues before you receive, left you receive like the fonne of perdition, which Swallowed the bread and the Diuell rogether. Therefore, Let a John 13.17 man examine bimfelfe and fo let bim eates that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should were receive the bread of 1.5am.9.12 heaven? When lehonadab cameto lehn his chariot, heefaid, Is thy beart upright as my beare is toward thee? So when wee come s. King. 10.18 to the Lordstable, he would have our hearts v pright to him, as his heart is to va : for who feafteth his enemies & mockers? The Iam 2.2 golden Ring fitteth highest at our table, but the wedding gar- Exo. 12.2. 6 ment litteth highest at this table. It is safer eating with vnwathen hands then with an vnwathen heart. The lewes vvere taught to chuse the Lamb of the Palle over on the tenth day of the first moneth, in which moneth they came out of Egypt; and on the fourteenth day after, they were raught to cate him: fo they hadfoure dayes respite, betweene the chuling and the. killing, to prepare and functifie themselves for the Paile-over, which was a figne of the Lords Supper. This admonified the that the matter (now to beeperformed, wasvery waightie, and therefore they were deeply to confider it: for now was the action and summe of all salvation in handling. If they did prepare themselves for before they did receive the figure of this Sacra 1. Chron. 35. ment, how should we'be prepared before we receive the Sacrament it felfe? Therefore as lofia commaunderh the Leuitesto prepare the people's fo Paul addifeth the people to prepare themselves, that is to examine whether they have faith and loue,

The Second Sermon

All are bound to know the Scriptures,

loue and repentance before they come to this feast. By this all may fee: first, that Paul wruld have every lay man skilfull in the Scripture, that he beable to examine himselfeby it: for this admonitio is not to them which minister the Sacrament, but to all which receive the Sacramer. And the rule by which we must examine our sclues, is the law which we should obey: therefore if therule be vnknown the examinatio mult be vndone. Our do-Arine must be examined by the doctrine of the Prophets & Apostless our prayers must be examined by the fix petitions of Christs praier; our beleef must be examined by the twelvearti-Exed. 20.1 etc. cles offaith sour life must be examined by the ren commande-

> ments of the law. Now he which hath his Touch-stone may try goldfrom copper; but he which hath it not, takes one for the other: therefore before Pauls Examine, you had need to learne

> Christs Search & Search the Scriptures, and they will lighten you

to fearch your felues. This is the doctrine with which I will end.

ASIs 17.11 Note.

3.Cor. 1 2.4 Iohn. 5. 39

Verfe 28 The division.

andthenecessarie point for which I chose this Text, to teach you (if I could) that Christian Art how to examine your felues, Let a mun examine himfelfe before be eate. Here is first an examination: secondly, an examination of our selves: thirdly, an examination before we come to the Sacrament. Touching the first; here Paulsaith, Examine your selves, but in 2. Cor. 13. he doubleth hischarge, Preue your felues, and againe at next word, Examine your selwes: as if he should say, this work must be done when it is done, because it is neverthroughly done; and thereforevve must double our examination, as Paul doubleth his counsell If a man suspect his enemy, he will try him with a que-Rion; if that will not fearch him, he wil put forth another; if that bespied hee will moue another; like one which putteth divers keyesinto a locke vntill it open ; so he which examineth, must try and try, proue and proue, fearch and fearch: for the Angell of darkneile islike an Angell of light, and we have no way to

discouer him, but that of lobn: Try the spirits. God examineth

with tryals, the diuell examineth with temptations, the world examineth with perfecutions: vvee which are thus examined, had need to examine too. If any manskill not what Examining meaneth, the very word Examine is so pregnant, that it promptethys how wee should examine: for it signifieth to put our

2 Cor. 1 1, 14 1. John 4.1

felues vnto the Touch-Hone, as if we would try goldfrom copper. Therefore one faith, that Examination is the eye of the Adefcription foule, whereby thee feeth her felfe, and her fafetie, and her, dan-of true examiner, and her way which the walketh, and her pate which thee nation, holdeth, and the end to which the tendeth: the lookes into her glatle, and piethe energy for in her face, how all her graces are thained; then the takes the water of life, and watheth her blots away. After the lookes againe, and beholdeth all her gifts, her faith, feare, loue, patience, meeknette, and marketh how every one do florith or wither. If they fade and decay, that the feeleth a confumption, then the takes preferuatives & reftoratives of praier, and counfell, & repentance, before the ficknette grow, Thus every day the letter to downed bucket into her heart, to fee what water it bringeth vp, left thee thould corrupt within, and

To heare, and reade, and pray, and fall, & communicate, is a worke of many: but to examine those workes, is the fashion of few.: and therfore levemy complaineth, Noman saith, what base leng. I done? as if hee should say, No man examineth himselfe. And therefore in all the scripture it is said but of one, That hee feared lob 9.28 all his works: as though he durl not thinke, nor speake, nor do any thing before he had examined what it was, from whence it came, and whither it went: so the more precious treasure is dee Mat. 13.141

perhidin the ground.

perifh fuddenly.

The second point is to To examine our selves. Paul saith, Try all 1. The 5.22 things: much more should every our selves. The good sower doth sow in ground, but the bad sower doth sow another Mat. 13.25 mans ground, as the divelled id. The disciples of Christ said, Ma-Man. 6 refer, Unit 2 not, Master, is the? The disciples of sohn asked, Ma-Luke 3.10 for, what shall me doe? not. Master, what shall they doe? We must obey some, and heare others, and admonish others, & love all, but examine our selves. That which we apply ento others, the Apost sappliethen to our selves: for when we speak of an examiner, we intend one which examine thothers, when we speake of an accuser, we intend one which examine thothers, when we speake of a ludge, ever meane one that sudgeth others; but the Scripture crieth, Examine thy selfe, accuse the selfe, indge thy selfe, indge thy selfe, that is, bee not curious to search a moate in thy brothers

cye,

Mat.7.3

Pfal.4.4

eve, but pull out the beame which is in thine owne eve. This doth flew, that they which fit in Godschaire to judge others, commonly have greater faults themselves, then they whome they vie to judge: and therfore Christ called their fault a beam, and the othersa more. This made David lay, Examine thy beart: the beart is thine owne heart, therefore thou must examine whether thon pray, whether thon watch, whether thon falt , and not whether be pray, whether be watch, whether bee falt, as the Pharificexamined the Publican sleft thou have Peters check: when her examined what John Mould doe, Chriff faid, What is that to thee? follow show me, Thou area private man, and half a primate examination, therefore let thy question be. What bane I

106 21.22

Luke 18.11

done ? and make thy Anatomie of thy felfe.

See beloued, we may not beleeue our felues, before wee have examined our felues, for we are falle hearted; and the notablest colener that deceiveth molt, for one time that he deceiveth others, tenne times he deceiverh himfelfe, Becaufe the fleth is a 2. Kin, 5.25.26 wily fernant, and will lie like Gebezi to his mafter, and face him

that it hath not finned, when it commeth from fin therfore as Elista examined his fernant, so the soule must examine her fervant that is, man mult be jealous of himfelfe, & take himfelfe for a lier, for a flatterer, for a diffembler, vntill he bethroughly acquainted with himfelfe; for no man is fo often beguiled as by himselfe, by trusting his double heart, and taking his owne word without further triall, If Paul had bid vs examine others. we would have lifted them like Satan. Satan hath defired to fift thee, (faith Christen Peters) forve have a defire to life others,

Luke 22.12 10hn 21.21

Euen as Peter which was lifted of Satan, longed to lift lohn, and knowe what hee should doe, before hee harkened to his owne charge. Therefore the helpe of examination is a needfull preferuative, although we weere as found as Peter. They which are fulpeded of a crime, doe not examine themselves, but are examined of others, left they should be partiall: but a Christian must examine himselfe of his crime, and be his owne Iudge, his owne accuser, and his owne condemner: for no manknoweth

the spirit of man, but the spirit which is in man, which wil con-

demne him if he be guiltie, and tell him all that hee hath done,

1.Cor.11.23

1.Cor. 2. 1 1 Rom. 1.15

1.1obn 3.21

and with what minde hee did it, and what hee deferueth for it. This This is the private arraignement, or close sessions, when Conscience lies in her chaire to examine, and accuse, and judge and condemne her felf, because the will not be condemned of God.

Thus holy men haue kept the fessions at home, and made their hearts the fore-men of the Iurie, and examined themfelues as wee examine others, the feare of the Lord flood at the doore of their foules, to examine every thought before it went in, and at the doore of their lippes, to examine every word before it went out, whereby they escaped a thousand sins, which wee commit, as though wee had no other worke. So thou shoulds lit in judgement of thy felf. & call thy thoughts. and speeches, and actions, to give in evidence against thee. whether thou be a Christian or an Infidell, a sonne or a bastard, a feruant or a rebell, a Protestant or an hypocrite: if thou finde not faith, nor feare, nor loue, nor zeale, when thou examineft thy felfe, let no man make thee beleeve that thou art holy, that thou art fanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Golpeller, because thou art worse then thou seemest thy selfe : for every man is partiall to himselfe when he is most humbled? Id a become one of vert a shalode 12

Therefore if my heart tell methat I doe love God, whom shall I beleeue before my selfe ? As Salomon faith, Noman can Prop. 35, 2 fearch the heart of the King : fo Paul faith, No man knoweth the 1. Cor. 2. 21 spirit of any man, but the pirit which is in man : that is, no man feeleth the heart of man fo well as himselfe. And yet himselfe, although hee hane lived with it ever fince hee was borne, doth' not know his owne heart, vnletle he examine it narrowly, no more then he knoweth his owne bones, or his veines, or his finewes, or his arteries, or his muscles, how many are in his body, orwherethey lie, orwhatchey doe.

This feemes (trangerhata man should not knowe his owne heart: yet it is true that the bell of all doth not knowe his owne heart, though he hath dwelt with it from his mothers wombe. For Christ faith to his Disciples, even to his Disciples, you know Luk o. 55 not of what first you are, that is, ye thinke better of your felues then you are, and knowe not what the clocke firiketh within, There is a zeale without knowledge, and there is a knowledge without zealer there is a fairhwithout obedience, and there is

Judg. 16.6

an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as Dablab fearched where Sam for filtength lay: so let euerie man fearch where his weakenes lieth, and alway be filling the empty gap.

Now this examination must go before vs to the Sacrament. Euery meate worketh according asit is digefted, and this meat workethaccording as it is received. Therefore when Christ had taught what wee should doe in receiving the Sacrament, now Paul sheweth what we should doe before we receive the Sacrament, Let a man examine him felfe, But some will come before they examine themselves: and therfore as the Priests of the law had authorizieto pur by lame and blind Sacrifices, fo the Miniflers of the Go pel haue power to pur by lame and blind receipers; and he which doth not fo, giveth a fword into their hands to kill themselves. If the Pastor would vie this examination duly, it were the onely way to make every one examine himselfe, least he be purby like Non proficients. As Imporab discerned the Ephrainites, because when they should pronounce Shibboleth, they pronounced Sibboleth: fo all which cannot pronounce Christ, that is, give a reason of their faith, are to be thrust from this table.

Zuke 8.29 Eccle. 5.17 There is a hearing, and a preparitive before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving; which if it be wanting, the receiver receiveth vncomfortably, the prayer prayeth idly, the hearer heareth vnfruitfully, like those which doe eater before hunger, and drinke before this st.

This preparative before hearing, and praying, and receiving, doth fignific that there is a kinde of phylicke in these threes for preparatives are ministred alwayes before physicke. And as the preparative which goeth before, maketh way to the physicke, or else it would do no good but hurts so valed examination goe before the Sacrament, wee seale up the threatnings which are written against us, in sead of the promises which are made unto us; for the Sacrament is a seale, and therefore sealeth good or cuill, as every other seale doth.

The fecond

The preparative before we receive, is to Examine. As lobn

Vag.

was the fore-runner of Christ, so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the roome. For if lob commanded his sonnes to sancti-lob 1.5 sie themselves before they did come to his sacrifice, how should we sanctifie our selves before wee come to Christs Sacrament, wherein wee are commanded to doe as the Lord himselfe did which instituted it? It is saide that the chamber wherein Christ did institute this Sacrament, was trimmed; the chamber wherein the Apostles received this Sacrament, was trimmed. If India chamber, his inner chamber had been trimmed so too, hee had received this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the view or thy receiving of the Sacrament.

Adam did not thinke that death had been in an apple 3 (0 you 600.3.6) would not thinke that death should be in bread that as a coale hath fire in it, belides the coale it selfe, which fire dotheither warme, or burne; so this meate hath another meate in it, beside that which is seene, which dotheither saue, or destroy: therefore he which commeth to this spiritual meate must examine whether he have a spiritual mouth, as well as a carnal mouth, or else he shall receive no more then he seeth, and that which hee seeth not shall destroy him.

No man((aith Christ) purceth new wine into old vessels, least the Marke 2. 23 vessels breaks, and the wine leake. This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or esset will leake forth, and breakethe vessels, and thoushalt have no more taste of it, then while the relish of bread is in thy mouth. When Christ commeth to out house, shall we not looke whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passe-ouer? But how shall we trimit?

When a man takes an office, hee examineth his substance: when he takes a trade, hee examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Will thou know e now your what articles thou must inquire at that is, how thou shouldest examine thy selfe? As some prayer may 1. The state.

F:

106 9. 28

be at all times, fo some examination is at all times. Thus lob examined himself every day, may, every houre, because he scanned all that he did.

1. Cor. 11.29 Mat,32,11 But there is a special examination before the Sacrament, because it is the bread which is received to saluation, or damnation; because it is the seast to which who so commert without his wedding garment, shall be call into viter darknes, because it is a sease which sease the curse or a blessing.

Three examinations, The first examination of the trill of spirits! Therefore having observed that examination is the necetfariest lesson in Christianity, and lesse knowner then other, I have studied since my Sermon, to lay downer three examinations which you should vie at all times, and a speciall examination for the Communicants Catechisme, which leadeth immediatly to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how thou shalt try thing owne.

Of others spi-

Thou shalt trie strange spirits by their maner of speaking, plainely, or doubtfully, boldly, or fearefully: therfore we read that the oracles of the heathen had a double meaning, and that the falle Prophets neuer spake boldly, but where their patrons, were ready to flesh them.

1 Kings 22.11

2 By the proportion of faith: for every herefie is contrarie to some article of our beleefe, as every sinne is against some of the ten Commandements.

Dent. 18. 12 Mar. 7. 15 3. By the euent of their speeches; for they take not effect, as it is faid in the 18. chapter of Deuter smomy; and therfore they are called faile Prophets.

4 Bytheir fruits : for none of the falle Prophets were good

Mat.7.16

5 By their successes for if they be not of God, they wil come to noughr, As the Arrians, and Manichees, and Pelagians are vanished, as if they had never beene: so time shall we are out every doctrine that is not truth. This is thy rule to try others spirits.

The examination of our owne spirits. Thou shalt try thine owne spirit by the motions that it hath to good or enill. For as a good stomacke turnethall that it eates into good nutriment; and a bad stomack turnethall that it eates into raw humors: so likewise a good minde converteth

all that it heareth, and all that it feeth, and all that it feeleth, vnto forme profit: but a bad mind maketh a temptation of every thing : therefore it is faid, To the cleane all things are cleane; and Rom. 14.14 Costo the uncleane, nothing is cleanerthat is they defile themselves Tt.1.15 with cuery thing.

Secondly, by the first cause or preparation which thou hadil 2 vnto it : for what focuer it be, thy thoughts will be wherethou loueft ato verifie that faying, Where aman, treasure is, there will Mer. 6.2 be bis beart: for likely the beginning is a picture of the end and the act is like the thought which fer it aworke.

Thirdly, by the maner of the confolation in it, whether it be ? of knowledge, or ignorance, whether it bee constant, or minable, calme, or boilterous, fimple, or mixt : for as a cleare fountaine yeeldeth cleer ffreames, fo a pure heart hath pure joyes.

Fourthly, whether it being to Christ, or take any thing from him to thy fe fe like all the parts of Poperie, which mangle his honor either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou mailt fay it is from God, water the feede, O Lord, which theu half fowne. This is the fruit of thy first examination. In the second, by making thee discerne whether another be a Christian, I will reach thee to know whether thy felfe bee a Christian : which that thou mailt reach to, observe this direction, and thou shalt see of what side thou art.

It must needes bee, that they which walkero contrary ends, The second should go divers waies: therefore there be moe differences be-examination tweenethechildren of God, and the children of the world, then forences bethere be betwene men and beafts.

I First, they are distinguished in will sfor the wicked strive to wicked and bring Gods will to their will, like Balaam, which when hee had the godly. an answere, staid for another: but the faithful labour to bring Num. 22.19 their will to Gods will; like Christ which said, Not as I will, but Mat. 26. 36 as thouwilt.

2 They are distinguished in Faith : All men have not faith, 2. Thef. 3. 2 (faith Paul) but the wet line by faith : as if he should fay, the just Rom. 1.17 beleeve, and the vniul beleeve nor. The just beleeve, and apply that they believe to themselves: the vvicked may believe like thediuels, but their faith is like the gadding Hen, which

tweene the

earieth her egges to other, and neuer layeth at home : fo they believe that other shall be saved, but not themselves.

3 They are diffinguished in Hopefor because the wicked hope not for any mends of God, therefore they never deser their reward; but if they doe any good, they are trumpets of it themselves, for feare it should not bee blazed enough: & therefore Christ sad, that the Phansies had their reward already, because they were boasters of their works: and if they do not good, but early, yet they would be magnified as much for eaill, as other are for good, Burthe farthfull are likened to handmaides which wait their reward; Their less hand seeth not when their right hand doth inell, and they are afraid to take honour of men, for losing their honour with God, like John Baptist, which made his vertues meaner then they were, and debased himselfe, when hee might have got a name about his Lord.

4 They are diffinguished in Obedience: therfore Christ teacheth as to judge men by their fruit, as an unfallible rule: for the euilitree will bring forth euili fruit, & the good tree good fruit; and neither can change his propertie, although the euil fruit is fometimes beutifull, and the good fruit fometime blasted. All slip, but in the wicked one sinne teacheth another, and in the

faithfull one sinne preuenteth another.

5 They are distinguished in Repentance: for the wicked do but weep for their sinnes pall, but the godly purpose to sin no more: so Pharaob, Saul, and Indus said, I have sinned: but Shadrach, Meseeb, and Abedn: go said, We will not sinne: therefore the heart of the godly is called a constite heart; but the heart of the wicked is called a heart that cannot repent. Beside, as Christ cast out a legion of divels at once, so the godly would be purged of all their sinnes together; but the wicked never consent to leave all, but as Naman said, Lee the Lord spare me in this; so ever he excepte thone sinne, which is his beloved sin; like Herod, which reformed many things, and yet would not leave his brothers wife.

6 They are diffinguished in Charity a for ye shall never see the wicked love their enemies: and therefore when the Pharises could not love their enemies, they taught that men might have their enemies; and Christ speaking of the publicans and sin-

Exod. 10.16.
1. Sam. 15.30
Mar. 17.3
Dan. 3.18.
Pfal. 51.17
Rom. 2.5
Luke 8.30

Mat. 6.2

3. Tim. 3.2

Pfal.123.2 Mat.6.2

Iobn 1.21

Mat.7.17

Mat 14.3

2,King. 5.18

Mat. 9.43 Luke 6.22

ners, exhorteth his Disciples not to love like them, because they loued none but their friends,

7 They are distinguished in Praier: for the wicked can not Platta. pray; therefore Danid faith, they call not upon the Lord; as if Zac. 12.13 they had not the fpirit of prayer: & therfore Christ calleth their Rom. 8.16 prayer babbling for they thinke not of God when they fpeak

8 They are distinguished in Patience: no hypocrite can beare Gendita the Croffe, but faith like Cam, it is beauter then I can fuffer; but Alls 16.29 Paul and Silas lung in prison: for a faithfull man would have Gal.6.17 fomething to humble him, and reioyeeth to beare his mafters markes, because the wounds of a louer are sweet well as

o They are diftinguished in the ofe of adner firses forthis is a proper and peculiar marke of Gods children, to profit by affiction : and therefore wee reade not in all the punishments of the wicked, that one of them faid like Danid, It is good for mes Pfal 19.71 that I have been afflicted.

to They are diffinguished in Humilitie: for the wicked are Exed, 8,8,15 not humbled beforethe croffe;like Pharaoh, that never forrow- Mat. 11.29 ed, but when be suffered : but the Apostles learned humilitie of their mafter, beforetheir perfecution came, and

11 They are diffinguished in their inderment of the word; for to the wicked it feemeth the hardest, and simplest, and vnpleafantell bookethatis; and therfore Paulfanth, that it is fooliftines I Cont. 1 onrothem: butto the godly it feemeth the wifest, and eloquentest, and sweetest, & easiest booke of all others; as though God did fuddenly bring the underflanding of it to them, as I acob Gen, 27, 10 faid of his venifon : according to that, Hee that will doe bis will, John 7.17 Ballknow bis doctrine.

12 They are diffinguished in their Indgement of God: the wicked are perfwaded now & then of Gods mercie, for the prefent Exel 1 (.10 time while they feele it, as the lewes praifed him alwayes, when he did as they would have him; but they cannot perswade thefelues, that God will be mercifull to them still, like lob, which faid, Though the Lord kill me, yet will I trust in bim; therfore the lob 17.18 hope of the righteous is called hope in death. Befide, if the Pro. 14-32 veicked loue God, it is but for his benefites, as Saul loued 1. Sam. 10.6 him for his kingdome. And this is alwayes to bee noted, that

in the wicked, the feare of Hell is greater then is their hope of Heauen; but in the faithfull, the hope of Heauen is greater then their tears of Hell.

Dun.5.4

1.Sam. 16,12

1. Sam 6,14

13 They are distinguished in their Delights: for the sport of the vingodly is folly, like Bellhazzars: and therfore when they are lick ortroubled, they neuer run to the word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musicke, as Saul did to the happe. But all the delights of the godly, are like Danids dance about the Arke: they are neuer merrie, but when they are doing well; nor at peace, but when their prayers have overcome God, like lacob.

Gen. 51.28

14 They are distinguished in their opinions of denth s for the faithfull long to be dissoluted and although they might live ever in continual prosperitie, yet they would not stay so long out of heaven: but the vvicked would never bee dissoluted, because death comes alwaies vnto them like a laylor, to hale vnto prison; as Achab said to Michaiah, that be never prophes yed good to him, thereby a man shall know whether he have faith; for if he do beleeve the promises, he will be glad to receive them.

Phil. 1.23 Luke 2.19

2.K. 181 22.8 .

15 They are diffinguished in their sense of sin. Wicked men feele the lothsomnes of their vices, but none but the faithfull feele the defects of their righteousnes. The natural man neuer complaineth of his good workes, but vaunteth of them: but a godly man findeth tault with his prayers, and his almes, & his watches; like Isaab, that said, his righteousnes was like a menstruous cloth. As Christmet the tempter in the wildernesse, a place of prayer, and fasting, and meditation: so a godly man meeteth the tempter in his praier, and in his sasts, & in his meditations; that is, he findes some let, or spot, or want in all his demotions. Therfore valetsethy righteousness missische as well as thy prophanenes, know that yet thou art no further then the wicked.

Efay 64.6 Pfal.16.2 Mat.4.12

God propose the glory of God, and levell all their thoughts, & speeches, and actions, as if they were messengers sent to carry him prosents of honour.

Thusdid Danid when he faid, All that is within me praise the
Lord: Asthough himselfehad rather be without praise then his

mafter,

Pf.1.103.1

master: but the children of the world set up their own glory for their marke, like Nebuchadu: zzer, which said, For the bonor of Dan. 4.27 my maiesty: Dan. 4.27. Therefore they speake, and looke, and walke, as if they did say to their tongue, and eyes, and feet, and apparell, as Saulsaid to Samuel, Honour me before this people. 1. Sam. 15.

of the wicked lasteth not, & therfore God faith, They are foone Exod. 1.38 turned out of the way: but the zeale of the faithfull was represented by the fire of the Temple, which never went out. By these differences thou mails see how much thou dost differ from the

wicked, or whether thou be of their band. of the under an Ales

Then come to the third examination as the divell tempteth The third examination as the compact thee, to fee what thou wilt doe for him, so thou must tempt thy felfe, and get of thy soule what it would doe for God, and what it would suffer for him, which hath suffered death for it. Therefore here we evill set downe certaine interrogatories, whereof thou shalt examine it.

a First, whether thou have the heart of lessua, to worship God 193,24.15.
as holdly as thou dost, though all the world didrenounce him,
and every one did mocke three as they did Neah, while he built
the Arke?

2 Whether thou wouldest not deny Christ, as Peter did, if Man. 26.70 thou wert in Peters straits, and nothing to succor thee but policie?

3 Whether thou wouldeft not steale, if thou didst fee a boo-10/hg.8.1: tie as fit as Achan, which thou mightest catch vp, and no man

(pie thee?

4 Whetherthou wouldest refuse a bribe, like Elista, if thou 2. King. 5. 16 didst meete with one which were as willing and able to give it as Naman?

an office as the falle Steward, vyhofe mafter referred all vnto is a parable, yet in the master when he kept anything backe?

6 Whether thou wouldest not fulfill thy lust, as Danid did, if signification of thou hadst his opportunitie and allurement, and mightest do a Historie, it without danger of the law, like a King, as Danid might?

7 Whether thou wouldest not tell alve, as Abraham did, if it stoode vpon thy life, which made him twice distemble that a Samity

his.

Gen. 1 3.2 Gen. 20 1 Mat.4.9

his wife was his fifter, left he should die for her beautie!

8 Finally, if it thould be faid ento thee as the diuell faid to Christ, All thefe will I give thee, if thouwast full down and worship mee: that is no more; butifthou wilt finne, whether thou woul-

deft veeld or no?

P[al.66.18 1.King.18.16

If thou have finned thus and thus before, I will not fay therefore, the Lord will not heare thee, But Danidlaith, If I regard wickednes in my beart, the Lordwill not beare methat is, if for any cause a man purpose and carry a mind to sin when hee is tempted, the Lord is fo far from helping him, that he will fland like Baal, as though hee didnot heare him : for hee hath a traitors mind as deep as any, which thinks for a Dukedome I would betray my Prince, though hee neuer play the traytor in his life. Thus you have heard how to try spirits, and how to discerne a Christian from an hypocrite, and how to appose your hearts, that ye may be fore to judge rightly what ye are.

The fourth examination.

Heb. 6.1

Now we come to that examination, which is the Epitomeor abridgment of all thele, for memorie is short, and all are not of one strength, but some run, and some go, and some creep, and all doewell, to long as they ftrine to perfection. The matters whereof principally the mind should be examined before the Sacraments, are thefe.

The receivers articles.

I First, whether thou hast faith, not onely to beleeve that Christ died, but that he died for thees for as the Scripture calleth hima redeemer. (o lob calleth him his redeemer.

Efay \$9.20 Iob 19.25 Mat. 5.44

2. The fecond article is, whether thou be in charitie mot whether thouloue them which love thee, but whether thou love them that hate thee: for Christ commandeth vs To love our enemies.

Mas. 12.36

3 The third article is, whether thou repent, not for thy open and groffefins, but forthy fecret fins, and perty finnes, because Chrift faith, rbat we minft gine account of enery idle word, and the

4 Thefourtharticleis, whether thou refolue, not to finne againe for any caufe, butto amend thy euill life, not when age cometh, or for afpurt, but to begin new, and last til death : for Christ is Alpha and Omega, both the beginning, and the end, as well in our liuing as in our being, which hath made no promile to them which begin, but to them which perfeuere.

Rene. 2.1 2

Rene, 22.11

5 The

The last article is, whether thou canst finde in thy heart to die for Christ, as Christ died for theeswe are bid not only to follow him, but to beare his Croffe : and therefore wee are called Zuke 13.38 feruants, to flew how we should obey; and we are called foul- 1.77m.3.4. diers, to fhew how we should fuffer.

Thefe are the receivers articles, whereof his confedence mult be examined before he receive this Sacrament: hippie is hee which can fay, All thefe have I kept: for the Done was not fo wel- Mat. 10.20 com to Noub, as this man is to Christ. But if thou find not these Gen. 8.11 affections within, but a neft of vices, leave thine offering at the Materia altar, and returne to thine examination againe, for thou are not a fit guest to supwith the Lord, votilthou have onthis wedding Mai 22.11 garment.

How is it then, that fome regard their other garments more then this? Paul faith, Examine your felnes; and they examine their apparell; if they have new cloathes in the countrey, then The preparation they are ready to receive. I have knowne many kept from the on of country

Sacrament a whole yeare together by their mafters, for no they receive, thing but for want of a new fute to fer them forth with their

feilowes.

Others respectivhether it bea faire day, that they may walke after feruice; making that day vpon which they receive, like a scholersthursday, which he loues better then all the dayes in the weeke, only because it is his play-day. Thus like the lewes They fit down to cate, and rife up toplay: that as Christ calleth the Pharilies prayer, Babbling: Mat, 5.7. fo their receiving may be

called dall wine.

When they have the Sacramet in their belly, they think that all is well, as Micab, when he had a Lewite in his house, thought that God loved him : but as the Levite did not profite him, because he received nothing but the Leuite, so the bread & wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfortafter the Sacrament, which you looked for for it is cofortable to none but to them which prepare their hearts, and. examinerhemselves before, because it is not the mouth, but the heart which receive the comfort.

Now it may be that the most which are here have broughta. mouth

Iobn 13.30

mouth & not a heart, these go away from the Sacrament to defoight Christ, as Inda went from the Sacrament to betray him.

The other goe away like one which had received a cheerfull countenance of the Prince, all his thoughts are toy, & the countenance of the Prince is still in his eie. As he which hath eaten sweete meate, hath a sweete breath: so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of conscience, and toy of heart, and desire to doe good, will tell them whether they have received bare signes, or the things signified.

Howaman fhall know whether he haue received well. Eucry onewhich receiueth this Sacrament, shall feele himfelfebetter after it, like the Apossles; or else he shall finde himfelfe worse after it, like Indas. Hereby ye shall know whether ye
haue receiued like the Apossles, or like Indas. Thus we haue ended the doctrine of the Lords Supper. Now if you cannot remember all that I haue said, yet remember the text; that is, Examine your selues before you receiue this Sacrament hereafter.

ELNIS.

THE EXAMINATION

OF VSVRIE IN TWO SERMONS.

TO THE READER.

Ere then hast the Sermons which have him often desipred, because of the matter sit for the Citie. One saith, that he would never speake to V surers, and Bribemongers, but when they be upon their death-beds: for he which live they sin, resolueth to sin that hee may live;

but when he goeth to hanging, ludas himselfe will ay, I have sinned. If I speake not to Viurers upon their death-bed, yet I speake to Vsurers which shall lie on their death-bed. Three things doe give me hope. One sis that all hearts are in the hands of God, to call them at what houre he list, and therefore Saul may become an Apostle.

The next is, that the third crow doth waken moe then the former, and therfore after the crowing of other, this crow may happely be heard.

The

Mai.17.4

AEts 9.11

The last is that there is no fin, but some men bane been reclaimed

fromit, and fo may V surers from their sinne.

Therefore goe my book like David against Goliah, and fight the 1. Sam. 17. 12 Lords battels against Vsurers. The Lord gine that successe to his dollrine in thefe leanes, that it may confine Ufurers, as Iofhuah Iofh 5.1 drone out the Cananites before bim. If I could take but this one weede out of the Londoners garden, I were answered for my health and my strength spent among St them. Read with thy best mind, and thou shall profit more.

Thine, H.S.

on content of the man by the man of the man EXAMINATION OF VSVRIE.

THE FIRST SERMON.

Pfalme 15. verfe 1. and 5.

1. Lord, who shall dwell in thy Tabernacle? Who shall rest in thing holy mountaine?

5. He that giveth not his money to V fury.



Hele two verles must now be considered together. because one is the question and the other is the an-(wer: Danid demands who shall come to heaven: Perfe 1 and God tels him that Viurers hall not comethi-

ther: as if he should say, they go to hel. Therfore as Paul taught 1. Tim.9. 17 Timothy to warne them which are rich, as though they had more need to be warned then other: fo this fentence feemeth to be penned for the warning of the rich, because it frikes vpon therich mans vice.

I have spoken of Briberie and Simonie, and now I must speake of their fifter Vsurie. Many times have I thought to. speak of this Theam, but the arguments which are alleaged for. it, have made me doubtful what to fay in it, because it hath gone as it were under protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any heere have favoured this occupation before, let him now fubmit: Vigrers here-

2. King. 9. 18

Three finnes counted no

Sopes.

sikes.

fubmit his thoughts to Gods thoughts: for I will alleage nothing against it, but that which is built upon the rocke,

Viury is the fin which God wil try now whether you love berter then his word: that is, whether you will leave it if he forbidit. For if he flatly forbid it, and yet you wilfully retaine it, then you loue Vsurie better then Gods word. Therefore one saith well, that our Viurers are heretikes, because after many admonitions, yet they maintaine their error, and perfift in it oblinately, as Papists doe in popery. For this cause I am glad that I haue an occasion to gripple with this sinne, where it hath made so many spoyles, and where it hath so many patrons: for it is sayd, that there be moe of this profession in this Citie, then there be in all the land belide. There be certaine linnes which are like an vnreasonable enemy, which will not be reconciled, to death: and this is one of those everlasting sinnes, which live and die with a man. For when he hath refigned his pride, and his enuie, and his luft, yet Vsurie remaineth with him, and hee faith as Naaman faid; Let the Lord be mercifull unto me in this , let me have a difpenlation for this; as though this were a necelfary finne, and he could not live without it. There be three finnes which are accounted no finnes, and yet they doc more hurt then all their fellowes, and those are, Briberie, Nonresidencie, & Vsurie, these three (because they are gainefull) are turned from sins to occu-

How many of this Citic for all they are vitirers, yet would be counted honest men, and would faine have Vsury esteemed as a trade? whereas if it were not fo gainefull, it would be counted as great a finne as any other, and fo it is accounted of all but them which live by it. This is the nature of pleasure and profit, to make sinnes seeme no sinnes, if we gaine any thing by them: but the more gainefull a finne is, the more dangerousit is; and the more gainfull Viurieis, the more dangerous it is, I wil ipeak the more of it, because happely you shall not heare of this matter againe.

The contents of this Treas

rife.

First, I will define what Vsurie is : secondly, I will shew you what Vfury doth fignific: thirdly, I will show the valawfulnes of it: fourthly, I will thew the kindes of it: fiftly, I will thew the arguments which are alleaged for it : fixtly, I will show the punishment m

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punishment of it: Seventhly, I will shew you what opinion we should hold of them, which doe not lend upon Vsury, but borrow upon Vsury: Lastly, I will shew you what they should doe

which have got their riches by Viurie.

Touching the first, vsury is that gainewhich is gotten by len. The definition ding for the vse of the thing which a man lendeth, couenanting of Vsury. before with the borrower, to receive more then was borrowed: and therefore one cals the vsurer a legall theese, because before he steale, he tels the partie how much he will steale, as though Vsurers stake hee stole by law. This word more, comes in like a fixt singer, by law. which makes a monster, because it is more then should bee. Another defining Vsurie, calleth it the contrarietocharities to for Paul saith, Lone seeketh not her owne, but Vsurie seeketh anothers that is not her owne; therefore Vsurie is far from love: but God is lone, saith sohn, therefore Vsurie is far from God 1. John 4. 8 too.

Now all the commandements of God are fulfilled by love. which Christ noteth, when he draweth al the commandements to one commandement, which is, Lone God above all things, and Math, 22, 47 thy Neighbour as thy felfe : as if he should say, heewhich leveth God, will keepe all the commandements which respect God. and hee which loueth his neighbour, will respect all the commandements which respect his neighbour: therefore to maintaine love, God forbiddeth all things which hinder this love, and among it thereit heere he for biddeth Viurie as one of her deadliest enemies. For a man cannot love and be a Viuter, becausevsurie is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of lone doth make Vlurers : for if there were love, there would be noviurie, no deceit, no extortion, no flandring, no revenging, no oppression: butwee should live in peace and ioy, and contentment like the Angels; whereby you fee that all our finnes ore against our selves : for if there were no deceit, then we should not be deceived: if there were no flaunder, then we fould not bee flaundred; if there were no enuie, then wee should not beenvied; if there were no extortion, then wee mould not be injured , if there were no Viurie, then we should not be oppreffed. Therefore Gods law had been better for va then our owne

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law: for if his law did tland, then we (hould not be deceived, nor flaundered, nor envied, nor injured, nor oppreffed, God hath commanded every man to lend freely, and who would not borrow freely? Therefore they which brought in Viurie,

brought in a law against themselves.

The first Vsurers which we reade of, were the lewes, which were forbidden to be Viurers: yet for want of faith and love Ezechiel and Nehemiah doe flew, how the lewes, even the lewes which received this law from God himfelfe, did fwarue from itasthey did from the rell. First, they did lend vpon Vsurieto Arangers, after they began to lend upon Viurie to their brethren: & now there be no fuch V furers vpon earth, as the lewes which were forbidden to bee Viurers; whereby you mayfee how the malice of man bath turned malice into cruelty. For vyhereas lending yvas commanded for the benefit of men, Viury hath turned it to the vindoing of men: for they take when they (ceme to give, they hurt when they (ceme to helpe, they damage vohen they seeme to advantage ; therefore it is vvell noted, that Viurie hath her name of biting: and shee may well fignifie biting, for many have not onely been bitten by it, but deucured by it, that is, confumed all that they have. Therfore as the Apostle saith, If you bite one another, take beede yee be not denoured one of another : fo I may fay, If you be V furers one to another, take heede you be not devoured one of another, for

Gal. 5. 15

Because it fignifieth an ad-

Luke 6. 35

Ezech, 18, 12

Nebem. 1. 5

Deut. 15. 10

As the name of the divel doth declare what an enemy he is; fo the name of Viury dorh declare what an enemy the is. That you may know V fury for a biter, her name doth fignifie biting. uersary: Nesher. If there were one biting Vsury, and another healing Vsurie, then V fury should have two names, one of biting, and another of healing: but all Viury lignifieth biting, to shew that all Viury is vnlawfull.

> Now you have heard what V (ury is, and of what it is deriued, you shall heare the vnlawfulnes of it.

The volawfulges of Vlury.

Viurers are biters.

First, it is against the law of charitie, because charity biddeth vs to give every man hisowne, and to require no more then our owne: but Vfury requireth more then our owne, and gives not to other their owne. Charitie rejoyceth to communicate

her

her goods to other; and Vibrie seioyouth to gather other mens

Secondly, it is against the law of Nations: for every Nation 2 hath som law against viery, and some sestraint against vieres, as you shall heare when we speake of the punishment.

Thirdly, asit is against the lawe of Nations, foit is against the 3 lawe of Nature, that is, the natural compassion which should bee among men. You fee ariuer when it goeth by an emprie A fimilimde, place it will not palle vntill it hath filled that emptieplace, and then it goeth forward to another empty place and filleth it, and fo ro another empty place and filleth it, alwaies filling the places which are emptie : fo fliould wee, the rich should fill the poore, the fulfhould fil the hungrie, they which abound should fill them which want, for the rich are but Gods Ahaners, and their riches are committed to them of God to distribute & doe good, as Goddoth himfelfe. As the water is charitable after a fort, fuistheaire: for it goeth into emptie places too, and filleth them as the water doth. Nature cannot abide that any place should be emptie, and therefore the ayre though it bee a light bodie, and so naturally ascendeth y pward, yet rather than any place in the earth should be emptie, the ayre will descend as it were from his throne, and goe into caues, into dens, and into dungeons, to fill them. If the rich were so good to their empty bretheren, asthe aire & water are to other empty things; as there is no emprie place in the world, fo thereshould be no emptie person in the world : that is, the rich in Israel would fill the poore in Ifrael, But the rich make the poore to fill them: for Viurers feede vpon the poore, even as great fishes devour the Small. Therefore hewhich faid, Let there not be a beggerin I frael, Deut. 15.4 faid too, Letthere not bean Vourer in Ifrael for if there be Vfurers in Ifrael, there wil be beggers in Ifrael for V furers make

Fourthly, it is againest the law of god. First, it is forbidden in 4 Exod. 22. where it is said, If then lend money vnto my people, that is, to the poore with thee, thou shalt not oppress them with vsurie: here is vsurie called oppression; therefore if oppression be a sin, vsurie is a sin too. Secondly, it is forbidden in Leu. 25.26, where it is said, Thou shalt not give thy money to vsurie, nor lend thy victu-

beggers, euen as Lawers make quarrellers.

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als for increase there you may see, that men may be Vsurers of victuals and other things, as well as of money. Thirdly, it is forbidden in Deut. 23, where it is said. Then shale not lead unto the brother upon resure. And tell you should say that hee meaneth but one kind of vsurie, he sheweth that he meaneth all kinden of vsurie; for after in the 19, verse he slith. As a surie of miney, vsurie of victuals, vsurie of corne, an usurie of any thing that is given to vsurie; because some are vsurers of money, but some arevsurers of victuals, some are vsurers of cloth, some arevsurers of corne, some arevsurers of oile, and some of one thing, and some of another, and none would be counted Vsurers, but they which lend money vnto vsurie; therfore Godsorbiddeth so precisely vsurie of any thing, shewing that all vsurie is vnlawfull.

It is a miferable occupation to live by finne, and a great comfort to a man when he looketh upon his gold and filtuer, and his heart telleth him, all this is well gotten, and when he lieth upon his death bed, and must leave all to his children, he can say unto them. I leave you mine owne: but the vsurer cannot say, I leave you mine owne, but I leave you other men, therefore the Ustrer can never die in peace, because if he die before he make

When Christrailed Lazarus from death, after hee had laine

restitution, he dieth in his sinne.

foure daies in the grave, hee wept so over his sepulcher, that the standers about said one to another a See bowhe loved him. As it may be said of Christ, see how hee loveth vs. so it should be said of vs, see how they love one another. For Christ said to his disciples, Love one another as I have loved you: but it may be said of the Vsurer, see how he hateth other, and loveth himselfe, For when he said that he lendeth for compassion, hee meaneth for compassion of himselfe, thathe may gaine by his pitie. The vsurer loveth the borrower, as the suy loveth the Oke; the suy loveth the Oke to grow vp by it, so the Vsurer loveth the borrower to grow rich by him. The suy classeth the Oke sike a lover.

but it classes out as the suyce & sap, that the Oke cannot thrive after: so the Vsurer lendeth like a friend, but hee couenanteth like an enemie, for hee classes the borrower with such bands, that ever after he diminishes has fast as the Vsurer increaseth.

Afimilie.

1gh'11.34

Zoh.1 3.24 :

Christ:

Christexpounding the commandement which forbiddeth Vnderstand to feale, faith, Lend freely: flewing that viurie, because the len-that his Ser. deth not freely, is a kinde of theft, and the Viurers a kinde of mon you the theeues, for elfethis expolition were not right. Therefore Za-mount, is an cheus, as though he had folne other mens goods, when he be-exposition of gan to repent, he restored them againe foure-fold. Euen as den ents, or theeues are enjoyeed to reftore foure-fold for that which they elfe the text have folne: 10 Zachens reftored foure fold, as though he had will not feeme folia. It feemeth that Ziebens was no great theefe, because to implicathis. hee reflored foure-folde for all that he had gotten wrongfully: Intome kind for hee get but the fourth part of his goods wrongfully at the of theft. most, orelle her could not have restored foure-folde againe. Exed. 22 Burnow, if some should reflore foure-folde for all that they have gotten wrongfully, they should restore more then they have, because all which yources get, they get wrongfully: for their occupation is a lin , and therefore one faith: Becaufe they cannot reftore foure-folde here, they shall suffer an hundredfold hereafter.

of Ifrael, onely because Ifrael had offended God. If Amaziah might not toyne the armies of Ifrael with his armies to strengthen him, darest thou toyne the goods of the poore with thy goods to enrich thee? When God set Adam his worke, he said, In the sweat of thy browes thou shall show: not in the sweat of his Gen. 3.19 browes, but in the sweat of thy browes; but the Vsurer liueth in the sweat of his browes, and her browes: that is, by the paines, and cares, and labours of another, for hee taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the bellie which doth no worke, and yet eateth all the meate.

When God had finished his creation, he said vnto man, and vnto beasts, and vnto fishes, Increase and multiply: but he neuer Gen. 1.28 said vnto money, increase and multiplie, because it is a dead thing, which hath no seede; and therfore is not fit to ingender. Therefore he which saith to his money, Increase and multiply, begetteth a monstrous birth like Anah, which deuised a creature which God had not created before. Christ saith to his disciples: If you love but them which love you, what are you better Mat. 5.46

G 2

Mat. 4.29

M41.1.12

Pfal.111.5 .

you will lend to none but to them which will pay you viurie for it, what are you better then the lewes & for the lewes would lend for viurie; and if you bee no better than the lewes, then you shall speede no better then they. For as Christ laid, Except your righteonines doe exceed the righteouines of the Pharifies. your remard shall not exceede theremard of the Pharifies: To except your charitie do exceed the charitie of the lewes, your re-

ward shall not exceede therewarde of the leves. All this doth Thew that the Vourer is like Elan, of whom God faid, Elan bane I hated. Now in the 112, Pfalme, you shall see who is like lacob, of whom God faith, lacob have I loved : for there Danid faith,

A good manis mercifull and tendeth; and ftraight upon it hee fettech this crowne, He shall never bemoved, but bee had imperpetuall remembrance : as if he flould (ay, this is the good mans viurie,

this is his increase, even a good name, and everlasting toy. Againe, in the 2 3. of Exodusit is faid, Lend unto bim which wanteth without vourie, that the Lordmay bleffe thee: as if he should fay. Ler the Lord pay the increase, fear a not to be lufers by do-

ing good, for God hathgiuin his word to require it himfelfe. As he faith to them which were afraid to pay tithes, and offer facrifice: Trie me if I will not power downe ableffing upon you: So hee feemerh to fav ynto them which are afraid to lend. Trieme

if I will not powredowned bleffing voon you. Whom will you trust, if you doe not trust your Creator, your Father, your Re-

deemer, your Preferuer, and your Saujour?

The kinds of Vfurie.

Mul. 2.10

Deut.15.10

Now you have heard the vnlawfulnes of Vlurie, you shall heare how many kindsthere be of it, As other Crafts are called Mysteries, to I may fitly callit, The mysterie of Viurie, for they have devised moe forts of vsurie, then there be trickes at Cards: I cannot reckon halfe, and I am afraid to thew you all, left I should teach you to be Vsurers, while I distinade you from vsurie. Yet I will bring forth some; and the same reasons which are alledged against these, shall condemne all the rest.

Somewill not rake vsurie, but they will haue the vse of your Palture, or your Lad, or your Orchard, or your Teame, or your Kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vlurer, and a greater loife to the

borrower,

borrower, then if he had paid more money then other Vigrers are wont to take.

Some will not take v furie, but they will take plate, and veffel. . and rapiltrie, and bedding, and other household stuffe, toyle and weare vntill their money come home, which will lofe more in wearing, then the intrest of the money would come to. This viurie is forbidden in the 2. of Ames, where God complaineth. (aying, They lie downe upon the cloathes which are laid to pledge: shewing that wee should not lie downe upon such cloathes. that is, wee should not vie or weare the thing which is laid to pledge.

Somewill take no viurie, but they will take a pawne, which a is better then the money which they lend, and then they will covenant, that if he bring not the money again by fuch a day, heeforfeiteth his pawne: which day the Vlurer knoweth that the poore man is not able to keepe, and so hee keepeth the pawnefor hismoney, which is worth twice his money. This viurieis forbidden in Leuit. 25, where it is faid; Thou fhalt not take vsurie or vantage. As if hee should say, thou shalt nottake the forfeiture, for then thou takelt vantage, when thou takelt morethen thou lendeft.

Somewill not take viurie, but they will buy fomething at a small price, and then couenant with the borrower, that hee buy the same againe of the same price at such a day : which day the V(urer knoweth that the borrower is not able to keepe, and fo he getteth for a little, that which the other might have fold for much more. This vivrie is condemned in the first chapter to the Thellalonians, the fourth verle, where it is faid, Let no man

defraud or circumnent bis bretheren in any thing.

Some will not take viurie, but they will lend out their money to occupiers, vpon condition to bee partakers in their gaines, but not in their lotles : So one takes all the paines, and abideth all the venture, and the other that takes no paines, reapeth halfe the profit, This viurie is forbidden in 2. Theil, chap. 2. verf. 10. where it is faid; Hewbich will not worke, let him not ease,

Some will not take viurie, but if he be a labourer, or a Mason, 6 or a Carpenter which borroweth of him, he will couenant with him for fo many daies worke, he shall labour with him so many

daies

daies, or so many weekes, for no money, but the lone of money. This v surie is condemned in Luke 10.7, where it is said, The la-

bourer is worthy of his hire.

To pay for their wares, they will fet a high price of them, for the forhearing of the time, & fothey doe not only fell their waies, but they fell time too: that is, they do not only fell their owne, but they fell time too: that is, they do not only fell their owne, but they fell Gods owne. Therfore one faith of these, When he felleth the day, hee felleth the light, and when hee felleth the night, hee felleth rest therefore when he would have the light of heaven, and the rest of Paradise, it shall be said vato him, that he hath sold both alreadic. For hee sold light when he sould the day, and he sould rest when he sould then ight and therfore now he can have neither light nor rest. Hereafter let not the Londoners say, that they give time, but that they fell time.

 There be other Viurers, which will not lend themfelues, but giue leave to their wives, and they play like huckfleiss, that is, every moneth a panny for a failling, which is one hundred for

another in the vecre.

Durthat I was informed of them fince this fermon was preached, I had left out our capital! Viurers which will not lend any money, because they dare not require so much gaine as they would haue, but if you would borrow an hundred pound, they will give you wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Viurers generall, which lurke about the Ciriclike Rats, and Wetels, and Fulmers: of whom may be said the same which is said of the divuels: They seeke whome they may denowe.

Per. g. 8. 10 Vitters colins.

Objections

SCIE"

There be other colins to Vivrers, which are not counted Volurers: fuch as take money for that which they should give freely such as take as much for a countesteit, as for the best such as take a fee of a client, and doe him no pleasure; such as take money for Mailes, and Dirges, and Trentals, and Pardons, & such like drugs, which do no more good then fire out of the chimney. This is a kinde of vsurie and deceit beside, which one day they will cast away, as Indas did his thirtie pence.

Now you have heard the kindes of viurie, you shall heare.

made by viu- the arguments which are douded for viurie.

Sinne ...

Sinne is never compleat vntill it be excused: this is the vantage which the Diuell getteth by enery fin, whenfoeuer he can falten any tempration vpon vs, wee giuchim a finne for it, and an excuse to boot, as Adam our father did. First he finned, and Gen a then he exculed: fo first we linne, and then we excuse; first a V. furer, and then an excuser: therefore every Viurer will defend v(urie with histongue, though he condemne it with his confcience. If the Image makers of Ephclus had not lived by Images, Ad. 19.15 they would have spoken for Images no more then the rest : for none Roodfor Imager but the Image makers: foif the vivrers did not line by viurie, they would speak for viurie no more then the relt: for none stand for viurie, but Viurers.

It is an easiematter (if a man beedisposed) to speake something for every vice; and some defend the Stewes, some defend Nonresidencie, some defend swearing by my faith some defend bowling vpontke Sabbath, and some defend Vsurie: bur. Will you pleade for Baal ? (laith toash) that is, will you pleade for Indz. 6.131 sinnewhichwill pleade against you? A sin is a sin when it is defended : nay a finne istwo finnes when it is defended : for, Hee that breaketh one of the least commandements (faith Christ) and teacheth others to doe lo, is the leaft an the kingdome of heanen, Matth. 5.10 A Squire of low degree, is a Squire of no degree: forheleaft in the kingdome of heaven, is none of the kingdome of heaven. Who then is the least in the kingdome of heaven? not he which breaketheheleast of the commandements, but he which teacheth others to doe (o: that is, he which by defending, and excufing, and mincing, & extenuating his fin, incourageth others to linnetoo.

To defend vlury, they diftinguish upon it, as they diftinguish of lying. Asthey fay, there is a pernicious lie, and an officious lie, and amersie lie, & a godly lie fothey fay, there is the Merchants viurie, and the strangers viurie, and the widowes viurie, and the Orphanes viurie, and the poore mans viurie, and the biting viurie, and the charitable viurie, and the necessarie wiusie. As Godfaid, Te Shall die , and the womanfaid, peraduenture Gen. 2 yee shall die; and the Serpent faid yee shall not die: so there bee three opinions of Viurie, Some Lay like God, thou falt dosthey Three opinithinkethat viurie is veterly vnlawfull, because God hath veterly ons of viurie,

Gen. 3. 1. Som. 15.9. forbidden it: fome (ay like to the woman, peradventure them finite die; they doubt whether viurie be veterly vnlawfull or no, because it is so much tolerated: some say like the Serpent, them shall not die; they thinke that vsurie is lawfull, because it is gainfull, as Sant thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the leane beasts: even so wee are commanded to kill fat sinnes as well as leane sinnes, gainefull sinnes as well as prodigall sinnes.

Obiections for viurie.

They which pleade for viurie, obiect these arguments: First they fay, God doth allow some kind of vitirie a for in Deut, 2 ?. it is faid, Of a ftranger thou maift take vigurie. I perceive no fcripture [peaketh for Wurers, Of a ftranger (faith God) then mailt take viurie: but thou takelt viuric of thy brother, therfore this condemneth thee, because thou vielt thy brother like a stranger. Here franger doth fignifierhe lewes enemies, whom they vyere commanded to destroy: therefore marke how much this maketh against vsurie, which they object for vsurie, God doth not licence the lewes to take viuric of any but their enemies, whom they might kill. They might not bee viurers vnto any, butto them of vehom they might bee destroyers, whom they might flay, of them only they might take viurie: thewing that viurie is a kind of punishment, and fuch a kind of punishment, as if we are to kill a man, it were avery fit punishment for him: and therefore the lewes might take viurie of none burthem whom they might kill. I hope Viurers will alledge this Scripture no more.

Secondly, they fay they lend for compassion, and somake vsurie a worke of charitie. This were charitie, Not to be partakers in our gaines but to be partakers in our losses; but vsurers will bee partakers in our gaines, but not in our losses; nay, though weelose, yet they will gaine. Is this charitie? It is Vsurers charitie.

Thirdly, they say, if he gaine and I gaine too, is not this well? may he not consider my friendship, and be thankfull? Yes, he may be ethankfull: but no man is bound to be thankfull, but when he hath received a good turne, then he is tried whether he will be thankfull or no and if he requite thy curtefie, then

he is thankfull: but if thou binde him to require it, then thou are constour, and in south and it is an analysis and the south a

Fourthly, they say viutie is necessarie for Orphanes, and Wi-dowes, and firangers, which have no other way to get their living, and therefore some viutie must be tolerated. If viorie be necessarie for v.s., how did the lewes without it? Did God think it good for the state of their common-weale to be without y-surers; and is it good for the state of our Common weale to have Viuters; this is wisdome against god.

Fiftly, they fay, if I may not gaine by the money which I 5 lends will lend no more bur keep my money to my felfe. Nay, that is as bad to keep thy money from them which needed as to lend thy money for vitire: For Christ faith, Prombin which Mai, i.g., borrowerb, turns not away thy face; therefore thou are bound to lend. As he hath a curfe in Prouer, I s, which keep the his corne when he should tell it vinto them which hunger; so hee hath a curfe in Essebiet's 8, which keep the his money which he should lend it vinto them which want, and a sold it domesticated in

Sixely, they fay because viurie comes of biting the biting of viuries onely forbidden, and none but the biting viurie. Why then all viuries forbidden, for all viurie commeth of biting, for the wife God hath given is a nume to condemne 12.

Lultly, they alleage the law of the land for it, and lay the Queenes starute dottallow vs to take v pon viurie tenne in the hundred. Thefe arelikethe lower, which faid, We have a law, & 106.19.7. by our law belball die; when they could not fay by Gods law be shall die, then they faid, by our law befrall die : fo when they cannot (ay by Gods law we may take wierie, they lay by mans law we may takevforiethis is the pooreft defence of all the reft for if Gods law forbid thees can any law of man excuse thee? As it wouldnot ferue Adam to fay, The woman bademe, fo it will not Gen. ? ferue the Vfurerte fay the law dothlicence the: for though per adventure our law doch tolerate more then frould bee tolerated, yet I would have you know, that our law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor anyviurie at all : but there is a restraint in our law, that no viorertake about ten in the handred vit doch not allow. con in the hundredy bur pumilite hehir tyrant which exacted

aboutten in the hundred. It is much like that toleration which vyeereade of divorces: for the hardnes of mens hearts. Christ faith that Mofes did fuffer the man and vvife to part afunder; fo for the hardnes of mens hearts, our Moles, our Prince is faine to fuffer as it vvere a kinde of vlurie, because otherwise no man wouldlend.

Thefe are the best excuses which our Vsurers have to pleade for themselves, against they come before the tribunal seate of God : and if their reasons will not fland before men, nor their owne conscience, how will they stand before the Lord? and vet hee which speake theo these, maketh himselfe a mocke. Christ preached many fermons, and neuer was fcorned at any; but Luke 16. 14 when he preached against concrousnesse, then it is faid that hee was mocked showing, that thefe kinde of men are most incorrigible, and wedded to their fin till death make them part. Yet (for their greater condemnation) we are commanded to foeak to them which will not heare; of which number is enery reader

of this fermon, if he be a V furer after.

Ezec 2.5

Whatthe Vfurer is like.

Now youlong to heare what the Viurer is like, To what shall Hikenthis generation? they are like a Butlersboxe for as all the countersat last come to the Butler, so all the money at last commeth to the Viver: ten afterten, and ten after ten, and ten toren, till at last he receiue not only ten for an hundred, but an hundred forten : this is the only difference, that the Butler can receive no more then hee delivered, but the V furer receiveth more the hedelivereth. They are even like a moath that eateth a hole in cloth, fo viuriceateth a hole in filuer, If you have a peece of filuery high is as muchas an hundred pounds, in one yearev furie vvilleate a hole in it as big as ten pounds: in two years shee will cate a hole as bigge as twentie pounds: in three yeares sheevvill eatea holeas big as thirtie pounds. Nay, now they fay, hee is but a bad husband, which cannor care a holeas big as fiftie pounds in a year exthat is, which cannot gaine halfe in halfe; how many holes have thele mouths eaten in poore mens garments? they are like Nonrelidents, that is, such bad members, that no man fpeaketh for but the ofelues: as no man standeth for Nonresidencie, but he which is a Nonresident, or he which would be a Nonresident; so no man standeth for Viv rie, but he which lean Vfurer, or he which would be an Vfurer!

They are like less by hich said. Let me alone, I baked may 161 King. 22.7 there be no way to live (saith the falle Steward) I know what to doe, I will deceive: so if there be no way to live (saith the Vsu Luk. 16.4 ter.) I know what to do, I will oppresse. If I cannot live by buying, nor by selling nor by flattering, nor by laboring, I will free by oppression. But as one in his Committent speakes to the falle Steward; Thou said, I know what to doe; but does thou know what thou shalt suffer? So I say to Vierers, you say you know what to doe, but doe ye know what ye shall suffer? Indeede thee knoweth not what to do, which knoweth not to doe well; and therefore Christ said of his perfecutors, That they know what I said they did, Here I will end the first daies examination. Now I may conclude with Paul, I have not spoken, but the Lord; and there is Cor. 7.10 fore as the Lord said vnto Saul that he persecuted him; so they did, 9.22. which resist this doctrine, doe contemue him, and not the.

The ende of she first Sermon Waton ad the

THE EXAMINATION OF VSVRIE

THE SECOND SERMON.

Tremaineth that wee speake of the Vsurers punishment: then what may be thought of them which do not take vsurie, but give vsurie. Lastly, what they should doe, which have got their riches by vsurie.

To begin with the punishment, not only Gods law, but even a the Canon law doth lo condemne Vivile, that first it doth ex. The punish-communicate him from the Church, asthough he had no co-ments of Vivinguoion with Saints.

Secondly, it doth detaine himfrom the Sacraments, as though,

Thirdly, it dorn depriue him of his fepulcher, and will not fuffer him to be buried, as though he were not worthict o lie in the earth, but to lie in helf.

Lastly, it maketh his will to be no will, as though his goods a

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were not his owne: For nothing is ours, but that which we have rightly got: and therfore we fay, It is mine by right, as though it were not ours, vnleife it becours by right, This is the sudgement of mans law.

Now you shall heare the judgement of Gods law. An Vsurer doth receive two incomes, one of the borrower, and another of the recuenger: of the borrower he lokes for gaine, but of the reuenger he lookes for punishment. Therefore all the Scripture prophesieth ewill vnto him, as Mishaiah didto Ashab. Salomon saith; Hembich increaseth bis riches by vsurie, gathereth for themsphich will be mercifull to the poore. As if he should say: when he hath loden himselfelike a Cart, hee shall be vnloden like a Cartagaine, and they shall inherit his money, for whom he did never gather it. For hewhich is vnmercifull to the poore, meaneth not to gather for them which will be mercifull to the poore. But Salomon saith: That they shall be his heires, which will be mercifull, as he was vnmercifull.

Now marke whether this prophecie of Salomon be true; I know not how many in this Citie do increase by vsurei, but this prophecie seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Marchants and other in London, doe not last so long, nor indure so well, as the riches and lands of other in the countrie, and that their children doe not preue so well as others, nor come to that place in the Common-weale, which for their wealth their parents looked that they should come to. I can give no reason to rit, but the reason of Salomon; Heembich increaseth by vsure, gathereth for them which will be mercifull to the poore: that is, their riches shall goe from their heires to Gods heires, according to that, The riches of the suner is laid up for the righteous: that is, the righteous shall enjoy that which the wicked gathereth.

As first he are vincertaine, but the riches which are euill gotten, are most vincertaine; they may be called moues ble goods, for they are very moueable, like the cloudes which neuer rest til they fall as they climed. God saith that he will smite the Vsurer with his fist, not with the palme of his bad, but with his fist, which giveth a greater blow. As his hands were shut against the poore, so Godshands shall be shut against him, that his pu-

nishment

Pro. 28.8.

Prov.31.13

Ezec.11.13.

nishment may be like his finne, Burifyou will heare their finall fentence. Danid faith here; That they Ball not dwell in Gods Temple, nor rest in his holy mountaine. Then wee will seeke no more punishments, for this punishment is all punishments. If they that not come to heaven, who ferhen thall the feriches be? Nav. whole then shall the honor be when that day commeth? If he shall notreft in heaven, then hee shall reft in hell, where no reft : is, Then faith one, the Vierer shall cryvneo his children, Curfed Note, bee you my children, because you were the cause of these torments, for left you should be poore, I was an Viurer and robbed others, to leave riches vnto you. To whom the children thall reply againe: nay, Curled be you father, for you were the caule of our tormers, for if you had not left vsother mens goods, we had not kept other mens goods. Thus when they are curled of God, hey thall curle one another: curle the Lord for condemningthem, curle their linnes for acculing them, curle their parents for begetting them, and curle themselves because they. cannot helpethemielucs, Asthey which are bleffed do nothing but bletle, fo they which are accurled, do nothing but curfe,

This is the fecond viurie which the viurer shall receive of God, after hee hath received viurie of menuthen then ame of Viurie shall be fulfilled as it fignifieth biting; fo when it hath bitten other, it fiell bitethe V(urer too, and never reft biting } Live 10. then they shall wift that they could restore againe as Zachens did, and shall not restore, because their money is gone. Thereforeif Christ become to your hearts, as hee came to Zachens house, restore now as Zachens did, and escape this judgement. This is the end of the Viurer & his money: if they flay together till death, yet at last there shall bee a diussion. The diuell shall take his foule, the earth shall take his bodie, the strangers shall take his goods, and the mourners shall rejoyce vinder their Note. blackes, and fay, Wickednes is come to the grave. Therefore ifthouwouldest not be counted an Vourer, then refrain to be an Vsurernow: for they which are Vsurers now, shall be counted: Viurersthen. Thus you have heard the Viurers paiment.

Now if you will know whether it be valawfull to give verie, Whether it be as it is valawfull to take verie; I wish that you could resolve lawfull to give your seluce, that I might not speake of it; for I have heard some verie,

Preachers

Preachers (ay, that there be sometrushs which they would bee loth to preach; and so there be some truths which I would bee loth to preach, because many heare by halues, & some for malice or ignorance will take things otherwise then they are spoken; yet because I have promised, I will speak something of it.

Ierem. 1 5.10 1. Obiect. Antwere. Well then, may wee neither take vsurie, nor give vsurie? I know that leremie saith, I have not lent upon usurie to others, neither have others lent upon usurie to me: as though both were vn-lawfull, not onely to take vsurie, butto give vsurie. But therby leremie doth signific that he was no medler in the world, wherby they should envie him like other men, and therefore hee cleareth himselfe chiefly from vsurie, because Vsurers were most envied. And to shew that he was not an Vsurer, hee saith that hee was not a borrower, which is more lawfull then to bee an Vsurer: like a man which saith, I doe neither hate him nor know him. Why, it was lawfull to know him: butto prove that he did not hate him, he saith that he doth not know him.

So leremie, to proue that he had not lent vpon viurie, doth fay, that he neuer borrowed vpon viurie, which many will doe that will not lend. The best Expositors give this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the temple, where they should not buy, but pray; or essent was as lawful to buy any thing, as it is lawful to vieit.

Iknow besides, that it is a common saying, if there were no buyers, there would be no sellers: if there were no bribe-givers, there would be no bribe-takers. But in this case it may bee rather said, if there were no takers, there would bee no givers: for the giver doth nor make the receiver to take, but the receiver doth make the giver to give, because hee will nor lend, vales the other will give him for the loane: therefore as wee say, the receiver makes the thiese: so I may say, the receiver of vsurie makes the giver of vsurie.

Therfore I would be loth to compare them which are confirating to borrow upon viury, unto them which did buy in the Temple, and were not confirm in ed more then they which fold in the Temple. Much leffe may I compare them which give viurie, unto them which takeu furie: for there is as great oddes

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2. Obiect.

3.Obiect.

Answere.

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betweene them as there is betweene gining and taking, or betweene concounter and necessities for one is concrountes, and the other is necessitie. He which lendeth for vsurie, lendeth for concrountes, but he which borroweth v pon vsurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things: as, for necessitie it was lawfull for Adams fons to marrie with Adams daughters, because there were no other women : for necessitie it was lawfull for Danidto cate the thew-bred, because he had no other food: for necessitie it was lawfull towork, and heale, Luk 13.10 and fight vponthe Sabbath, which was not lawfull but for necessitie: therefore for necessitie why may not a man pay more then hee borrowed? feeing no scripture doth forbid vs to pay more then wee borrowed, butto require more then we lend. Some doethinke, that as God did viethe ambition of Abfolon, and the malice of l'baraob, & the treachery of ludas unto good; fo men may viethe couetouines of Viurers vnto good, that is, to helpe at need when a man is like to be vindone, and his children cast away, and his lease for feited, and many inconveniences beside like to ensue, which you know better then I, vnletse he have present money at sometime to prevent a mischiefe, For example hereof, I may alleage how lacob did viethe fin of La. Gen. 31.53: ban, Laban did enill in swearing by Idols, but Iacob did not evill in receiving such an oth of him, though it was an vnlawfull oth: fo though the Viuter doe cuill in taking viurie, yet a man doth not evillingiuing viurie. Belide, I may alleage the example of Abraham and Abimelech: Abraham made a couonant with A-Gon. 17.27 bimelech; to confirme this covenant, Abraham (ware, and Abimelech [ware : Abraham [ware by the true God , but Abimelech. (ware by his falle gods: & yet Abraham did receive this oath and finned not Soulf her Maieffy and the Turk should make a covenant, the Turk would not sweare as the Queenewould sweare: for the Oueenewould sweare by the Lord, but the Turk would (weare by Mahomet. If it be lawfull then to receive such an oath though it bean unlawfull oth, why may it not be lawfull for me. to give more then I borrowed, though it be vnlawfull for the Viurer to take more then he lent? Belide, a Prince may not lawfully pardon a murtherer, yet I thinkshat no man wilfay in.

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hafte, that hee which hath committed murther may not take a pardon. As this valawfull giving doth not make the taking valawfull: so the other valawfull taking doth not make the giving valawfull. Besides, it is lawfull to suffer injurie, though it be valawfull to offer injurie; it is lawfull to suffer injurie; as Christ paidtribute, which was injurie; but it is not lawfull to offer injurie, because there are size Commandements against it.

Matth, 17.17

Now, to take vsurie, is (as it were) to offer iniurie; but to give vsurie, is (as it were) to suffer iniurie; therfore, though I may not take more then I lent, yet I may give more then I borrowed,

Moreouer, I may compare gluing of vsurieto swearing; if a mansweare without a cause, he sinneth; but if he sweare as the Word teacheth him to sweare, he sinneth not: so, if a man borrow vpon vsurie, and borrow without cause, he sinneth, because he seedeth the vsurer; but els, as a man may swear in some case, so in some case a man may borrow vpon vsurie, that is, in case of necessitie, when a man must needes borrow, and can borrow of none but Vsurers.

Lastly, I may alleage, that Vsurie and Vsurers, are neuer read in the Scripture, but they signifie him that takes vsurie, not him which gives vsurie; and therefore the Scripture seemeth to for-

bidtaking, but not giving.

Many reasons more are alleaged, which I cannot resute, and therefore I will not contradict them: yet I meane not to decide the question, because I will not be mistaken. But if some should come unto me in that necessitie and extremity which I can imagine, & aske; May I borrow money of thefe V furers to faue my life, on my credit, or my living, feeing no man willend me freely? I would answer him as the Prophetanswered Naaman ; neither do, nur do not, but goe in peace: I will not forbid thee, nor I will not condemne thee but if thy conscience condemne thee not, I thinkethy finne one of the least finnes : and as Naaman prayed, Lord be mercifull unto me in this; fo I thinke the Lord will be mercifull vnto thee in this Butif thy conscience goe against it, then doe is not; for it is sinne to thee, though it be free for another, because whatsoever is not done of faith, is sinne. I charge you in the feare of God, that you doe not mistake that which is faid, for I know no learned Preacher, nor learned wri-

1 King. 9.12

Rem. 14.23

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11. 115

ter of other minde. Yet lett you should mistake the matter, as I diffinguished of lenders, fo I will diffinguish of torrowers.

It forme may borrow vpon Viurie, it doth not follow that all Divers kinds may borrow vpon viurie, because all hauenot the like cause; of borrowers therefore doe not fay that I teach you to borrow voon vinie. for I thinke that the most in this Cities hich borrow upon vsurie, should not borrow as they doe, because they rather maintaine viarie, than supplie their necessitie. Some I know borrow for meere necessitie sif any may be allowed, those are they; but there is a kind of borrowers in this Citie, which feed V furers as the belloweskindle the fire : forhey have no neede to borrow, burbecause they would be rich, and richer, and richest of all, therefore they will imploy all the money which they can borrow, thinking to get more by they fe of it, than they furie of it dorh come to. This maketh them fell their wares fo deare, becarre they mult not onely gainethe price, but the interest befide, and more than the interest too, or elfe they gaine nothing. Thefe borrowers are in another predicament than those which borrowfor necessitie: and therefore if they be not cld enough to answer for themselves, Tam too youg to answere for them. There are other borrowers (as I have heard) which for some (ecret cause would seeme barer and needict than they are, either because they would not be charged deepely with subsidies, cr elle because they would compound with their creditors for a little, therefore they will have alwaies formething for viurie, that their creditors may thinkethem bare of money, or that others may pittiethem in their charges. Thefe are like those Fcxes which have wealth enough to pay their debts, & yet lie in prison because they a ould defraud their creditors. I doubt not but there be more forts, than I know, I cannot hunt everie cor. her, beetefe I want experience. But this is my conclusion, f would have no man pay interest vnto Vsurers but for necessity, even as arraceller gineth his priste vnto atheefe, because hee Note. canot chule. Thus you have heard what I can fay of them which take vinrie, and them which give viurie.

Now you would winder stand the last question ; if you have What vinces been Viurers afreadle, what you should doe with that money should doe which you have gained by viurie: Surely even as Zackens did, with their reffore gaines,

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1 Sam. 12.3 Luke. 19

restore it againe. If you cannot say as Samuel faid, Whose goods bane I taken?the you mult fay as Zachem faith, Whofe goods have I kept? The best thing is, to doe no man wrong; but the next tothat is to make him amends. This God fignifieth when hee faith, Put away the execrable thing from you: that is, Let no vnlawfull thing stay in your hands, like the wedge of Achan,

Josh.6.18

which he bad got by finne. The fame law serveth for all which is got wrongfully, which was inflituted against theeues, Restore it againe: the reason of this law is, because the sin is not remitred, vntill the debt be reffored.

Exod.23

For as humilitie is the repentance of pride, and abstinence is the repentance of furfet, and almesis the repentance of couecousnetse, and forgiuenes is the repentance of malice: fo restitution is the repentance of viurie. As hee which is not humble, doth not repent his pride; hee which doth not abstaine, doth not repent his gluttonie; he which doth not forgive, doth not repent his malice; so hee which doth not restore, doth not repent his viuries for how can he be faid to repent for his viurie, which liveth by viurie still itherfore Daniel faith to Nabuchadnezzer, Breake of thy fins by righteon (nas: shewing that nothing but rightcousnesse can breake vnrighteousnes. As diseases are healed by the contrarie, to pride is healed by humilitie, gluttonie by abstinence, malice by forgivenes, covetousnes by almes, and viurie by restoring. This Paul calleth, The revenge of a Christian, when he takes revenge vpon his sins, and punisheth his lusts, so that hee maketh them doe contrarie to that which they would do. Therfore you must restore that which you have gotten by vsurie, or else you doe not repent of your vsurie.

Dan.4.24

2 Cor.7.3

Asa Camell when he comes home cafteth off his burden at the doore, that he may enter into his stable so they which are laden with other mens goods, when they goe to heaven, must leave their burden where they had it, least they be too groffe to get in at the narrow gate. But as the Disciples of Christ said, This is a hard freech: fo to them which have got most that they haue by vnlawfull meanes, this is a hard speech, to bid them re-

Ich. 6.60

flore ir againe: there be two great rubs in the way. First, the lotse which they shall sustaine, if they restore againg al, which they have got vniultly: Then the difficultieto reffore

Two objections.

it agains to the right parties. If you aske meas Amazia asked the Prophet, How shall me do for those hundred talents? How shal a. cor. 25.9 Iliue when all is gone that I have got wrongfully ? I can fay no more than the Prophet faid to him, The Lord is able to gine thee Luke 16 more then this, Zacheus did not feare how hee should live, but Zachem did feare to offend : fo thou shouldest not feare to reflore other mens goods, but thou shouldest feare to keepe other mens goods : and as Zachens lived when he had reffored. so thou shalt live when thou hast restored. He which faith, Try Mal.3.20 me if I will not powre downe ableffing, try him whether heewill Dent, 15:10. not powre down ablefling, for he hath promifed to bleffe the Lender, as well as the Sacrificer. He which is the Lord of all-can give thee more wealth then thou needest: but if you cannot refore to the owner, nor to his heires, then give it to the poore, for they are the next heires, and repent that thou half kept it fo long : but in no wife thou maiest keepe it vnto thy selfe, because it is none of thine.

When Hezeebiah was like to die, Esay said vnto him, Set thy Esa. 38.6 things in order before thou dye. That which hee aduised him, hee aduisethall, set your things in order before you dye. What is this to set things in order, but to restore vnto every one his owne? When thou bequeathest thy body to the earth, then thy body is set in order: when thou bequeathest thy souleto God, then thy souleis set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou dye with other mens goods in thy hand, then thou diest before thou hast set things in order, and then thou diest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitentsinners.

Therefore that you may not dye in your sinnes, it is necessary to make restitution before you dye, or else you dye in your sinne, and are crossed out of all the loyes of Heaven. Wherefore as Abner said to load; Knowest thou not that it will be elitternes in the latter end? So remember whether this course will be elewete or bitter in the end. If they be condemned which give not their owne goods to them which needs, like the rich Glutton; how can they bee saued which draw other

3.Sam. 2.26

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mens goods from them, that have more need of theirs?

Thus you have heard the definition of Viurie, and the deriuation of it, and the volawfulnes of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, and what may be thought of them which do not take viurie but give viurie, and what they should do which have got their

living by viurie,

Now feeing you may not be Vfurers to men, let every man hereafter be anviorer to God; which promifeth, If thou leave father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred forcen may an hundred for one, and in the world to come life everlasting: that is a thousand for one. That we may receive this vsurie, let vs pray that the wordes which wee have heard out of this Psalme, may dwell with vs till we dwell in heaven.

THE CHRISTIANS

To my late Auditors, the congregation of Clements Danes, all the good will which I can wifh.

E.Cor.2.3

Mat. 19 26

this muse to leave with you, which is the summe of all my sermons; ye have heard it alreasy, and as the Apostle cals the Corinthians his Epistle, o yee hould be my sermon, that is my sermon should be printed in your hearts, as this is printed in paper. If you have not given your hearts to him that sant for them, now thinke that God hath sent for themagaine; and beare mee writing whome ye cannot heare peaking. Take not customa for religion, shun occasion as well as sinner seeke the ve of every thing, desire not to have your kingdome here. And so I teave you all with Christ (whom I have preached) to bring forth the fruit of that seed which is sowne; beseeching you for all the love that you have of heaven, that ye would not count any thing in this world worthie to keep your hearts from God, but think of the day whon ye shall give account for

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enery lesson which yee have heard, and her which hath salled you in this prison, will glorific you in his palace: where yee shall seehim to whom ye have given your hearts, and enioy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Iesus (hrist, which hath begun to draw you to bis kingdome, never leave you until you come unto it. Amen.

Your late vnworthie fernant for the Lord: H.S.

THE CHRISTIANS SACRIFICE.

Prouerbs 23.26
My sonne, give methy beart.

Obindall the leffons together which ye have learned fince I came, this fentece came vnto my minde, 10b 21.22

My fonne, gine me thy heart; which is the fluncof all Luke 1.19
that ye have heard, and shewes in what cheft you Plaim, 37.32
should say up these treasures; in your heart; and then give that Dan. 7.28

heart to God, and he will keepe all fafe.

A supplication is come, as it were from God to man, that man would send God his heart, penned by Salomon under the name of Wisedome, and directed to her sonnes; Wisedome intreates the sonnes that they would give her their hearts; this Proug. T Wisedome is God, wee by adoption are his sons, and our heart Galla. 34 is that which Christ calles spirit and truth, without hypocrise; Island. 14 Give me that heart, saith God. He which gives any thing to an other, considers before what he loves, and gives that which he thinkes will be accepted, that he may be loved for the gist: therfore David, as though he were at a stand, and sorowed that he could not do enough for God, breaks forth to himselfe, What pfalm. 136,13 shall give unto the Lord, for all that he hath given me? The Lord hearing as it were these sighes of his servants, which care and study what they may doe to please him, comes in their suspense.

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and like a friend which defires nothing but good will, answers from heaven, My some give methy hart. Under which sure he taxeth them beside which are surers alwaies to him, and looke still to receive like the Publicans, but never cast in their mind what they should give: therefore their tribute is set downe by equal smeature under the Kings seale; Every man must homage his beart.

He which alwaies gaue, now crayes, and he which crayed alwaies, now gives: Christ stands at the doore like a poore man. and askes not bread, nor clothes, nor lodging, which we should give to his members; but our heart, that is even the continent of all and governour of mans house, which sits on the bench like a Judge to give the charge, and teacheth the tongue to speake, the hand to worke, the footeto walke, the eareto attend, the eie to observe, the mind to chuse, and the flesh too. bey. That we must present to God like a burnt sacrifice, wherin all is off red together, a wife tongue, a diligent hand, awarie foote, a watchfull eie, an attentiueeare, an humble minde, an obedient flesh, put all together, and it is but the heart; My fon (faith God) gine me thy heart, Herethou artthe giver, God the petitioner; the heart the gift, which he claimeth by the name of a fonns: shoul a God be a suppliant varo thee and mee? but that our vethankfulnelle condemns vs, that for all the things which he hath given vntovs, we never confidered yet what we should give vnto him before hee asketh. He is faine to put in his petition like a futer, and fay, Gine me thy beart.

Marke what God hath cholen for himselfe, not that which any other should lose by, like the demands of them which care for none but themselves; but that, which being given to God, moves veto give vnto every man his due, as Zachens when he gave his heart to Christ, parted his goods to the poore, and re-

stored, to all, that which he had gotten by wrong.

Once God required offerings and facrifices, which men were vnwilling to give, because it was a deare fervice of God: but now he saith, hat the heart is more than all burnt offerings and facrifices. I acob loved loseph more than all his brethren: fo God love the heart more than all her sellowes; this mite God will have for all his benefits, which we may best affoord him. Thy

Lewit.1.9.

Zuke 19.1

Mal.1.13

Marks 11.23

Gen 27 :

almes to the poore, thy counfell to the simple, thy inheritance to thy children, thy tribute to Cafar, but thy heart to God: he which is afpirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himfelfe as in a Caltle, which is alwaies besieged with the world, the flesh, and the divell. If the enemie get athought, or a word, or a worke, yer he hath but raced the walles; but if he take the heart, then the fortrelle is loft. Forthattime, all our thoughts words and works, are captive vnto him: he bidsthem goe, & they goe; do, and they do it.

That man is like Efan, which had an inheritance, which had Gen. 25, 14 a heart, but now he hath not possession of his owne: therefore give God thy heart that hee may keepe it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart divided dieth: God is not like the mother which would have the child divided: but like the naturall mother which faid, Rather then it should be divided, let her take all. Let the diveil have al, if hee which gave it beenot worthy of it. God hath no copefmate, therfore he wil haue no parting of lakes, but all or none; and therefore he which askes here thy heart, in the fixt of Deutronomy and the fiftverse, asketh all thy beart, all thy soule, all thy frength; thrife he requireth all, left wee should keepe a thought behinde: yet it is thy heart, that is, a vaine bears, a bar- Efa. 47.17 ren beart, a sinfullheart, vntill thou give it vnto God; and then Eccl. 11.9 it is the the (poufe of Christ, the temple of the boly Ghost, and the 1.Cor. 2.16 image of God, so changed, and formed, and refined, that God cals it a new heart.

Some have a double beart, asit is in the twelfth Pfalme: but Pfal. 12.2 God acknowledgeth but one heart, laying, Gine me thy beart, not give thy hearts; declaring that a fingle heart is pleafing vnto him, and that they which have a double heart, a beart and a beart, haueneuer a good heart.

God doth not require the heart, as though hee required no more but the hart, like the Pope, which faith; give me thy hart, it sufficeth. To maintaine his Papills pendant and crouchant, which live amongst Christians; he requireth nothing of such buttheir heart, that they may worship God with their lippes, and diffemble their religion, and for sweare their opinion, and cometo sermons, and subscribe to our lawes, and seeme Prote-

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ftants, as the diel licenfeth vvitches to seeme Christians, so they give him their heart, he dispenseth with them to dissele, and give the rest as they list; but God require the heart, because we should not dissemble; for in the twelfth to the Romans, hee commanded the body too, Offer uppe your bodies a which we cannot doe, whetsewe give the heart, and hand, & tongue, and eyes, and eares, and all; for the body is all; but the heart is chiefe in request, because if there becamy goodnesses, it lies in the heart, and because he which gives the heart, gives all; for out-of the abundance of the heart the mouth speaketh, the hand worketh; the eye looketh, the eare listneth, the foot walketh to doe good or evill.

Thereforethere is such strife for the heart, as there was for Moses bodie, Give it mee saith the Lord; give it meesaith the Tempter, give it mesaith the Pope, give it mesaith riches, give it mesaith pleasure, as though thou must needes give it now here is the choice, whether thou wilt give it to God, or to the Divell; Gods heart or the Divels heart, whose witthou be?

Thus doth man hang in a balance, like a yong virgin which hath many futers: some she fancieth for parentage, some for personage, some for friendes, some for wealth, some for vvit, some for vertue, and after all, chuleth the vvorst of all: so the heart hath so many suters besides God, that sometimes she marieth with one, sometimes with another, the world keeps her, the slesh keeps her, the slesh keeps her, the diuell keeps her; which have no more interest in her, then Herod to his sister, but seeke her spoil, like them that marry for riches, are glad when one dyes, that another may come. These suters are like Absolon, which did not seeke the hearts of the people like Danid, but stole them with flatteric and lies: but God would have the give thy heart.

As a man confiders what he doth when he gives: so God licenfeth vs to confider of that which we do for him, whether he described, whether we owe it, whether he can require it, less it should come against our will therefore give me, saith God: as though he evould not strain evponvs, or take from vs, but if thouwilt give him thy heart, then hee accepts; it must come freely like a gift, as his blessing scome to vs, & then his demand is granted. Here is no respect of time, how long thou mails stay.

M#.14.14

K+#1.13.1

Lufe 5.45

2,Sam. 9 6

it, or how long he will keepe je, but give it, is the prefent time, as though he would have it out of hand while he asketh, before ye goe out of the Church: for what can wee aske of him, while we deny him but one thing when he askes of vs? therefore confider who is a futer to you. Now I am a collector for God, to gather hearts: either you must grant him or deny him, thinks who shall tole by it, if thou wilt not pay thy Land-lord his rent. Howmany subjects would rejoyce if they had any thing to greeto their Prince, and pray her to accept it, and be glad if the would take it, that they might but fay, I have given a prefenteo the Queene? So Mary rejoyced that she had a little ovle to Sprinkleypon Christ, but the would take no money forit, Yea the widow of Zareptah was so joyfull that she had a little foode for the Prophet, that the spared it from her children, and her felfe, to ferue him first. So they which love the Lord, like his Luke g. II. Disciples, which left all to follow him, had rather that he shold hauetheir riches, their honors, their hearts and their lines, then they them (elues.

Why is David called a man after Gods own heart, but because when God faid, Gine methy heart, his fpirit answered like an E- 1. Sam. 12.14. cho, I give thee my hart? Is God fo defirous of my hart? What good can my heart doe to God? it is not worthie to come vnder his roofe. I would I had a better gift to fend vnto my Lord. goe my heart to thy maker: the Bridegrome hath fent for thee. put on thy wedding garment, for the King himfelfe will marrie thee. Who is not forie now that hee did not give his heart beefore? Is hee not worthy to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it to give it vnto him vyhichwillinfect it, tormentit; condemneit? Will a servant reach the cupto a flranger, when his mafter calles for it? Or will a man fell his coate if he have no moe? What doeft thou referuefor God when thou haft given Satan thy heart? Christ hath promifed to come and dwell with thee: where shall hee Reve, 2,20 ftay, where shall heedine, if the chamber bee taken up, and the heart let forth to another? Thou are but a tenant, and yet thou takest his house over his head, and placest in it whom thou wile as if thouwert Land-lord.

Canftii

Canft thou potfetfe another mans goods, but hee will moleft thecandtrouble thee, vnrill he have his owne? and doest thou thinke to keepe that which is Gods, and hold it in peace? No. he will never fuffer thee to reft, but cry vpon thee day & night: as Moles vexed Pharaoh untill hee let the people goe : fo thou shalt bee distracted with feares and thoughts, as one plague followed another, vntill thou let thy heart goe, that it may ferue God: for as if a man should pull out thy heart, and take Exed. 8. 6 9. 6 it from thee, lo gricuous is it to God to keepe thy heart from him.

2.Sam. 2.8 Exod. 8.1 2 er 9.28 AEt. 16.14 10

Gen. 27

Therefore let all Suters have their answere, that thy heart is married already. As Ifaick answered Efan, Iacob bane I bleffed, and be shall be bleffed : fo thou mailt fay, God hath my heart. & he shall have it; and them that crave it hereafter fend them to Christ for it, for it is not thine to give, if thou have given it to God already. But rake heede thy heart doe not lie to thy felfe, and fay it is Gods when it is the worlds; like Ieroboams vyife, which would not feem to be leroboams wife, By this thou shalt knowevvherherthou hast given it to him or no; if the heart be gone, all will follow. As the Sunne rifeth first, and then the bealts arife from their dens, the fowles from their nelts. & men from their beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foote will follow him, the care will attend him, the eye will watch him, the hand will ferue him, nothing will stay after the heart, but every one goes like handmaides after their miltrelles this Christ verified saving , Make cleane within, and all will be cleane: therefore the Publican did beate vppon his heart, as though he were angry with it, because it did not waken all the rest : shewing that as the father gaue vs all, when hee gaue his fonne: fo wee give him all when we give our hearts. This is the melody which Paul speaketh of, Ephel. 5.19. Make melody to the Lordin your hearts: shewing, that there is a consort of all the members, when the heartisin tune, and that it founds like a melody in the eares of God, and makes vs rejoyce while yvee scrue him. We have example hereof in Christ, which said it was

meate and drinke vnto him to doe his Fathers will: and in

Danid, which danced to fee the Arke; and in the Ifraelites, of

Pfal. 123.2 Mat. 13.16

2.King. 24.8

Rom. 8 32

10lin 4.34 "

2 Sam 6.14 s.Chro. 29.9

whom

whom it is said, that they reioyced, when they offered from their heart onto the Lord.

Therefore Salomon, picking out the heart for God-pake as though he would fet out the pleafantest, and fairest, and easiest way to serve him, without any grudging or toile, or wearines. Touch but the first linke, all therest will follow: so set the heart a going, and it is like the poize of clocke, which turnes all the wheeles one way such an oile is youn the heart, which makes all nimble and currant about it: therefore it is almost as easieto speake, well, and doe well, as to thinke well. If the heart indice a good matter, no maruel though the tongue be the pen of a readientier; but if the heart be dull, all is like a left hand, so ynapt & yntoward, that it cannot turne it selfeto any good.

Pfalm.45.

Therefore Gods futes have to hard pattage in mens counfailes, judgements and parliaments, because they do not give him their hearts, which should beethe first offering of all sif they would give him their hearts before they fit down to heare his cause, they could not denie him any thing that is for his honor, though it were against their profit : but as Christ laith, Not my well, but thy will; fothey would fay, It is not our kingdome, Matth. 26, 29 butthy kingdome; it is not our Church, butthy Church:therefore not our will, but thy will anot our law but thy law a not out discipline, but thy discipline raigne init; and all that give their hearts subscribe to this : the rest fay, not thy will, but our will; northy law, but our law; northy discipline, but our discipline, because as the Apostle saith, They seeke their owne glorie, and not Matth 2,2 Christs. Phil. 2.21. This hath been therubeuer fince Antichrist was first resisted. Herod could not see how he should be King, Act 10.24 if Chrift should raigne : therefore as the Image-makers cried and stormed when Images should goe downe, alleaging that they lived by that craft: fo, if you marke what kind of men they were which did preach and write, and labour so hotlie against religion, it is they that were like to lose some of their dignities, or their commodities by it.

The Scribes and Pharifies refifted Christ more than the peo. John 11.48 ple, because he denounced woe to them, & missisked that they Math. 237 should be called Rabbi: how hard is itto follow Christ, when Marke 10.1 he saith, Leane all? nay, if hee bidys leave any thing for him,

though :

though wee should leave our selves : Matth. 16.24. The tongue will not praife, because the heart doth not love; the eare doth not beare, because the hart doth not mind; the hand doth not giue, because the heart doth not pitie : the foote will not goe, because the heart doth not stir; all stay vpon the heart, like the Captaine that should give the onset. Thus to shew that hee deferueth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this worldare not worthie of it, nor a peece of it, nor a thought, vnletfeit be to contemne them, as Salemen thought of Vanitie: for if the heart be the temple of God, hee which giueth it to any thing elfe, committerh facriledge, and breaketh

that commandement, Gine unto God that which is Gods, Matthew 22.21.

Thirdly, that all should consent so with the heart, that wee should speake as if our heart did speake, pray as if our heart did pray, heare as if our heart did heare, give as if our hart did give, remit as if our heart did remit, and counsell as if our heart did counsell, as the Apostle saith, Doe all things hartily, Col. 3,23. which if we could keepe, nothing that we doe should any way trouble vs, because nothing is troublesome, but that which goeth against the heart,

Fourthly, that we should serve God for himselfe, and not for ourselves, as hee which gives his heart, dorh all for love: this Christ requires, when hee calls off that Disciple that offered to follow him for advantage. The birds bane wests, and the foxes bane holes, (faith Christ) but the sonne of man hath not a place to bide his head: shewing his Disciple, if hee will follow him hee mult not looke for a place to hide his head ; wee mult Jeaucall to follow Christ, as Peter did, and not seeke all by following

him, as they that went after him for bread,

Fiftly, that we should not serve God by fits, as we vie to pray when the night comes, to heare whethe Sabbath comes, to fall when Lent comes, to repent when death comes: but the service of the heart is a continual feruice, like that in 1. Theif. 5.16. Reioyce enermore, pray continually, in all things give thanks. Who is this which reioyceth, and prayeth and thanketh continually? The tongue praieth but somtime, the eare attendeth but sometime,

Eccles.1.13 G 14

Pfalm.4.4 105 22.2

Matsh, 8.10

Matth. 4.20 10hm 9.16

1 Thef.5.16

time, the hand giveth but fornetime: but the heart prayeth, & praiseth, and worshippeth alwayes: a man may setue God alway with his heart and never be wearie, because the heart cannot serve him, voletse it reioyee in his service: and therfore the 1 cor. 15.16

Is raelites praised God with musicke, which did not delight God, but shewed that they delighted in his service, as they did in musicke. But if the tongue, or the hand, or the eare, think to serve God without the heart, it is the it knowest occupation in the world, the houre of rediousnes, like a long sicknes, he is tired before he begin, and thinketh himselfe in the stockes, until the Sermon he ended, and would his prayer beed one, that he may hear the resume to his old have a coning.

may be at libertie, and returne to his old by as againe.

Laffly, this flewes how God millikes our coldnessein hearing, or praying, if we cannot fay with the Virgin in Luke the Luke 1,14 fill chapter and fixe and fortith verle, My bears doth magnific the Lord, All thar comes thort of this, is hypocrifie, & pleafeth God like the offering of Cain. As lofeph charged his bretheren that they shold not come to him for corne, vales they brought 600,4.5 Beniamin unto him, whom they left at home : fo God will not Gen. 42.19 havevs to speake to him, nor come to him for any thing, vales Mar. 15.8 we bring our heart vnto him which wee leave behind. The tongue without the heart is a flattering tongue, the eye withwithout the heart is a wicked eye, the eare without the heart is a Luke 22,23, vaine eare, the handwithout the heart is a falfe hand. Doft thou 13.24 . thinke that God will accept a flittering tongue, a wicked cye, avaine eare, a fal'e hand : which rejecteth a facrifice if it be bur leane, or brused? No faith Paul, in his fir & Epistle to the Corinthians, the 13. chap. & first verse, If I give all that I have, 1. Cor. 12.1 and not lone, that is, give not my heart, it anailes me nothing the faith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: hee which brings but a mite and brings his heart; brings more than hee Marie 13.41 which offers a calent, and he shall goe away more justified then bewhich faid, All thefe bane I kept from my youth upward : for Mat. 19.20 God is not mocked, but knowes how much is behind, though Ananias feeme to bring af. He markes how I fpeake, and how Gal. 6.7 you heare, and however pray in this place; and if it come not Alis 5 3 ; from the heart, hee repels it as fall as it goes yp, like the finol e which

Pfal.73.1

Mat. 37.42

3.King. 5.13

Gen. 34.23

Gen. 4.3

Luke 10.7

which climbestowards heaven, but never comes there. Man thinkes when he hath the gift, he hath the heart too, but God when hee hath the gift, calles for the heart still; the Pharilies prayer, the harlots vow, the traytors kille, the facrifice of Cam. the fast of lezabel, the oblations of Anamas, the teares of Elan are nothing to him, bur still he cries, Bring thy heart, or bring nothing like a lealous husband, when he hath a wife, yet he is jealous whether he hath her heart; fo what foeuer thou do, yet Godisiealous still, and respects not what thou doest, but whether thou doe it from thy heart, that is, of meere love towarde him. If Pilate had washed his heart when he washed his hands, hee had been cleaner then Naaman when he came out of Iordan sif the Sichemites had circumcifed their hearts, when they circumcifed their flesh, they had saued their soules when they lost their lives : if Cain had offered his heart when hee offered the fruits, his offering had beene as acceptable as Abels, But as (wines flesh was like sheepes flesh, yetwas not accepted, beecause it came from an vncleane beast : so Cains offering, Pilats washing, the Sichemites circumcifion, the Pharifies praier, and falls, and almes, were as faire as the Apostles; yet they had no reward, but Woe to you bypocrites, because they wanted the hearts which is like the fire that kindleth the Sacrifice. But will he require our prayers, and falts, and almes, as heedid theirs? Yea faith Christ, Except your right confueffe exceed the Pharifies, that is, except we give our heart belide our lips, and our eares, and our almes, which they gaue, we shall not enter into the kingdome

Mat.22

Mat. 23 1.King. 18.25

Mat. 5.20

Mica 7.18

Mat. 16.9

exceedeth ours.

Christ doth not bid them woe, because they were Pharisies as wee are not, but because they were hypocrites as wee are, God delightes himselfe in giuing, and therfore he loueth a cheerfull giuer: but he cannot giue cheerfully, which giues not his heart. Therefore as ludar thought the oylespent which was powred vpon Christ, & wished the price of it in his purse; so they grutch and grieue when they should doe good, and thinke, Shall I giue it? Can I spare? What will it bring? So the good worke dieth in the birth, like a bird which droupeth in the had, while the head

of heaven; because our righteousnetse doth not exceede the righteousnetse of the Pharities, but their righteousnes very far

COII-

confiders whether he shall let her goe or hold her still : as easie to wring Hercules club out of his filts, as to wring a penitent teare from their eyes, a faithful prayer from their lips, or a good thought from their heart, which cannot affoord the heart it felfe: all is too much, which they do, and they thinke God more behoulding to them for blurting out a Pater nofter or staying a Sermon, or falling a Friday, than they to him for al his benefits: and whethey have done, what is their reward? Woe be unto you, Matth, 3,1 like the Scribes and Pharifies, because you give not your hearts but your mouthes: therefore we doe but vex our felues, and lole our labour, thinking to make God beleeue that wee pray, Matth. 15.8 when indeede our lipes do but pray: whereby it comes to palle, as we ferue him, fo he ferueth vs, our peace is not in deede but in word, our ioy is not in heart but in countenance, a falle comfort, like our falle worthip; for he which giveth God his lips in flead of his heart, teacheth God to give him stones in stead of bread, that is, a shadow of comfort for comfort it selfe.

Now when wee have given God faire words and long prayers, and solemne fasts, and mourning countenances, he puts in but a word more to fill up the factifice, Give me thy heart, and it sufficeth. It is like the last sute of Abraham, when hee said to God, I will speake but shistonce: so if thou will heare him in this, he will aske no more: therefore now conclude, whether God shall have thy heart or nothing: if thou consider what right he hath to aske it, and what cause thou hast to give it, thou canst

not keepe it till I end my fermon.

Of all the futers which come vnto you, it feemes there is none which hath any title to claime the heart but God, which challengeth it by the name of a sonne; as if he should say, thou Mal. 1.6 shalt give it to thy father, which gave it to thee: art thou my sonne? My sonnes give me their hearts, and by this they know that I am their father, if I dwell in their hearts; for the heart is the temple of God; therefore if thou be his sonne, thou wilt I cor. 4.16 give him thy heart, because thy father desires it, thy maker desires it, thy redeemer desires it, thy Saviour desires it, thy Lord and thy King and thy master desires it, which hath given his Sonne for a ransome, his spirit for a pledge, his word for a Rom. 8.3. 1 guide, the world for a walke, and reserves a kingdome for thine.

Iohn 4.10

Iohn 13.9

Gew. 1 3.8.9

Pfal.31.5 1 Pet.1.18.19

Gen 3.1 Pfal. 31.5.7 Iolin 10.26

Mat 21.3

thine inheritance. Canft thou deny him any thing which hath given the heire for the fervent, his beloved for his enemie, the belt for the worlf? Canft thou deny him any thing, whose goodnes createdys, whole favour elected vs, whose mercie redeemed vs. whose wisdome converteth vs, whose grace preferred vs. whole gle rie fla'l glorifie vs? O, if theu knewell (as Chrift faidto the woman of Samaria, when the huckto give him water) if theuknewell who it is which faith unto thee, Gine me thy heart, thou wouldeft fay vnto him as Peter did, when Christ would wash his feete, Lord not my feete onely, but my hands and my head, not my heartonely, but all my body, and my thoughts. and my words, and my workes, and my goods, and my life, take all that thou half given. For why should we not give him our hearts afwell as our lips , vnlelle we meane to deceme him with words for deedes? If Abraham gave Lot leave to chuse what part he did like, shall wee not give God leave to chuse that which he like th? If he did nor love thee, he would not require thy heart for they which love, require the heart. The Mafter requires labour, the Land-lord requires service, the Captaine requires fight: but he that requires the heart, requires it for love, for the heart is leue. We will give him little, if wee will not give him that which he askes for louetoward our felues: though he fay. Give it, yet indeede he hath bought it, and that deerely. with the decreft blood that ouer was fred. He gaue thee his heart before he defired thy heart, but a heart for a heart, aliging hart for a heart which died : thou doeff not lofe thy life, as hee didforthee, butthe u bestowest thy life to glorifie him: thou doelf not part from thy heart when thou give fit, but he doth keepe it for thee, left the Serpent fould fealeit from thee, as he stole Paradise from Adam, when it was in his own custodie. He can keepe it beiter than we, and he will keepe it if we commit itto him andlay it in a bed of peace, and lapit with joy, and noneshal take it out of his hands. Therefore, if ye aske me why you should give your hearts to God 3I doe not answere like the Disciples which went for the Alfe and Colt, The Lord hathneede: but we haue neede : for vnletle we giue our foules, how can he hauethem ?and vnleffe he hauethem, how can he faue them? Therefore we have neede. If ever the faying were

true

5.5. M. 25. 10.

Gen. 19. 16.

true (It is more bleffed to gine than take:) more bleffed are they Attacas. which doe give their hearts to God than they which take bow fession of the world. Abigail did not gaine to much by her gift 1. Sam 25, 42. to Danid, as wee for our gift to God: for thee was maried vitto David, but wee are matied vinto Christs of whom the Church doth line in the fift of Canticles, that no welbelowidis like hendes loved : what heartwould not be loved of him though it do not loue him? Who can affoile this riddle? We would have Christ our Bridegroome, and yet we will not bee his fooule ad would have him take my heart, and yet I will not give it. How hould he keepe it, or faue it, or glorifie it, if I had it away, like the fers Mat, 26,24. uant that buried his talent in the earth / So much as I keep from God- (o much I keepe from heaven, and will not fuffer him to glorific it; as if I did wish one part to bee saued, and another dammed. He which would have his heart fanchified and comforced, and inlightened, and will not give it to God which should doe it, is like awoman which would have her dough leauened, and layeth her dough in one place, and the leauen in another, where one cannot touch the others then commeth the tempter and takes them afunder, and feazeth vpon the heart, because he finds her alone. This is his seed time now he enters into it, and fils it with his poylon, till the temple of God be the finke of fin ; & the heart which should bee the feater holines, grace and wildome, a heart of pride, a heart of enuie, a heart of luft, more like a belliethan a heart. How many things lodge in the heart, when God is not there? It is a world to thinke how the divine foule, which descended from heavento bring forth fruit, is become a fit foyle for enery weed: whereby we may fee what hearts we have, before we give them to God.

Therfore now aske your hearts, whose they are, and how they are moved with these words? how many here will give to this collection? whose heart is gone up vnto him since I began to [peake? Here one and there one runs up, the ladder; like the Angels that lacob faw in his dreame, and ling with David, My Gen. 28.12. beart is prepared, my heart is prepared; and why not thou as well Pfal.47.47. as her Doth he not fend for all alike? Wilt thou bee the thorne, or the flone, or the high way, where the feede doth lole his Ma. 12. fruite? Why haddell thou ratherbee compelled than inuited, Manas.

Mat.21.23. 2.Sam.25.10.

finde thou are dalled to a banquer? How manie harts moe might wedraw to Godufall that bee here would goe to him this day? But thus it flands, God hath fent vinto vs for our hearts, and we answere him as thehosbandman of the vineyard, when he fent for fruites to Eas Nabalaniwered David when he tent for food : What David or who is the Lord, that I should take my heart from pleafore and fin, and give it voto him? Thus we demurre ponthe cause when we should give, whether we should give or novandaske the flesh and our lufts, and our pleasures: and if the druels will not give his affent, then we return and excuse, it is not mine to grue brif thou canft gerthe divels good will, I will nor fland; or let finne and pleasure have it for a while, and when they have done with it, then God shall have it. Thus evesiething which should be throwne out, hath a place in our heare, and he which should bee received in, can have no roome there, though he would open the doores of heaven, if wee would open the doores of our hearts, that the King of glorie might come in.

Pfal.24.4.

Gen. 17.36.

Mat.25.11.

What shall become of those hearts, when hee which craues them now, shall indge them hereafter? Then shall they stand like Esau, and fee them blessed like Iacob which gaue their hearts jand deschemselves, as hee did to his Father Isaac, Hast thou not reterued a blessing for vs? What a heavie heart will it betwen, when it may not in any longer here, and the investor are shoragainst it? and he which desired it will not have the because it comes like the sootish virgines, when the doores

of mercy are frue that and the

This ye have heard what God requires for all that hee hath given you, and how all your fervices are lost untill you bring it. What shall I wish you now before my departure? I wish you wouldgive all your hearts to God while I speake, that ye might have a kingdome for them. Send for your hearts where they are wandling, one from the Banke, another from the Tauerne, another from the Shop, another from the Theaters, call them home, and give them all to God, and see how he will welcome them, as the father embraceth the some. If your heart were with God, durst the divell setch them, durst the straight of the divel second at them?

Lug. 15.32

Gen.34.1.

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VII

home

home: fo isthe heart when it ftraieth from God. Therefore est thy members together, and let them fall like a quelt of twelve men vntill they confent vpon the law, before any moe Termes paffe, to give God his right; and let him take the heart which hee wooeth, which hee would marrie, which hee would endow with all his goods, and make it the heire of the Crowne. When you pray, let your heart pray; when you heare, let your heart prom 3. 1. heare; when you give, let your heart give , whatfoeuer you do, Dan, 10, 33. ferthe heart to doe it: and if it bee not fo perfect as it should orought to bee, yet it shall bee accepted for the friendthat

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42 10

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Now if you cannot command your harts to turne vnto God, becapfe the divell pleades custome, and the flesh will not agree to leave her potfessions, then remember what Christfaith, When you give almes, let not your left hand knowe what the right band Matth, 6:2. doeth: fo the flesh must not knowe what the spirit doeth. Thou must not make thy full of counselin but as Abrahams hen hee was bid to offer his fonne, role vp benine and left his wife at home, and never made Sara privile, left thee thould frop him, being more tender over her child (like women) than the father is: To thou must give thy heart to God, before the field heare of it: for if Abigast had consulted with Nahal, whether thee 1. San 1918. should have supplied Danid with victuals or no, when heefent; the mifer would never have conferred, which foolded to foone as he heard of it: therefore she went alone, and gaue that which he asked, and never told her husband what thee would doe, left he should hinder her, which sought her welfare and histoo; so wee should steale our hearts from the world, as the world stole them from vs, and transport them to God when the flesh is a fleepe.

I have but one day more to teach you all that you must learne of me: therefore I would hold you herevntill you affent to give all your hearts to God. If yee give them not now, where have I call the feede, and how have you heard all this yeare? If ye will 1. Cor. 2. 16. give them now, ye shall be adopted this day the sonnes of God, and I shall leave you in the bolome of Christ, which will give you Heauc for your harts. The Lord Iefus grant that my words bee not the fauour of death vinto any foule here, but that you

1.00 1 10

Mat.25.34.

may goe in ftrength thereof, through prosperitie and adversitingtill you heare that comfort from heaven, Come ye bleffed and receive the inheritance prepared for you.

THE TRVE TRIA

OF THE SPIRITS.

1. Theil. 5. 19. &c.

- 19 Quench not the (pirit.
 - 20 Despise not prophecying.
- 21 Try all things, and keeperhat which is good.
- 22 Abstaine from all appearance of enill.



T the last time, when I spake of these words, In all things give thankes, and Quench not the Spirit : touching the first, I slewed you, that it is an eafierthing to obtaine of God, than to be thankfull

Luk.17.17.

Gen.19.13.

1 Cor. 4.4.

Gen. 3.8.

P[41.147.1.

Mat.8.

to him: for moe have gone away speeders, then

to God as well as the just and therefore it is said that the Sun doth fhine voon the infland the vniuft. Then how lacob came not lobarely to Daban, when hee brought nothing with him but his staffe in his hand; as man commeth into this world without frength or faffeto fullaine him : which made the Apostleto aske What have you which you have not received? Therefore to reach man to bee thankfull vneo his maker, he was not made in paradife, the place of toy and happinetle: but being made out of paradile, he was brought into paradile, to shew how all his ioy and happines came from God, & not from nature, that he might know where to bestow his thanks. Therfore Danidto perswade all men to thankfulnes, faith, It is a good and pleasant thing to be thankefull. If he had said no more but good, all which love goodnelle were bound to be thankfull but when hefaith not only good but pleafant too, all which love pleafure are bound to be thankfull : & therefore as Peters mother in law fo foone as Christ healed her of a feuer, role vp immediatly to

minister vnto him; so we, so soone as Christ hathdon any thing

have gone away thankers Then, how the wicked are beholding

for

forvs, shouldrife vp immediately to serve him. Andas Annab when the had received a fonne from God, did confecrate him 15am. 1 to Godagaine: fo whatfoeuer we receive of God, we must give it to God againe, that is, vieit to his glorie, and make it one of our meanes to ferue him: for all things which we receive in this lifeare given vnto vs , leaft we should want any meanes to serve God. Then because the Apostle requireth thanks for all things. I showed you that he is not thankfull before God, which thanks him onely for his benefits; but he is thankfull indeede, which thankes him for his chaltifement. It may be while the Lord giueth, many will fay, Bleffed be the name of the Lord, But when the lob t. Lord taketh, who will fay, Ble fed be the name of the Lord? When the Lord didtake, lebfald Bleffed be the name of the Lord, There is one example then of Pauls doctrine, which in all things game thanker. The Prophet Danid Saith, Thy Staffe & thy rod hancoom - Pfalme, 23.24 forted me : there is another example of Pauls doctrine, which gauethankes vdto God for his rod : for an obedientchild doth not only kitle the had which giveth, but the rod which beaterh,

After speaking of those words, Quench not the spirit; I shewed you, that the spirit doth signifie the gifts and motions of the spirit. The spirit in the third of Mathew is like ned to fire, and Matt.; therefore Pantlaith well, Quench not the spirit, because fire may

bequenched.

Here I rook occasio to speake of zeale, which is the fire of the Of zeale. spirit; shewing you, that God is pleased with zeale, as men are Math, 3,11 pleafed with lone : but as Christ did baptile with fire, fo lohn did baptize with water ; and as the holy Ghoft descended with Att. fire, to he did descend with wind, that cooleth fire: shewing that our zeale fhould be atéperat zeale, as our maftera was. Ifaias Elane. was commanded to cry, but not to rore: the lewes might not gather too much Manna, no more, than they might gather too Exed. 16.18 little. As there is a measure in knowledge, so there is a measure in zeale, that is, Be zealous according to diferetto, as Paullaith, Be wife according to fobrietie. The Disciples were commended Kom, 12.2 for their zeale, when they left all to follow Christ: but Christer- Marke 10.18 proued them for their zeale, whethey would pray for fire from Luk, 9.56 headen to confume the Samaritans. Therefore zeale and difcretion vaited to gether, are like the two lions which supported forme

The trustriall of the Spirits.

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3 King. 30

AB.17.23

the throne of Salomon: and hee which hath them both, is like Mofer for his mildnes, and like Phinees for his feruencie; therfore, as wine istepered with water, fo let discretion teper zeale. But I need not bring water to quench that fire that is out alreadie: I wouldrather I could fay of you, You are too zealous, as Paultould the Athenians, they were too Superstitious, Burour ficknesianot a hot ficknes, but a cold ficknes: the hot body is distempered, but the cold body is dead. Zeale was never infamous before our daies ; the Papills are commended, if they be zealous; but the Protestantif he be zealous, is held in derition.

isquenched.

How the spirit Then I shewed you how the spirit is quenched; as a man doth quench his reason with ouer much wine; and therefore wee say, when the wine is in, the wir is our , because before he seemes to have reason, and now he seemes to have none: so our zeale, and purfaith, and our love are quenched with finne. Euerie vaine thought, and every idleword, and every wicked deed, is like fo many drops to quench the spirit of God. Some quench it with the bufinelle of this world; some quench it with the bufts of the fieth , lome quench it with the cares of the mind , lome quench it with long delaies, that is, not plying the motion when it commeth, but croffing the good thought with bad thoughts. and doing a thing when the spirit faith, Doe it not; as Achab went to battell after he was forbidden. Sometime a man shall feele himfelfe stirred to a good work, as though he were led to it by the hand, and againe, hee shall bee frighted from som euill thing, asthough hewere reproued in his earesthen, if he relift. hee shall straight feeleshespirit going out of him, and heare a voice pronouncing him guiltie, and he shal hardly recour his beace againe. Therefore Paulfaith, Greene not the fairte shewing, that the spirit is often grieved before it bee quenched; and that when a man beginsto greeue, and checke, and perfecute the fpirit, lightly he never ceafeth vntill he have quenched it. that is, vntill hee form to have no spirit at all, but walketh like a Jumpe of flesh.

Sq.4.30 :

Afrer Quench not the foirit, followeth, Despitenes Prophering. In the end of this Epiffle, Paul (peaketh like a father which is cometo the end of his life; who because he hath but a while to speake, heapeth his leifons together, which he would have his

fornes .

sonnes remember when he is gone : so Paul, as though he were fet to give good counfell, and had not leifure to speake that he would, sendeth the Thetsalonians a briefe of his minde, which their meditation should after amplifie & expound vnto them,

His first advice is, Queneb not the spirit : that is, when a good motion commeth, welcome it like a friend, and crolle it not with thy lufts. The fecond admonition teacheth how the first should bee kept, Despise not propherying, and the spirit will not Propherying. quench, because prophecying doth kindleit, The third admonition teacheth how to make fruit of the second; try the doctrines of them which prophecy, and thou thalt not beleeve error for truth, but hold the belt. The fourth admonition is the fumme of all, and it commeth laft, because it is longest in learping, that is, Abstaine from all appearance of exil. This is the form of all, for he which can abstain enor only from euill, but from the appearance of euil, is so perfect as a man can be in this sinfull life: put all these together, and it is as if Paul should say. Quench not the spirit by despising of prophecying neither depicle prophecying, beause all doe not prophelie alike; but rather when you heare some preach one way, and some another, when you fee fome follow him, and othersfollow him, do you trythe doctrines by the scripture, as the men of Berma did, and All, 17:1 chuse that which is best, and soundest, and truest, having alway fuch an eyero the truth, that you abliaine from all appearance of error: lo icalous the holy Ghoff wold have vs of our faith, that weelet no article your our religion, butthat which is an vudoubted truth , As Mofes did nothing in the Tabernacle, but that which was shewed in his paterne. It feems that there were fome amongst the Thetlalonians, as there be among vs, which didforfake all religion because the preachers did notagree, or because the lives of profetsors gave some offence: therefore Paul thewech that there is no cause why they should mislike the word for the preacher, or why they should despile religion for the profellor, because the word & the religion are not theirs which teachit, and profetfeit, but Gods, and therefore cannot be polluted by them no morethan God. Then he concludeth, that feeing it is never fariothat there shall be alwayes errors and herefiesto trievs, we should also try them, and thereby be pro-

uoked

uoked lo much the more from error, or herely, or superstition, that we abstain e uen from the appearance thereof: lest we fall

into the sinne, that is the scope of the sewords.

Defpife not prophering. This admonition is as it were the keeper of the former, for by prophecying the spirit is kindled and without prophecying the spirit is quenched; & therefore after Quench not the spirit, Paul laith, Despise not prophecying: shewing that as our finne doth quench the spirit, so prophecying doth kindle it. This you may fee in the Disciples, that went to Emmaus, of whom it is faid, whe Christ preached voto the out of the Law and the Prophets, the spirit was so kindled with his prophecying, that their harts waxed hot within them. This you fee again in Sands mellengers, which were fent for David, when they came among the Prophets and heard them prophetie, their spirit was so kindled, that they could not chuse but prophelicalforin fo much that Saul came after himlelfe, and hearing the Prophets as they did, the spirit came vpon him likewife, and he prophelied too: wherevponit was faid, Is Sant atfo among the Prophets? This is no maruell, that the foirie of man should be fo kindled, & revived, and refreshed with the worder for the word is called the food of the foule take away the word from the foule, &it hath no food to eate. Asif you should take food from the body, the body would pine, And therefore Salba mon (aith, Mashout visions the people periffit that is, without prophecying the people familh. Therefore her which loveth his foule, had not neede to despile prophecying for then be famile flieth his owne foule, and is guiltie of her death: therefore that Paffor or that Patron, which is the cause why any place doth want preaching, is guiltie of their destructio, because he which taketh, or keepeth away the foode, doth familh the body. The Apostle might have said love prophecying or honor prophecying: buthefaith, Despise not prophecying. And why doth hee forbid to despile prophecying? Why did Christ fay, The poore receiverbe Gofpel: but to they that the rich did contine it? Why doth Paul fay, I am not ashamed of the Gofpelt but to show that many are ashamed ofic Hue to he faith, Despitenos montroving thewing that the greatest honor which we give to Prophers, it notes despite them: & she greatest love which we carrie to the

Inhe 24.72

1 Sem. 19.23

1.Sem.19.10

Hob. C.

Pre.16.18

Mat.114:

Romalas 6.

word :

word, is not to loath it, I five do not despile the Preachers, then we think ethat we honor them enough a and if we do nor loath theword, then we thinkerhat we love it enough stherefore the A postlesaith, Despise not propherying for honde propherying Prophering heredoth figmise preaching asirdoth in Both 1 & Rom. 126 6. Will you know why preaching is called prophery to adde more honour and renown to the Preachers of the Word to make you receive them like Prophersy and then Christiants Tou Ballbane a Prophets remards that it por fuch a roward as Mat. 10.41 you give but fucha reward as God ginethas 11 127 Lafthy, (if you marke) Pautfaids hois Despite not Propheria ber propherying, fighifying, that from the confemorof the Pros phets, at last wee come to despite prophecying root stillathe Tewes, who when they were offered with the Brophety dian Jen 11.32 ged him to prophetie no more. Therefore and theil washed him Disciplesto heareshe Seribes and Pharifies, historight heydid Mat. 13-3 not as they taught 10 Paul warnethiche Theffelonians that if any Prophets amongshem do not as they teach, and therefore freme worthicro bada piledlike the Scribes and Pharilles, ver that they rake heed o that they do novdefaile propherying for Gel.4.15 the Prophets : Ber mie the Preachers are definion before the Wond be definited, therefore we will speak first of the illound see Christiasked his Disciples, what they thought of him to 11 Mat. 16.12, would askeyou what ye thinke of Preachers? Is he a contemp? thename of an Angelie & all this words are mellen grown life ats. Congaming. Prophets are of fuelrac countwith God, that it is faid, God with Ren. 1.20 doe nothing before betreneals it unto bis Prophetrelo Reophetrate Amaza

tible perfor, whicht ringerhehe metlage of Godt which harly (asit were) Gods counfellers, Againe, Kings and Priefts, and Prophessivere figures of Christ, attehele three vivereandinced with oyle to Hiewsharthey had greaten grices then the wolf I but especially the Prophets are called those fords of bearings all which are of God, will make much of Prophers for Gods: 1. King. 19.2 lake. Therefore women are forbidden to take woon them to propholicalest charachlecalling thould become bule and de a contact fpiled, by fuch rockilfull beandless of in Therefore a hen the z.King. g. 8. Brophet Bishewould send for Novingai this lepet in come upp Q1.4 3/5 to him, thefewere his weirds who count hall know charely come

Prophet :

Prophet it fral as shoughall the glory of Ifrac were chiefly in this, that they had Prophets, and other had none: as if one parish should tryumph ouer another, because they have a Preacher, and the other have none. Therefore when this pro-Date med photwas dead forth the Kingcame water his coarfe, and ever Ques his face, and cryed , O my father, my father, the chariots of If nel and the berfemen of the fame I flewing that the chariots & horses and souldiers, do not so safegard a citie, as the Prophets yy high teach it, and pray for it. Therefore when God would marke the Ifraelites with a name of greatest reproch, he calleth them a people which rebuketheir Priefts: as if he should fave vierpets of the Priefts office: for they rebuke their Priefts, which are appointed to rebuke them.

A61.16.14 3. King. 4.10

2.King.13.14

How joyfull and glad was Lydia when the could draw Paul and Silve to her houle - the you throke meto be faithfull (faithfue) come sawer house the wing that never any quests were so vielcome to her house before. How tender was the Shunamite ouer Elifte, that the built an houseto welcome him, and to keepe him with her? thinking all the places in her house too bad for him, heebuilthim a new roome, to make him flay with here Flow much didehe Galathiarismake of Paul, that he faith they would pull out their owne eyes to doe him good? fo once a Prophet was eftermed like a prophet. And hath he bid you despilethem now, which bad you honor them before? No : Paul

Gal.4.15

chargeth ve to receive our teachers, as heewas received himfelfe: laving, Hewhich laboureth in the word, is worthis of double bonene : thatis, the Preacher (after afort) is more to bee honoredchencheRulers for Auronswanthe elder brother, but Mofes was the younger brother: and therefore if there be any appendix, the magistrate is the appendix : for if Aarons Vrim and

Exed. 28.30

I.Timole

Thummim would have ferned, Mofes rod and Staffe should not have needed; but when the tongue could not per funde, the rod did compell: and fo came in the Magistrate, As Paul theweth the Theilelonians how the preachers of the word shold be honored so hereacheth the Philippians how to honour their teachers faying: Receine himmetbe Lordmit b groat gladres, and make much of fuch that in their your feluce to glad of him, that

hemaybe glad of you. Have younced to be sought, why Paul

Phil.240

would

would have you make much of fuch? Because they are like Lampes, which conforms themselves to give light to other; so they confume themselves to give light to other; so they confume themselves to give light to you shock they are like a Henne, which clocketh her Chickens together from the Kite; so they clocke you together from the Serpent: because they are like the shout which did beate downe the walles of series of levicho; so they beate downe the walles of sin: because they are like the fiery piller which went before the stration to the land of promise; so they good for you to the land of promise because they are like good Andrew, which called his brother to so the land see the Messas; so they call you to see the Messas; and therefore make much of such.

If weshould make much of Prophets, how much should we make of prophecying? If we fleuld love our instructure, how much should we love instruction? Simon keeping in the Temple, met with Christ fo, many hearing the word, have met with knowledge, have met with comfort, have met with peace, have metwith faluation a bur without the word never any was Zuk 2,28 converted to God. Therefore when focuer the Word is preachdeseuery one may fay to himselfe, as the Disciples said to the blind man, Bre of goodcomfort, be calleththee: Be of goodcom- Mark 10.49 fort the Lord calleth thee: but when the word is not preached, then every man may fay to himfelfe: beware, the divell calleth thee. When the Prophetswent from Icrafatem, the fword, and famine, and pellilence, & all the plagues of God rained pon them even as free ame voon Sodom-fo foone as Lot wargone Gen. 19.24 out: therefore what may those lands feare, which wie their Prophers, as the lewes vied those which were fenero thehr? Amos callethitan cuiltime, wherein the prudent keep filence, chap. 5. was a therfore this is an euittime, wherein the prudent are filent,

There bee two trades in this Land, without the which the realme cannot fland, the one is the Queenes fouldiers, and the other is the Lords fouldiers, and the Lords fouldiers are handled like the Queenes fouldiers. For from the Merchant to the porter, no calling is to despited, to concerned, fo desided, that they may beg for their feruice; for their living is turned into an almes. One faith, that Mofer is Queen, that is, the Magistrate is formebody, but Armin Quasi quie; that is, the Minister is no

body.

THY

Thetructriallof the spirits. 1 King, 21,20 bodie because no bodie is despised like him, Receive a Psophet in the name of a Prophet : nav, receive a Prophet in the name of an anamie, as Achab received Elian Artsbomberemine enemie ? If Paul had lived in our daies, he would not have faid, Drfoife not the Prophets, butperfecute not the Prophets : for hee should have seene not onely despifers of the Prophets, but mockers of them; not only mockers of but flanderers of them; pot onely flanderers, but hunters and and biters, and fmiters of them. lofeph wastroubled fo foone as he began to feed his fa-Gen. 19 4 thers theep, fo the Pattors are troubled fo foone as they begin to feed their fathers sheepe : euerie man thinkes to find friends against them, and though there be no law to hurt them, yet no man feares to accuse them, because authorititie doth disfauour them; they cannot tell how to preach, nor what to fay, because there bee so manie Ababs which would have them say that which pleaseth them, though it be not true. Charmethe charmer never fo sweetly, let his song be never so pleasant, yet ma-1 King. 22.12 ny Adders are readieto flop their eares, & ftop his mouth like abirdwhich is imitten in her long of the Archer, whom thee 1 Sam. 19 20 fingethynto. Even as Saullet his speare flie at Danid, while he placed vpon the Harp to folace & comfort, and drive the evill spirit from him so while we play vpon Danids Harp to solace and comfort, and drive the cutlipirit from you, many let the darts of reprochand the arrowes of flander flie atvs : faving, as 1.King. 17.18 the woman faid to Eliab, If thou hadft not been, my child had not died:If wee had not been, their peace had not died; if we had not bin, their sports had not died if we had not bin, their customes and their titles & their honors had not died. And why should not Hered and Archelam die, which fought the death of the Matth.2.15 child?why should not any custome, or honor, or pleasure dies Ier.15.10 which feeketh the death of religion? Alas (faith I eremiab) what bave I done that all men sould curfe met If we doe preach but the 1 King. 18.3.4 truth, you hould not hate ve for the truth, Now Obadiab had need to hide the Prophets againe to fauethem out of prisons where is Rahah that the might convey away the fervats of God? Iofh. 1.1 Once Baals prophets were punished s but now Christs prophets are punished:oncethey did aske, Where is the Seer that hee may 1 King. 10.18 teach vs? but now they aske, where is the Seer, that we may take 1 Sam. 9.9

him?

him? once they did build houses for the Prophets, like the Shu- 2 King. 4.10. namire: but now they take their houses from them, and think they do God feruice, when they make them, and their wives, and their children, & their fervants, beggers: once Paul faid to Thymothie, Let no man de pifethy youth; shewing that Preachers 1. Tim.4.12. fhold not be despised for their youth; but now they despise the yong Prophets and the old too, How is the double honor turned to fingle honour? Nay, how is our honour turned to diffionor? If I be a master (faith God) where is my feare? (o, if we be Pro. Mal. 1.3. phets, where is our reverence? Doth not the contempt of the Prophetscrievnto God, as well as the blood of Abel? When the mellengers which were fent vnto the vineyard for fruite Gen.4.10. were beaten of them which should have laden them; then it is Mar. 21.43. faidthat the Lord of the vineyard waxed wroth, and faid that he wold let out the vineyard to others, which should yeeld him the fruites thereof: The meaning hereof is this, that when the Preachers & reachers, which Christ fendeth to his Church for fruits, are abused and perfectived of them, whom they call to the banquet, then he will remoue their light & his Gospell to other which will yeeld him the fruits thereof. Therefore what may this land feare, which hath vied Christs Ambailadors as Ammo vsed Davids Ambatsadors? Ierusalem is left without one Pro- 20 hron 10.4 phet, because she despised them. Sodome was burned because thee despised Lot; and the whole world was drowned because it despiled Noah: and are not these examples written for our warning? The time came that Saul fought for a Propher, and God would not answere him by Prophets, because hee had despised his Prophets before; so the time commeth when you shal aske where is the Seer? and they shall say, he is rapt away like Eliah: a.King. 2.14. a Prophet was amongst vs. but when he was despised in Ierusalem, he was sent to Niniueh. Is not judgement begun alreadie? Doth not the Gospell fland at the doore, as if she were readie to take her leaue? Are we not come fro despiling of Prophets, almost to the despising of prophecying too? Do not many run vnto the Rulers as yong losbua ranne to Moses, and crie Master forbidthem to prophelie? Doe not many walke in the streets while we preach in the Temple? The bealts came to the Ark to Gen.7.9. fauethemselves; and will men not come to the Church to save

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1.Sam. 28.6.

them-

Mat. 11.17.

2.King. 9.11.

their fellowes in the market, We have piped unto you, and ye would not dance wee have lamented for you, and ye would not mourne, Some come to heare vs as Naaman came to Elifa, when the Prophet had told him what hee should do, he mocked him for it, he thought that he knew a better way then that, himselfe. So they come to heare vs; but they thinke they can teach vs; but they must remember that Paulsaith, Godhath chosen the foolsh

1.Cor. 1.27.

1.Sum.1 1.6.

Mat. 3.18.

Of nonresi-

it, he thought that he knew a better way then that, himfelfe, So they come to beare vs; but they thinke they can teach vs; but they must remember that Paullaith, Godharb cholen the foolsh toconfound the wife: therefore it they thinke themselves wife, let them thinke verticale fooles whom God hath cholen to confound them, For although at all other times we are plaine, and fimple as lacob, yet at thistimewe have a promile, and it isgiuen to vs for your fake, to speake sometime that which we conceiue not our selucs, because the houre is come wherein God hath appointed to call some of you, as hee hath done some of you before: therefore as the princely (pirit came vppon Sant when he should raigne, to teach him how he should ruie; so the propheticall spirit commeth vpon preachers when they shold teach, to teach them how they should speake: therefore as Christ was content to be baptized of lohn, so be you contented to be instructed of vs; that if we bee more simple then you, the glory of God may appeare more in converting you by vs. Hathnorthis despiling of the Preachers, almost made the

Preachers despite preaching? the peoples neglect of the Prophets hath made the Prophets neglect prophecying. The Non-resident keepes himselse away, because he thinkes the people like him better, because hee doth not trouble them. And the drone neuer studieth to preach; for hee saith that any somilie is better liked of than a Sermon: and they which would studie Diuinitie aboue all, when they looke vpon our contempt, and beggerie, and vexation, turneto Law, to Physike, to trades, or any thing, rather then they will enter this contemptible calling. And is not the Arkethen readieto depart from [frael]?

Now if you will know what makes Prophets & prophecying fo despiled, you may see first in Ieroboams Priests. It is said, that Ieroboam made Israell to finne: that is, Ieroboam made Israell to contemne Religion; because he made priests of the basest of the people: therfore they which make priests like Ieroboas priests, make

1.K.ng.1 3.26. 1.King.1 3.33.

make the people contemne the priests and religion too. Why might none carrie the Arke but the Leuits? Was it not left the Arke (which was a figne of God) should be despifed? Therfore Dru. 10.18. none should meddle with the Word (which is the law of God) but they which are fit, left they make it despised, Anna fand, I will not offer the shild to God, before bee be weaned that is, before he be taken from the dugges but now they offer their children to God, before they be weaned, before they can go, before they can speake; and send them to fight the Lords battailes before they have one stone in their hand to sling at Goliah; that is, one Scripture to refift the tempter. This is either because the Pa- Mat.4. trons, or the Bishops have sime vpo their fingers : which makes Gen. 27.11. them like blind I fane, that they take no heed whom they blefs. = =

The second thing which makes Prophets and prophecying. despifed is the lewdnes & negligence of them that are able to doewell in their Ministrie, and yet doe contrarie. It is said of Hophni & Phineas, that by their corrupt facrificing they made 1. Sam. 2.17. the people abhorre the facrifice: fo many by their flubbering of the word (for want of studie and medication) doe make men thinkethar there is no more wisdome in the word of God, than they flew out of it: and therefore they flay at home, and fay, they know as much as the preacher can teach them.

There is a kinde of preachers rifen vp but of late, which preachers, throud and cover every rufticall and vnfauorie, & childish, and abfurd Sermon, under the name of the fimple kind of teaching, like the popul priefts, which make ignorace the mother of deuotion: but indeed to preach simplie, is not to preach rudely, norvalearnedly, norconfuledly, but to preach plainly & perspicuously, that the simplest man may enderstad what is taught, as if he did heare his name, Therefore if you will know what makes many preachers preach to barely & loofely, & limply, it is your own fimplicitie, which makes them thinker har if they go on and fay fomerhing, all is one, and no fault will be found, because you are not able to judge in or out; and so because they give no attendace to doctrine, as Paul teacheth the, it is almost come to patfer has in a whole Sermon the hearer cannot picke out one more their he could gather himselfer Wheate is good, but they which felt the refute of wheate are reproned.

Amos 1.75m.4.16,

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Ames the 8, chap. 6, verf. so preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vaine, and the other takes the word of God in vaine. As euctic sound is not musicke, so every Sermon is not preaching, but worse than if he should reade an Homilie. In the eight and fortith of sermiab, there is a curse vpon them which doe the business of the Lord negligently. If this curse doe not touch them which doe the chiefest business of the Lord negligently, truely Leanot tell whom the Prophet meaneth. These would not have prephecying despited, & yet they make it despited themselves.

The last thing which makes Prophets & prophecying despited, is the diversitie of minds: while one holdeth one way, and another another way, some leave all, & will be of no religion, vntill both parties agree: as if a patient should pine himselfe and eate no meate at all, because one Physicion saith, that this meate will hurt him, and another saith, that meate will hurt him. These are the three enemies which make vs and our labours despited.

Now what shall wee answere to our despifers? Reiogee not against me, O mine enemie ((aith the Church) for I shall be raised: fo, Despile not the Prophets, O yee Israelites, for they shall bee honored. Peter faith to Ananias and Sapphira, Ton have not lyed unto menabus unto God : fo you have not despised man but God: for Christ faith, He which despises you, despises me. When Satan flew lobes feruants, his malice was against lob: fo, when you despile Godsservants, your presumption is against God: for that which you do voso them (faith Christ) you doe vuto me. Why then, if they despite Christ, Christ will despite them; for he told Sand that he spurned against the prick, that is, he spurned against that which would spurne against him. Therefore if you give vnto Christ when you give vnto the poore; and if you honor Christ whe you honor his Prophets: then, as you give to the poor for Christs sake, so despise northe Prophets for Christs sake. If for all this we must be despited still, then this is our remedie, Paul faith, What focuer we are to you, yet we are a sweete sanour to God, both in them which are saued of them which perish: that is though webring him word that you will not come to the banquet, yet we shall be welcome without you. And so much of that.

After Despise not propherying, fulloweth Trie all things as if he should

Note.

Mic.7.

A6.5.3.

Ink.10.16. Job.1.16. Mat.10.

3.Cor.3.15.

should say, Despise not prophecying, but for all that trie prophecying, least theu belieue error for tuth: for as among rulers there be badrulers: fo among prophets there be falle prophets, This made Christ warne his disciples to beware of the leaucof Mark 8.25 the Pharifes, that is, of their falle doctrine. This made lohn fay, Trie the fpirits. And therfore wereade in the seuententh chapter of the Acts of the Apollies and the eleventh verse, how the men of Berœa wuld not receive Pauls doctrine before they had tried it : and how did they trie it? It is faid, that they fear ched the scriptures. This is the way which Paul would teach you to trie other, whereby he was tried himfelf : whereby you may fee that if you vieto reade the scriptures, you shal be able to trie all doctrins: for the word of Godisthe touch stone of everything: like the light which God made to behold all his creatures; fo is Gen. 1.2 the Scripture to decide al questions: every doubt must come to the word, and all controuerfies must be ended at this Tribunall: the Scripture mull (peake which is right, and which is wrong, which is truth, and which is error, and all tongues must keepe filence to heare it: fo God hath appointed that the Indge of our controversies, which he saith in thetwelfth chapter of lohn, and the eight and fortiteth verse, shall sudge vs at the last day. Here a man may aske: If it be fothat God would have vsto trie all our religion by the scripture, and not by Fathers, nor by Doctors, nor by Councels, nor by Angel, nor by Pope; how then do the Papists fay, we must beleeve as the Church beleeveth? & never looke in the scripture, whether our teachers fay as God faith, but take it vpon their credit, as a blind man eateth his meate.

A man trieth his horsewhich must beare him: and shall hee not trie his faith which must saue him? Paul saith, Let enerie one be able to gine a reason of bis faith. Is this a reason of our faith to say, I beleeues, because Rome beleeueth so? or rather because that the word doth teach meso. It will not answere for them which die in heresie, to say the Priests taught vs so, no more then it would excuse Ene, to say the serpent aught her so: Gen. 3.13 for Godsaith, Be not deceined, neither by serpent, nor by Prophet, nor by Angell. Therefore I conclude with Paul., Despite not prophecying, lest the Gospell be taken from you: and yet

trie prophecying, lest you receive error for truth.

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As

As we are to trie doctrines fo Paul would have vs to trie our thoughts, and our speeches and our actions : therefore he faith. Trie all things. He doth not bid vs take a tafte of all finnes and vanities as Salomon did to try them; for they are tried already: but that wee should set the word of God alway before walke a rule, and beleeue nothing but that which it teacheth, love nothing but that which it prescribeth, hate nothing but that which it forbiddeth, doe nothing but that which it commandeth : and then we trie all things by the word. As the Eunuch faid, How Bould I understand without an interpreter ? fothou majelf fay : How frould I trie without the word, which is the

touch-stone of good and cuill?

Now when we hauetried by the word, which is the truth, and which is error: what should wee doethen ? Keepe that which is best : that is, stay at the truth, as the wife men stayed when they came to Christ. We mult keepe and holde the truth, as a man gripethathing with both his hands: that is, defend it with the tongue, mainetaine it with thy purse, further it with thy labour. in danger and trouble, & lotfe and displeasure, comelife, come death; thinke, as Christ did seale the truth with his blood, so thou must seale it with thy bloud, or else thou does not keepe it but let it goe. Well doth Paul put trie before chufe: for hee which trieth may chuse the best: but he which chuseth before he trie, takes the worlt sooner then the belt : and therefore the Popes priests, because the people should take superstition before religion, will never let them have the touch-stone, but keep them from the Scripture, and locke it vp in an vnknowne tongue, which they cannot skill of, left they should trietheir doctrines, like the men of Bercea, making religion a craft, as men call their trades. Therfore, as losiah reiey ced that the book of God was found againe: fowe may rejoyce that the booke of God is found againe: for when the people might not reade it. it was all one as if they had loftit,

After Trie all things, and keepe the best, followeth, Abstaine from all appearance of enill. As if hee should say, that is like to be best, which is so far from euill that it hath not the appearance of euill: and that is like to be the truth, which is so far from er-For that it hath not the flew of error; whereby he sheweth, than nothing

A 8. 21

Matth. 23

Alls. 17.

nothing should be brought into the Church or added to our religion, but that which is vndoubted truth vvithout suspicion of error. It is not enough to be perswaded of our faith, but vvee must be assured of it: for religion is not built vpon doubts, but vpon knowledge. Here wee may maruell why Pantbiddeth vs Abstaine from all appearance of emits: because sinne, and here sie, and superstition are hypocrites, that is Sin hath the appearance of vertue, and Here sie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostledoth note, that there is no Sin, nor Here sie, nor Superstition, but if the visor becraken away from it, it will appeare to be a Sin, and Here sie, and Superstition, though at the first sight the visor doe make it seem none, because it covereth the evill, like a painted sepulcher vpon wormes and rotten bones.

Hereby we are tought to judge of all things as they are, and not as they feeme to be. As weedraw afide the curtaine before we behold the picture: so wee must remoue our prudence and all surmiles, and then behold the thing naked as it is, if we will

knowit indeed.

Here I might admonish them which separate themselves from our Church: As Paul saith, Examine whether you be in abe faith; so examine whether you have the shew of error. Hath it not the shew of error, to broach a religion which was never heard of before? Hath it not the shew of error, to retain an opinion, which the Author himselfe hath recanted? as though yee would suckey p that which the dog hath womited? Hath it not the shew of error, to affirme that those preachers may not bee heard, which (by their owne consessions) have converted them to the show ledge of God, and daily convert other? Hath it not the shew of error, to affirme that the Lords prayer may not be evseld for a prayer, which for any thing that we or they can reade, was so vsed from the beginning?

Hath it not the shew of error, to say that no man may vseany set prayer? seeing there be many set prayers, and Psalmes, and blessings in the holy Scripture, which were vsed in the same forme? Hath it not the shew of error, to affirme that we have no Church, & yetto grant that our Martyrs which dyed in Poperie, were true members of the Church? Hath it not the shew of

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error to affirme, that two or three may excommunicate all the rest without a Minister, seeing the Pastoris the mouth of the Church? Hath it not the shew of error to affirme, that the Church of Christ was ever invisible before this age, and that it is such a small flocke as their number is? and that it hath set foote no where but in England? Hath it not the shew of error, to hold that for good and sound religion, which is altered every day, adding and detracting, as though a man should make a religion of his owne invention, so fast as new conceits come into his braine? Let them thinke what Paul saith vnto them, Be wise vnto sobrietie, and suspentialth, There is an error upon the right band, as well as upon the left, that is (as I may call it) the zealous error; and if this be not. I know none within this land.

Ram.11.3 Pro.4.27

Of ceromo-

Man, 33.55

Yet, thall I fay that wee have not the flew of error: Nav, I would were were but in the thew of error. I may not call euill good, no more then I may call good euill: and therefore let vs pullout the beame out of our owneeyes, as we voould pull the moate out of their eyes. If Paul would have vs abitaine from every appearance of cuill, fure he would have vs abstaine from herefle, and from idolatrie: for thefearethe greatest euils, But if we be not idolaters, yet we have the flew of idolatrie : if vyce be not of Antichrists religion, yet we are of Antichrists fashion. fo long as we have the fame veftures, and the fame orders, and the same titles that Antichrist knoweth his ministers by. It is faidthat the Serpents sting is in his taile, and so it seemes; for this taile of Antichrift (which the Pope hath left behinde him. like an euill fauour) is vnto vs as the remnant of the Cananites were vnto the lewes : they should have destroyed all the Cananites, but because they spared some, therefore they whom they left were goades in their fides, and pricks in their eies, that they could neuer be in quiet for them: fo vvee should have expelled the head & the taile too of Antichrist: but because we did not therefore the remnants of Poperie are goades in our fides, and pricks in our eyes, that we cannot yet bee in quiet for them. Therefore let vs pray that he which hath taken away the euill. will take away the shew of emili too.

THE

wantonnes

THE WEDDING

Rom. 13. 14. Put ye on the Lord lesus Christ,

Haue chosen a text which is the summe of the Bible. For all Scripture runnerhypon Christlike the title of a booke, because he is Alpha and Omega, the begin- Reuel, 1.8 ning and the end of mans faluation: therfore he is figured in the law, foretold in the Prophets, & fulfilled in the Gospell. Some places point to his Divinitie, some to his Humanitie, some to his Kingdome fome to his Priethoode, some to his Prophelie, fome to his Conception, fome to his Birth, fome to his Life, some to his Miracles, some to his Passion, some to his Refurrection, fometo his Ascension, some to his Glorification; all point to the Saujour, like John Baptest, when he faid, This is the John 1,29 Lambe of God which taketh away the sinnes of the world. Therfore learne Christ and learne all. Nowto teach vs how vvee should heare, and how wee should love, and how wee should feare, and how we should beleeve, and how we should follow Christ, that wee may knowe when wee have learned him; the Apostle faith, Put ye on the Lord lefus Christ: as though this word did containe all our duties vnto Chrift, topus bimon : which feemes to be the levell of this phrase, if you marke how it commeth in. For before, Paul faith, Caft away the workes of darknesse, and yerse 12 put on the armer of light : then he nameth the workes of darke- Verfe 12 netlewhicheve should call off: that is, gluttonie, drunkennes, ftrife, enuie, chambering, wantonnes: after he nameth the armour of light, which weell ould pur on, and callethit by the name of the giver, The Lord lefus (brift. In fleade of gluttonie, Perfe 14 and drunkennes, and strife, & chambering, and wantonnes, and other patches of the divell, wherewith man cloatheth himfelfe as with a garment; the Apostle guerh him another garment, which he calleth lefus Chrift, Hee dorn not oppose vertue to Pfal 109.18 vice, as one would thinke when he had laid, Call of gluttonie, he should have faid, Put on sobrietie: when he had said, Cast off

wantonnes, he should have said, Put on continencie; when hee faid. Catt off envie he should have faid, Pur on love: But in thead of alvertues hecomendeth the example of Christfor every vertue, and opposeth it to every vice : asif he should fav, Hewhich thinketh onely to follow Christ, needeth not to beeled by the handfrom verueto vertue, but his example wil teach him what he shall follow, and what he shall fly, better then all precepts. in the world. Therefore this is the belt thought in every action for a man to think, what Christ would do, which was made not onely redemption and faluation to faue vs, but wisdome and exampleto guidevs. Therfore hefaith Learne of me, me and follow me; asthough we should thinke before we speake, whether he would speake so, and consider before we doe, whether hee would do fo; and do all by his example, as the scholler writeth by his copie: or elfe we do not learne of him, but of our felues: and then we go awry, like a childe which (cribbleth without a rule. If thou refolueft to speak and do no otherwise then Christ would speake and doe himselfe, thoushalt bee fure to doe all things well, because thou followest a straight paterne: therfore Study what this meaneth, to put on Christ. It is a strange speech. and a strange garment. They which cannot tell (like Nicodemus) what Christ meaneth when he faith, that we must be born againe, cannot tell what Paul meaneth when he faith, Pau on Christ, as if one sholdput on another. I think many here may goe to the Apostic, as the Apostics went to Christ, and aske of him, Mafter expound to vs what is this parable?

This phrase is read in none but Paul, which hath written most of institution by Christ: & therfore he vseth all stephrases, to expresse how we should apply Christ with vs, and in no termes he hath showed it more linely then in this phrase, Put on Christ for it signifies that Christ doth cours valike a garment, and defend vs also safely like an armour. He hideth our varighteousnes with his righteousnes, he courseth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of God cannot sinde vs, indgement cannot spie vs, the curse cannot see vs, for the garment which courseth and hideth vs. But as saceb got a blessing in the name and apparell of Esau his elder brother: so in the name and apparell of Christourelder

brother,

z.Cor. 1.30

Mat. 11.29

Tohn 3 4.

Gal.3.27

Rom.4.7

Gen. 97.2

uereth

brother, we receive the bleffing, and are received into favour like Christ himselfe. For God faith not, This is my beloued fon which pleafeth me , but, In whom I am pleafed : meaning, that Md. 2.19 not onely Christ pleaseth God, but wee please God in Christ : 1.Cor. 11.2 for Christ is our head.

Therfore as one looking in the face of a man, doth like him Epber (. 33 straight if he like his face : so God, beholding vs in the face of Christ, doth love vs straight, because his face doth please him. But Christ is not our head vnletse we be his members, Christ is not our garment vnlcffewe put him on : as Christ did put on our garment when hee clothed himselfe with our flesh, and tooke our infirmities and bore our curfe lowe must put on his garment, that is, his righteousnelle, his merits, and his death, Revel. 3.4 which is as strange a veffure to vs. as our flesh was to him, and much adoe we have to putit on: & when it is on, there is great Mat. 22.11

cunning to weare it cleanely and comely from foiling and ren- Mat.7.23 ting, that fuch a precious garment be not taken from vs againe.

Therefore many sceme to wearethis garment which shall be thrust fro the banker, because they weare it not: as those which willfay, when the Lord shall come to judgement, Wee have feen thee in our freets, we have heard thee in our Synagogues, we have prophecyed, we have cast out divels, we have wrought miracles by thy name: as though if any had put him on, or born his markes, they were the men which were marked like his feruants: therfore who burthey shall enter into heaven? Yet Christ faith, I know e you not : there is their reward, I know you not sasif zuke 13.27 he should answere. You weare not my livery, you beare not my cognifance for all your shewes, therfore depart from me: fo he put them off, because they had not put him on; for though they had feene his person, and heard of his vertues, yet they had no faith to apply his mercies, his merits, his death and his righteousnellevntothem, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faithtaketh first hisrighteousnesse, and covereth her vnrighteousnetse: then shee taketh his obedience, and covereth her disobedience: then she taketh his patience, and couereth her impatience: then sheetaketh his temperancie, and couereth herintemperancie then shee taketh his continencie, and co-

covereth her incontinencie: then the taketh his conftancie. & covereth her inconstancie; then she taketh his faith, and covereth her diffidence : then the taketh his humiline, and covereth her pride: then the taketh his toue, and couereth her rancour: and foraketh one robe after another, and tricketh herfelfe. vn. till the haue put on Iclus Christ; that is, vntill the appearem the fight of Godlike lefus Christ, clothed with his merits and graces ; that God hath no power to be angrie with her, because the cometh fo like his fonne. This is to put on lefus Christ, as you shall see more lively, when you have taken a view of the Garment, for wee are to speake of Christ the Garment, and of our putting it on. There be many fashions of apparell, but they are too light, or too heavie, or too fad, or too courfe, or too fale, and all weare out. At last the Apostle found a fashion that furpatfeththemall: it is never out of fashion, meet for al feafons. fit for all persons, & such a profitable weed, that the more it is worne, the fresher it is. What fashion have you seene comparable to this? It is not like the clothes of Danids Amballadors. which covered their v pper parts anor like Sauls armour, which tired Danidwhen he should fight with it: nor like the counterfeit leroboams wife, which disguised her selfe to goe vnknowne: nor like the oldrags of the Gibeonites, which deceined loft na: nor like the paultrie fuit of Michab, which he gave once a yeare to his Leuite: nor like the Glutons flaunt, which letted in purple every day : nor like the light cloathes which Christ feid are in Kings Courts, and make them lighter that. wearethem: But it is like the garment of the high Prieft, which had all the names of the Tribes of Ifraell writte v pon his breaftr fo all the names of the faithful are writte in the breaft of Chrift. and registred in the booke of his merits. It is like Eliza mantle, which divided the waters: lo he divided our finnes and punishments, that they which are clothed with Chrift, are armed both against fin and death, It is like the Garments of the Ifraelites in the wildernes, which did not weare; fortie years together they wandred in the defert, & yet (laith Moes) their (hover yvere notworne but their apparell was as when they came out of Egypt: fotherighteoutnelleof Christ dothlall forever, and his merits are never worne out, As Mardochem fluned in the kings robes :

Sam 10.4

1.King. 14.2 10/1.9.4.5

Indg. 17.10 Mat. 11.8

Exed. 18.21

Mal. 3 16

Den 9. 16.5

Heft.6.12

robesbefore the people: so and more glorious are the saithfull in the robes of Christ before God. When Christ was transfigured vpon the Mount, Matthew saith that his face shined like Mat.17.2 the Sun, and his cloathes were as white as the light! so when we are transfigured into the image of Christs Disciples are called Lights, because they were clothed with light, and shined to the Mat.5.14 world. Salamon was not so glorious in all his royaltie, nor the Mat.5.19 likes which are brauer then Salomo, as he which is clothed with Christ, because the apparel vpo him is better then all the world about him. Therfore if Danid said, Weep ye daughters of Israell, 2. Sam.1.14 for Sanlwhich clothed you in purple; 1 may say, rejoyce ye daughters of Israel, for Christ which hath clothed you with righreous nes, as it were with a vesture, before you come to the banquet.

This is the Wedding Garment, without which no man can Mat. 22.12 feast with the Lord. This Garment is called an Armour, because Epbe. 6.12 it defendeth vs from all the assaults of the Diuelly the flesh, the world, the heate of perfecution, & the cold of defection. This Garment is called Light, because it is the beauty and glorie of them vy hich weare it. This garment is called a kingdome, bee-Rom. 13.2 cause none but Kings do weare it: that is, they are inthroned in the kingdome of Christ, and made Kings over the world, the flesh, and Satan, vy hich vy eare this Garment: like the haire of Mat. 6.3 Samson, vy hich while he wore he was like a King, and all his ex Ind. 2.9.6

nemies had no power to hurt him.

This Garment Pan hathfent vnto you, to go before the king of heaven and earth, a holy Garment, a royall garment, an immacualte Garment, an everlasting Garment a garment where of every hem is peace of conscience, every pleate is toy in the holy Ghost, every thich is the remission of some sinne, and so with him which wearest it. If shee which touched the hem of Chists garment was healed, he which weates this garmen, nay, he which weates Christ himself, shall not be be healed of all his some strong he were wounded fro head to foot? You need not clothe him now which saith, when I was naked you did not clothe Mar. 13.24 majors cast your garments in the way, as they did whe he came Mar. 2.28 to let usalen, but take his garment and suffer your selves to bee Gen. 9.23 clothed, as None did, so cover your nakednesse. As the good sama-

This Samaritane doth not fignific Christ, but yet may be refembled to Chrift &

Gen.z.I

Samaritane put him vpon his owne beaft, which was foovled with theeues, & bound up his fores when he was wounded; fo Christ lefus mounteth the faithfull ypon his righteousnetse. & healeth their fins as though he flould cover them with his earments, whom the world, the flesh and the divell have robbed of their garments, that is, the righteousnetle which they had in Paradifebefore the ferpent came: fo if we put on Christ, we are clothed with his obedience, whereby our wickednette is courreds we are clothed with his merits, whereby our finnes are for-

giuen; we are clothed with his spirit, whereby our hearts are mollified and fanctified, and renued, till vvee refemble Christ himselfe. This is the Apollles meaning, to put on Christ, as it is unfolded in Col. 3. 1.4. where hee brings forth all the robes of Christ, and forts of them, & faith, Put on mercy, put on meeknes, pur on humilitie, put on patience, put on loue: al which before hecalled the new man. So that to put on Christ, is to put

on the new man with all his vertues, vntill wee be renued to the image of Christ, which is like a new man among from, They which labours obe righteous, & yet beleeve that Christsrigh-

teousnelle shall sauethem, have put on Christ as Paul vyould haue them. We are not taught to put on Angels, nor Saints, nor the Virgin Mary, nor Paul himselfe, to couer our sinnes with heirrighteoufnelle, as the Papills doe: but wee are command dedro put on Chrift, & couer our fins with his righteousnetle.

The body hath many garments, but the foule hath one garment, Every clout will cover ourfores, but the finest filke will not couer our finnes. Therfore when we feeme braue to others. we feeme foule to God, because his eye is upon ont fins which Ivenaked when all the rest is covered, vntil vve put on Christ.

and then we hearethe voyce, Thy sinnes are forginen : and then we have that ble fling, Bleffed is the man whose sinne is concred; foweare cloathed and bleffed together. Yet this garment is our ofrequelt, too rough for fum, too grave for others too bale for others. And therfore in flead of putting on Christ, they put him off in fread of welcomming him, they discharge him, like

the Gaderens, that they may keepe their fwine, that is, their be fly pleasures, which he would call into the sea. These are like the fool the fould lers which should have made Christ cheir

garment

Verfe 10

Mat 9.2 P[41.32.1.

garment, and they call lots vpon his garments, & divided them, and fo spoiled them so do the Papil's deale with this garment, they fay it is not fit for them, and therefore they breake it, and mangle it, and peece it with rags of their own inventions athey fay it is too light, and not able to beare off the formes of death and heate of hell, & therfore chuserather to make themselves garments of their merits, & their Matles, and their penance, & their pardons, & their pilgrimages: like Adam and Eur, which Gen 3.7.31 made themselves coates of fig leaves, which God deftroyed againe, to shew that when men haue parched all their leaves of Mailes, of pardons, of pilgrimages, and fatisfactions regether, yet they will not cover their nakednes, nor keep off the hear of Godswrath; but are like the curtald skirts of Danids Ambalfa- 2. Sam. 29.4 dors, which hid northeir fhame. Therfore when we may go in our Mastersattire, shall wee scrub like beggers patched in our rags? Mine own garments defileme, (aith lob. Our own garments, 100 0.21 our own righteoufnes defileth vs: for what garment, what right teoulnes have we of our own, but that which is like a meltruous Ela 46.6 cloth? which had more need to be washed it selfe, then to wipe that which is foule. Therfore Chrill must make vs garments, or els when our backes flaunt it like Courtiers, our foules thall ffrip like beggers ; and the divels wil sport the felurs like (bam, to see Gen, 0,22 our nakednes. First, the Father made vs garments in Paradife, Gen. 3.21 now the Son makes vs garmenes in the wilderness; pay the Son is made our gatment, as Paul faith, Christ is made unto verightes 1. Cor. 1. 30 outres that is, Christs righteouthes must be our garment or ele we shall be ashamed when our righteousnes doth not reach to couer our nakednes, but still some part will peep bare vntill he cast his righteousnes upon it, and then all is covered As David needed no other armour against the giant then a fing sto wee 1. Sam. 17:43 need no other garmet against fin then Christ, There wants no thing but this, to put it on, Now let vs fee how to put this garment on, Many fumble about it; like childre which had need of one to put on their clothes, Some put on Christ like a pretious head tire, which all day is worn, bewiffed with lewels, & befer with gems, to make the face feem more amiables but at night that riches is laid alide, & the head muffled with form regardles . tire. Thus do our curious women puton Christ, who when they heare #

hearethemellengers of grace offering this garment, & preparine to make the body fit to be garniflit with fo glorious a veflure, as Peni didehe Romans, first washing away drunkennes and gluttounie, then chambering and wantonnes, then Brife & enuie & folin after fin, they feeme like the flonie ground to receineit with joy, and thinke to beutifie their heads with this pretique ornament: but when he tels them there is no communion between Christ and Belial, that if this garment be put onall otherwanities must be put off; they then turn their day into darkneffe, and reject Christ, that would be an evernall crowne of beautiego their heads, and wrap their temples in the vncomly rags & refuse of every nations pride: and in these toyes they caule their fernants to spend many houres on every day in the weeke, but especially on the Sabbath day, to deck their bodies, as if they were but little children, which had need of one to put and on their clother. Some put on Christ as a cloak, which hangeth wpontheir shoulders, & couereth them : when they go abroad to be seene of men, they can cast on the cloak of holinetse, and feemefor a while as holy as the belt; but fo foone as they come home, the cloake goeth off, and the man is as hee was, whose wizard was better then his face. Thus hypocrites put on Christ, as many retaine vnro Noblemen, not to doethem any feruice. but to hauet heir countenance, Many pur on Christ like a han which goeth off to every one which meetes them: fo every tentotion which meers them, makes them forget what they heard, what they promited, what they refolued, and change their way, as though they had not repented at all. So the common people (like your felues) put on Christ, they are zealous folong as they are in the Church, and beare their breasts, and cast v ppe their eyes like the Publican, when they heare a tentence which moves them; as though they would doe no more against that faying whiles they live: but the next bulines putteth all out of minde, till they come to the Church againe. Some put on Christ as a glove, which coveresh butthe hand; for they pur on the face of Chrift, or the congue of Chrift; but their hands worke, and their feetewalke, as they did before: So many profellors of religion put on Christ, which call but for discipline and reformation, that they might get a name of zeale, and fin-

Luke 18.11

ceritie

ceritie to coversome fault, which they would not be suspected of Thus every man would cover himfelfe with Christ, burthey have not the skill or they have not the wil to put him on. What will you doe then? Thoughthe garmentbe never fo good vet it is not good to them that do not weare it for what profit have wee of the garments which wee doe not weare? they neither keepevsfrom heate nor cold. Therefore Pant doth not bring you a garment to lay by you for the moaths, but hee bids you putiton. Here is the cunning now, in putting it on. If Paul had taught vs this, then you would hearken vnto him, Well, vou firall hearewhat fant auth to the putting of it on it is a more

First (faith Paul) you must cast away the workes of darknes, verte 12 and then put on the armour of light: first you must put off, and then put on Asthe Eagles feathers will not lie with any other feathers, but confume them which lie with them: fo the Wedding garment will not bee worne with filthie garments; but Scornes like the Arke. that Dagon should stand by it. If a man 1,5am, 5,8 may not weare womens apparrell for lightnelle; may he weare the divels apparrell and clothe himselfe with pride, with covetoulneffe, with enuie, with hypocrific, with uncleanneffe, and when hee is hke the divell, fit at Gods table? No man (fairh Chrift) patcheth a new peeceto an old garment: and wilt thou Mar. 2.12 patch an old pecce to a new garment? God forbad the people toweare linfey wolfey, because it was a signe of inconstancie: Leuit, 19.15 but this is in conflancie ir felfe.

Hee doth nor puron Christ, but putteth off Christ, and put. John 19.22 teth on Belial, which fashions himselfe to God, and the world Revel 3 15 too. As Christscoate was without seame, so they must be without flaine that we are it. For whe a man putteth on faire clothes, he maketh him felfefaire too, and avoideth every foulething, left it flould foule his clothes, fo must bee which putterh on Christ: for the finest garment is soonest stained. Therfore when thou hall put on this garment, thou must weash thy felfe, and pickethy way, and chusethy workes, and handle nothing that is foule, for marring thy clothes: that is, thou must not think as thou diddell, nor speake as thou diddell, nor live as thou diddest, but remember that thou half changed thy the and ferue himvvith whom thou art bound. For if Goda di158

Inde 3

uell could not agree vpon Moses body, for one to have one part, and the other another part, but God would have all: much lesse will God agree that the divells shold have part of the soule, which would not yeelde him part of the body. Thus have you heard what you must not off your beard what you must not off your beard what you must be to be compared to the soule will be to be sould not yeelde him part of the body. Thus have you heard what you must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be to be sould not yeeld a soul must be sould not yet a sould not yet a

Revel. 10.6

heardwhat you must put off: now heare how Christ shuft bee put on. As the Angell taught John to reade the booke, when he bad him eate it: so we must put on Christ, as if we did eate him, not as the Papills doe in their Malfe, but as the meate is turned into the substance of the body, and goeth through every part of man: so Christ and his Word should goe from part to part, from eare to heart, from heart to mouth, from mouth to hand, till wee be of one nature with them, that they bee the very sub-

Epbe.3.30

stance of our thoughts, and speeches, and actions, as the meate is of our body. This is to eate Christ and his word, or else we do not eate them, but chew them, and when our taste is satisfied, sput them out again. Thus we must put on Christ: for the word signifies the state of put him on, as thou would est put him in, that he may be one with thee, and thou with him, as it were in a body sogether. As he hathput on all our infirmities, so we emust put on all his graces, not halfe on, but all on, and classe him to vs., and gird him about vs., and vyeare him, even as we eweare our

skin, which is alway about vs. Then there shall bee no neede of wires, nor curles, nor periwigs: the husbands shall not beforced

3.King. 2.1 3

to racke their rents, nor inhance their fines, nor fell their lands, to decke their wives: but as the poore mantle of Eliab seemed better to Elisa then all the robes of Salomon: so the Wedding Garment shall seeme better then all the flaunts of vanitie, and put every fashion out of fashion, which is not modest, & comely like it selfe. If you will know farther how to put on Christ, you shall see how your Text will catechize you in his three names, Lord, lesus, Christ, The Apost seemeth to spel out the way vnto vs, how we should weare this Garment: First we must put him on as Lord: then we must put him on as lesus: Lastly,

we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to command thee: thy suror to governe thee, and thy master to direct thee: thou must bee no mans feruant but his, take no mans part against him, but say with the Apolles, Whether is it meet to obey God or thee? Thou must put him

ACts 4.19

OB.

on as lefus, that is, thy Saujour in whom thou trufteff, thy protector on whom thou dependent, thy redeemer on whom thou beleeueft: thou must not looke for thy faluation from Angell. nor Saint, norany thing belide him. For the name of Ielus lignor Saint, nor any thing bendering. For the hand being lofe hath the nifietha Saulour, & is given to none but him, and he is not only like name, but called the Sauiour, but the Saluation, in the fong of Simeon; to not from God, thew that he is the onely Saujour: for there be many Saujours, not to that end. but there can be but one faluation : as there may be many tor- Luke 1.60 tures, and vet but one death. Therefore, when hee is called the Judges 3.6 Saluation, it implies that there is no Saujour beside him. Thou Alls 3. 3. 5 must put him on as Christ, that is, a King to rule, a Prophet to Heb. 8. 2 teach, a Priest to pray and facrifice, & pacifie the wrath of God Matth. 1, 16 forthee. For this name Christ doth signifie that hee was anoin. Heb. 1. 8 ted, a Kinga Priest and a Prophet for man: a King to rule him, a Priest to offer facrifice for him, a Prophet to teach him. So that hee putteth on Christ as Lord, which worshippeth none but him: he putreth on Christas Iesus, which beleeveth in nonebut Gal. 3. 27 him: & he putteth on Christ as Christ, which worshippeth none but him, beleeuerhin none but him, & heareth none but him.

You put on Christ first, whe you are baptized: then you were fealed and confecrated to his feruice: fo foon as you came into the world, you vowed to renounce the world and follow God. How many have put on Christehus, and since have put him off againe? which have broken the first promise that ever they Rom, 6. 3 made, and were never faithfull to Godfince. You put on Chriff Epbel, 4.33 againe when you are called and fanctified, that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteoufnes and holineffero the image of Christ, or likenes of Adam in his innocencie: forto Romas. put on the new man, is to become a new man, as if thou were borne againe, and conceived of the holy Ghoft. Of this lob 106 29. 14 Speakethwhen he faith, I put on instice and it concreth mee. You 1. cop. to. 16 put on Christagaine, when your eceine his holy Sacrament & are partakers of his body, & bloud, that is, the merits of hisobedience & passion by faith, which heareth him as if the did fee him, and feeth him as if the did feele him, and feeleth him as if the did tafte him, and tafteth him as if the did digett him, then Chrift:

The Wedding Garment.

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Phil. 3.21 1.Cor. 15.49 Christ is become yours, and dwelleth in you, and feedeth you with his grace to eternall life, as the bread and wineful faineth the life present. Lastly, when you have put on Christ in these three sorts, which is your garment for this world; after you shall put on Christ in heaven, and be clothed with his glorie, and that shall be your last vesture which shall never we are out.

Thus have you heard what is meant by putting on Christ: first to clotheour selves with righteousnesses and holinesses the Christ: and then because our owne righteousness too short to cover our armes, and legges, and thighes of same, but stissome bare place will peere out, and shame vs in the light of God, therefore we must borrow Christs garments, as lacebodid his brothers; and cover our selves with his righteousnesses, that is, believe that his righteousness shall supplie our varighteousness, and his sufferings shall stand for our sufferings, because hee came to fulfill the law, and beare the curse, and satisfie his father for vs, that all which believe in him might not die, but have life tuerlasting.

Now I have shewed you this goodly garment, you must go to another to helpe you to put it on; and none can put this garment you you, but he which is the garment, the Lord lesus Christ. Therefore to him set vs pray.

FINIS.

THE VVAYTO

WALKE IN.

Rom. 13.13.

Let vs walke bonestly, as in the day, not in gluttony and drumkennes, neither in chambering and wantonnesse, nor in strife and enuying, &c.

Auing alreadie shewed you a kingdome, now I will shew you wherein this kingdome consisteth, and in what it doth not consist, as in Rom. 14. hee sheweth that it consisteth not in meater and drinks, &c. But in righteousnes, and peace and toy in the holy Ghost. But because I am to speake

Gen. 17.15

Ichn 3.16

speake of some vices which this Text calleth mee vato, I will proceed in them, befeeching you, as you shall heare them to be condemned, so speedily to proceede in execution to put them to death, and so to go forward with the rest of your sinnes.

Let vi walke honestly as in the day, not in gluttonic and drunkennesse, &c. As if he should say know you that I bid you put away from you the works of darknesse: he nameth not all the works of darknesse, but chiefly those that do raigne and are cause of more wickednes, that is, gluttony, drunkennesse, strife, and enuying, &c. three monsters comee our of hell, & troubling the whole world, therfore cast off these, and you have cast off all.

Now to speake of them, I will begin where the vices beginner and as I point them out vinto you, so I pray you to slay them, as it you had marshall law in your hands to put them to death. By this narration the Apostle sheweth the chaine of sinne, how one sinne will draw on another after it; for no sin is so base, that it will go alone, wherefore resist all sinnes or none; for if you entertaine one sinne, it will presently draw another after it, and so the whole house will be full of the enessas Gebezi his pride made him to lie, and Adams fall made him to excuse himselfe, & Peters denial made him sweate, and after his sweating made him curse himselfe, & c. for the sinner cannot stay after he hath committed one sin, to commit another, not till he hath come to the bottom of hell. If I should stand to anatomize and paint out all vices in their kind, I shold crave a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a drop; so in one sin you may see how ill fauoured all the rest be; for there is no sin but weakeneth the bodie, shortness the life, corrupteth and consumeth the goods, peruerteth grace, and makers violous to God and Angels. You are given to hate your enemies, the search they, therefore hate them they keep you from repentance, lest you should bee saued: wherefore I will show you what is in this boxe, lest the same go into your eyes &

foblindyou.

Walke not in gluttonie, drunkennes, and strife, &c. These come like faire Ladies, with presents in their hands to woo the voitable soule of man; gluttonie commeth with the pleasure of the

Ach, drunkennetle with the fatisfying of the thirft. Strife with

the revenge of the enemia.

And first what gluttonic and drunkennesse offreth, and how many have been deceived with their sweet meates and strong drinkes, till all have been turned into a belly, and so turned the body into sinne, dayly experience teachethys.

Now by the way, the Apostle (we must note) doth approue sobrietie and vertue, that as a man may drink and not be drunken, so he may eate that he loueth, and not gluthimselfer for he forbiddeth not to eate meate, but not to eate too much, least thousurfer for the golden meane is good for all things. Salomo doth not forbid to eate hony, but eate not too much, less thou surfer. As the body may not offend the soule, so the soule may

not injurie the body, lest it be vnfit to serue the soule.

Many there be that thinke they have not finned in gluttonie till they furfet: but this is glustonic in excelle, and punisheth it felfe with many difeales, as dulnes of wit, want of memorie and shortnes of life. Now that you may sinne in gluttonie and not furfer, appeareth by the rich manin the 16, of Luke, vyho fared deliciously every day and never surferred, yet for all that he is called glutton; to teach vs that there be gluttons which doe not surfet. This kind of lin much displeaseth God, when men eate and drinke and rife vp to play, and remember not the afflictions of lofeph and Lazarus lying at the doore: many bee fuch banquets where none do come vvith a vvedding garment and where Christis neuer inuited. Many things may perswade vs to temperance, and we may learne it of the beafts who defire no change nor hoord not, & are content. God provided meate for all-creatures, as herbes, roots, & graffe, before he provided any for man; to teach and instruct vs, what little care we should have of our belly: for we live nor by bread only but by every word that proceedeth out of the mouth of God. Christ hath taught voto falt, when hee prepared himselfe thereunto in the wilderneise, but hee neuer by any example taught vsto featt: fomethere be which thinke he did never eate flesh but in the Paschall lambe, Which although it doth not teach, or debarvs from eating flesh, which Perer was willed to eate in the vision. yet it reacheth vs to tame the flesh, lest Hagar should get the

vpper hand of hermistresse. When the belly isfull, the sies lusteth, the tongue pratesth, the wit sleepeth, and Satan carieth away the mind, when the vnderstanding is away. As the moist and waterish grounds bring forth nothing but srogs & toads: so the belly and watrie slomacke that is stuffed like a tun, bringeth foorth nothing but a drousse mind, soggiethoughts, sisting speeches, and corrupt affections: therfore the Physicion saith, nothing better for the body then abilinence; the Diuine saith, nothing better for the soule then abilinence; but because there is no law for this vice, therefore it breaketh out so mightily. Moredome hath a law, Thest hath a law, Murther hath a law; but this sinne is without a law.

Now to the second sin, which is Drunkennes: these are two sisters, betwire a homethere is little difference. In this sin some are mad, some are merrie, some do vomit, some do sleepe, and some do reele; and then there is no difference betweene a man and a beast, sauing that the one can stand, and the other cannot. As every scripture that maketh against Thest, maketh against Nonresidencie: soevery reason which maketh against gluttony,

maketh against drunkennetse.

Now after the secommeth chambering and wantonness & no marualles at hone, though the imps do follow when the divell goeth before: for fulnesse of bread went before the sin of the Sodomites. So when Danid had dined and was full, walking upon his palace, his cies glanced his shesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as Danid did fall, let him that standeth, take heed less he fall. And seeing that thou in thy selfe art no stronger, or mightier, imitate and follow the example of those that are cunning wralters, who to call down others will first sall downer themselves; so we to overthrow our enemies must subject our selves, and humble our selves first by falling and prayer.

Sodone was burned, but the finnes have escaped. Sweete wordes, softattire, wanton behaviour, and such like, have confipired and agreedall together to set honesty to sale. And we vie daily to pray that we be not led into temptation: and yet we do

lead our our felues into temptation. For our fair words, wanton gettures, and daintie fare, with many other pleafures do becken vinto finne: and if there be no wine, why hangs the buth? & if there be no wantons, why is there any vvanton or vnfeemly,

or vingodly attire?

Let us not walkein glustonie and drunkennesse, weither in chambering undwantonnesse, nor in strife and enuying. It is hard to say which of these sins is most in the world; happely some will say, I have been no glutton; no drunkard, no who remonger, no murtherer, no falle image worshipper, &c. But who can come forth and say he is free from strise? for strife hath compassed the vehole evorted; strife in countrie, strife in citie, strife in court, strife in commonweale. Strife in the Church; who can say that he is free from strife; or that hee hath not injured his brother? Surely that man shall stand alone, for it will light upon none but Christ.

I can but exhort you with the Apostle, that you would not walkein strife and enuving , therefore put away these amongst the rest: for he that hath not put off these, hath not put on Chr: and if he have not put on Christ, he is no Christian. Enuy is fin. and it punisheth it selfe like gluttonies for it fretteth the heart. shortneth the life, and eateth the flesh, as the fire consumeth the wood, it is the mother of strife, and a great worker in the court. This is it which brought labour and licknesse and death into the world, even the envis of the Serpent, and the divell : & it will condemne thee in thy conscience, if thou be an envious man, Nothing refembleth God more then love; for God is love: foifthou halt love, thou refemblell God. But if thou halt enuv. and art an adversarie, thou resemblest the divell : for thou canst not come nearer the diuellany way, then to be enuious. As the dust commeth with the winde, so the divell commeth with enuie; and he that is possessed with enuy, is possessed with the. divell. Why doth the Apostlesay in thez chapter of his epistle to the Colossians, Abone all things put on lone? Because love is best of all. Why doth he call love the band of perfection? Because it bindeth all vertues together. If love be the band of perfection, to binde all vertues together: then enuie is the band of impierie, to bind all fins together: therefore if we must cast offall

but love, we must cast off envie. Thou canst not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall vve be at peace with the flesh, the world, and the divell, and bee at variance with God, and at Arife one with another? Fire is cruel, wrath is raging, but who can stand before ennie? Prou. 27. And if there be none can stand before enuie, how then can enuie stand before God?

If thou canst not forgive him that doth offend thee, thou prayest against thy selfe, and askest vengeance v ponthee: therfore the Apostle exhorteth thee not to let the Sunne go down vpon thy wrath, Eph. 4,26, Charitie enuieth not (faith S. Paul:) therefore fee thou have charitie, left thou be counted an enuious person. The beasts of the field are armed with hornes, with hoofes, with tuskes, and fuch like to take revenge: but nature hath left nothing for man to put him in mind of revenge: and yet man aboue all other creatures is most delirous of revengement, for he hateth his owne life, therfore it is against nature, to enuie, lohn faith, He that hateth his brother is a manflayer, and loueth not God, neither knoweth God: If an envious man (faith he) fay he loueth God, he is a lyer, because he haterh his image: if he fay he knoweth God, he is a lyer. How canst thou love God, and hate good men? and how canst thou love learning, when thou hatelf the learned fo doth the envious man all both good and bad: therefore this is the worlf lin, because it commeth neerest the sinne against the holy Ghost.

Consider therfore whom thou harest, even thine image. The diuell was appointed to have man, and not man to hate man: and if thou hatell a good man, thou hatell God: if thou hatell an euill man, thou hatest one like thyselfe; and if thou hatest onelikethyfelfe, thou hateft thineown foule: therfore as Saint Paul faith Hane peace with all men, Canft thou not hate the fin, and loue the person? as the Phylitian hateth the diseale, & yet loveth the difeafed.

As a great many of Bees can lodge rogether in a hine, to a legion of divels can neffle together in one man; but many, although they cannot live afunder, yet they canot live together,

Wherefore now consider the pedigree of peace, God is the

God of peace, the holy Ghost is the spirit of peace, the Angels are the messengers of peace, the ministers are the preachers of peace, and the Magistrate is the defender of peace; shall wee then, that have the God of peace, the Spirit of peace, the Messengers of peace, the Preachers of peace, the magistrates of peace, and (as I may say) the Queene of peace, be at enuie and warre one with another? Maruell not though I am so long vpon this sin, for there is none of you that heare me this day, but you can give messenger matter to speake hereof. Then can I want wordes, when ye bring matter? Shall I not wrastle, and seeke to overthrow this giant, which challenge the uery man?

As no man finding a Serpent leaueth him before he be dead: fo let vs flaughter this monster while he is vnder the axe; that he neuer rise any more. Consider of the wrong thou dost to thy felfe, when thou enuiest another, for the stroke of enuy redosids vnto thee. It were better thou didst gratulate them with good things, as good men have done, & do daily: but in stead of imitating their vertues, or commending their gifts, we enuie them and malignethem, and so their ioy is our sorrow. But the enuious man doth pay for his spite, for it requoiles vpon himselfe: and enuie is punished with enuie, and hatred also vvith hatred: for he which hatethall, shall be hated of all. Thus he is tormented for another, as Herod tormented himselfe for Christ, & the Iewes troubled themselves for Paul: for enuie is as gall to the heart, as prickes to the stomack, and as a canker in the mouth, and ever vexeth thee, as the euils spirit of Saul vexed him.

Loue is so contrarie to enuie, as that it hath more ioy of others welfare, then enuie hath of his own. Therfore an enuious man may be compared to Cain, who when hee had killed his brother Abel, was so troubled, that he said, Who so ever findeth me shall kill me. The couctous man although he will not communicate his owne goods, yet he would have others to communicate their goods: the proud mon, although he be proud himfelfe, yet he would have others to be humble: but the enuious man careth not who doth any good.

As the Eagle doth account them ballards that cannot abide to lookev ponthe Sun: so Christ doth account them ballards which will not take him to be an example of lowlinesse.

Euery.

Every creature dothimpart his good vnto man, but the enuious man: hee hath separated himselfe from doing good to

any, euen as an Apoltata.

Euery vice is the contrary of some vertue, as intemperance, to moderation; inconstancie, to chassity; pride, to humility: but enuy is contrarie to all. This is the cognisance of the diuell for God saith, By this shall all men know that ye are my disciples, if you love one another; so the diuell he saith, By this shall men knowe that you are my disciples, if you enuie and hate one another. The proud, the prodigall, the couctous, the salciuious, they are loued of some, but the enuious man is hated of all. And this in is so so the some vnto him, that hee cannot abide it in any but in himselfe.

Therefore, if we loue our selves, let vs loue our neighbours; for nothing doth more please God then loue: so that if the blacke-Moore could be cleane, here is water inough to wash him. But the self of man is more strong then all these reasons. God hath put enmity between vs and the Serpent, and the

Serpent hath put enmity betweene man and man.

When Ioseph had laden his brethren full of corne, and sent hem away, he bad them not to fall out by the way: so I vould this tillon, when we have plentie of all things and are full, had determine the impression in our hearts, that we forget it not, Fall not out by thereay.

FINIS.

To the Reader.

Henas these Sermons of Nebuchadnezzar have heretoforcheen printed by an unperfect Copie, and by meanes
thereof have pased through the hands of divers; having in some places the mind of the Author obscured, in other-some the sentences
unskilfully patched nother; whereby the Authors discredit might
be furthered, and the sale of the Sermons have bin hindred: Now as
I have caused them to be examined by the best Copies, and to be corrected accordingly, so I thought good to certifie thee of the same that
thewants whih were in the sirst impression might not cause thee to
suspect this impression also, and so discourage thee from acquainting
thy selsewith the excellent instructions offered in these Treatises.

THE PRIDE OF NE-

Daniel 4.26.

26 As the end of twelve moneths he walked in the royall palace of Babell:

37 And the King spake and said, Is not this great Babell, that I have built for the house of my kingdome, by the might of my

power, and for the bonour of my maiestie?

Haue chosen this storie of Nebuchadnezzar, wherein is laid downe his pride, his fall, and his restitution. This Nebuchadnezzar was a wicked King, and therefore God warned him by a dreame, and by Daniell, to amend his life, but all would not ferne: he made many shewes, but hee revolted againe: therefore at the last God gave him over for a time, and he became like a beaft; vntill hee acknowledged his power to come from God. A warning to all Rulers, to purthem in remembrance, that one Ruler is about, which must be served of them all, or elfe all their buildings, & treasures, & guard, will not shield them from judgement when the stroke comment no morethen they could faue Nebuchadnezzar, At the endof twelve moneths (faith Daniel) this King walked in his royall place. The Prophet sheweth that he had deserved this puniamentbefore, and that his dreame which he had, did tell him hat his kingdom (hould depart from him for his-pride, yet dis respite oftwelue moneths was granted him, like the forty ales which were graunted to the Niniuites, to try what he world doe vponhis warning, and whether he would repent as the Niniuices did. Therefore the holy Ghoft sheweth how the time ran, and how he lived after: as if he would fay, If he will prorne yet, and bee warned by the dreames, or by the Prophas which I fenthim, I will flay my hand, & his kingdome shat not depart from him. But here he sheweth, that he forgot his dreame like a dreame, andwas more defirous to know what it meant, then to be warned by it. The twelue moneths ran, moneth after moneth, yet Nebuchadnezzar is all one, now his dreames are gone, hethinketh that al is ended, therfore he gettes him vp into his palace amida

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amidst his delights, to beake himselse as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When he should have repented, as the Prophet Daniel willed him, & ripped vp his sins, and bewailed his wicked life, and powred forth teares, and prevented his judgement with prair vpon his knees; then was he stalking in his galleries, & thinking what sin should be next, to fill vp the number of his rebellions, that God might not spare him when he judged: so the wicked will not suffer the prophesies of God against them to be vaine, but they will put God in minde of their punishments, and sinne till the punishment doe come vpon them, to suffill the threatnings due vnto them.

Some thinke that Nebuchadnezzar walked vponthe roofe of his palace, from whence he might see all parts of the city round about him, like the mountaine whither the tempter led our Sa-

ujour Christ to shew him the beautie of the world.

This the Prophet Daniel would fignifie, that the King lived in ease as he lived before, and pleased himselfe invanitie still for all his warnings, and turned his time of repentance to sinne againe. Therefore God would deferre the time no longer, but cut him down, like the barren and fruitlesse figge-trees to reach vsto take mercie when it is offered, and repent while vvee have time and space, and if God speakevnto vs but once, to lay it vp in our hearts for ever, not looking or expecting to bee spoken to againe, because God is not bound to admonish or give vs any warning at all.

One would have thought that Nebnehadnezzar would have remembred his warning while he had lived, which had such a strange and fearfull dreame, and after that another dreame, being no lesse strange and fearfull then the former dreame to confirme it, and after such a Prophet to expound it, and the exposition of it threatning such a miscrable ruine and downerall to.

himselfe.

One would have thought and beleeved that hee could neverhave forgoten it, nor put it out of his remembrance, although he had lived vnto this day. But like a wonder which lasteth not above nine daies, so is the repentance of them which sin by custome: for when sinne is rooted it slicketh fast, and will hardly

be

be weeded out, though God should send vs dreames & visions, or should raise vp Prophers; Daniel himselfe cannot make this black-More white, which alwaies hath bin black before, And this we may feein our felues: for why haue wee need to heare To often of repentance, more then of anything elfe, but that it is fuch a thing as we cannot frame our felues vnto? If we be warned of anything but of finne, one warning will ferue. But wee are (oincorporate, and inured to finne, that a thousand Sermons will no ferue : fo custome hath made sinne stronger in many, then the word of God. Well, remember or apply it how ye will, After twelue moneths God will come and take account of his dreames, and of his Prophers which hee fent him, to fee what he hath profited by them. Although he hath leaden fecte which are long in comming, yet he hath iron hands, which

when he commeth, will strike home.

Now the twelue moneths are expired, God comes and finds Nebuchadnezzar vpon histowers: when he should have cast himselfedowneto the ground, and thought upon his dreame and Daniel, and so have humbled his pride; he was pearched vpon hisrooft, and there he beginsto crow of his wealth; Is not this great Babel, which I have built for the bouse of my kingdom, by the might of my power, and for the honour of my maieffie? See how the man standeth in admiration of his vanitie, like an Vsurer which doteth on his monie, as though he had deferued immortall fame for spending his money vainly. Is not this great Babel, cic, he shold rather have faid, Is not this Nebuchadnezzars folly, which he hath built for a mocke to his name, & an impeachmentto his wisdom, for mento say when they patse by, Looke how our King hath bestowed his revenues, here lie our Subsidies and tributes in this stone wall. But Nebuchadnezzarthinks that every one will praise him for his folly: therefore like a woman when she is pricked up in her brauerie, thinks that all doe admire her, and hath as goodly an opinion of herfelfe, as the Peacocke hath of his feathers, & frameth all her lookes, & her gestures, and her speeches accordingly: sowhen Nebuchadnezzar fare in his palace, and faw fuch thewes about him; now, faith pride, thou must frame thy lookes and gestures, and specches accordingly, or ellethe Kings palace will bee brauer then the

the king himself: so he beginneth to exalt his minde higher the his palace, and to looke and speake stouter then he did before. The remptation was no sooner in his heart, but the words were in his mouth, and he pleased himself etherein so well, that hee could not refr. ine being alone: but as a soole admires himself e in a glasse, so when hee was alone, and no body with him, hee strouted along, and bragged by himselfe, to thinke what a iolly fellow hee was, & how men began to talke of his buildings. By this we may see how wealth and honour change manners, and how a gay coat, or a great band, or a gold ring can braue a mans mind, and make him looke and speake after another manner, then he is accustomed when they are away from him.

It is a wonderfull thing, to feev what power these pettie vaine toyes have over the mind, and after and change a man suddenly, to make him thinke better of himselfe that day he weares

them, then any other day besides.

Is not this great Babel, which I have built for the house of my king dome, by the might of my power, for the bonor of my maiestie? Beforethe holy Ghost laieth down Nebuchadnezzars voords, marke how he commeth vnto them, The King spake and said: Spake and said: was not one enough, but he must say, spake & said? this doubling of the words sheweth, that he spake with a premeditate pride from his heart roote, which passed with a premeditate pride from his heart roote, which passed not whether it were a sinne or no, come what will come of it. The holy Ghost doth bring other speeches with He said, and no more: but here he saith, Spake and said; as though he spake twise, nor as he spake at other times, but like a man at defiance, which would not recall any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I adde, for the honor of my maiestie? let it go for the honour of my maiestie. Thus he spake, and said, as though he would be constant in his pride,

although he were constant in no other thing.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honor of my maiesty?

Three things I note in this faying, First, what a glorious opinion Nebuchadnezzar had of his vaine building, out of these

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words, Is not this great Babel? The second out of the sewordes, which I have built by the might of my power: wherein he tearmeth himselfe the founder of it, as if hee had done all without a helper. The third is, that in all his worke he sought nothing but vaine glory; out of the sewords, For the bonour of my maisstie. The settings Nebuchadnezzar doth bewray in one brag, and in all those three we are so like, that the bealts were not so like him, when he became like a beast.

First, we have not so wonderfull an opinoin of God, or of his word, or of heaven, as we have of our owneacts, although vee be never able to do halfethat Nebuchadnezzar did. Secondlie, this is our maner, to attribute all to our selves what so ever it be, riches, honour, health, or knowledge; as though all came by labour, or policie, or art, or literature: if we cannot draw it to one of the sethen we thinke it fortune, although we understand not what fortune is. If we did count our selves beholding unto God for the, then we would find some time to be thankful unto him.

Lastly, when wee ouer-view these matters, this is our solace and comfort, to think these are the things which make me samous and spoken of, and pointed at: and then wee end, as though it were enough to be pointed at, is not this great Babel? That which one loues, seemes greater & more precious about all which heloueth not, although they be beter then it: so did

these buildings seeme to Nebuchadnezzar.

One would not thinke that a house were a matter to make a king proud, although it were neuer so faire; stone wals are not so precious, that he should repose all his honour vpon lime and morter. But this is a just thing with God; vaine hope, vain prosperitie, vaine comfort, and vain glory, that may deceive them when they trust vntoit. Therefore as the saithfull soulclooketh vp to God, or vpon the word, or vp to heaven, and saith to it selfe. is not this my hope is not this my joy, is not this my inheritance? So the carnall man when he looketh vpo his buildings, or his ground, or his money, saith to himself, is not this my joy, is not this my life, is not this my cofort? So while he pores and gapes vpon it, by little and little the loue of it growes more and more in his heart, vntill at last he hath minde on nothing else.

This was the first dotage of Nebuchadnezzar: the second

was, which I have built by the might of my power. What a vaunt was this, to say, that he built Babylon? when all histories accord, that it was built by Semiramis before Nebuchadnez zar vvas borne: therfore why doth he boast of that which another did?

The answer is easie, why doe other men so now? we see that every one doth labour to obscure the same of others, that they may shine alone, and beare the name themselves, especially in great buildings : for if they doe but adde or alter any thing in Schooles, or Holpitals, or Colledges, they look straight to bee counted the founders of them, & to the founders of many places are forgotten. So it is like that Nebuchadnezzar did adde or alter something in this citie, & therfore he took all to himselfe, as the fashion hath been ever since. But if none had built it, but he had been the founder of it (as some vyould seeme) yet this hadbin a proud and arrogant (peech, to fay, which I have built. by the might of my power : for it was not hee which could build Babell, no morethen Nemrod could finish Babell; but vnles the Lordbuild the house, the builders build in vaine. Therfore when he faid by the might of my power, he should have said, by the might of Gods power. But by this you may plainely difcerne, how hard and difficult athing it is to hit vpon a right : wordeor a good vorke, which hath not a good thought to bring it foorth. Therefore make the roote (weete, or the fruit will be fowre, counterfeit as cunningly as you can.

Laftly, when he putteth in for the bonour of my maiefty, he shewerth that he was of Abfoloms humour, who although he had deferued shame, yet he would have fame; because he had no children to keepe his name in remembrance, therfore he erected a pillar, which he called Abfoloms place: so, many stately houses & places in England, beare the names of those Lords or others that doe possesses over the likevanitie.

Here Abfolom thought to bee buried, as Nebuchadnezzar thought to dwell in his palace; but he was cast into a pic, as Nebuchadnezzar was turned into the wildernesse. So Shebna made his sepulcher in one countrey, and was buried in another: for why should pride haue the reward of humility? Humility (saith Salomon) goeth before honour, that is to say, honour is the reward of humility: and yet Nebuchadnezzar would be honored

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for his pride. What had he, or Sbebna, or Ab olom done that they should erect such monuments, to be prailed after death, which were not worthie to be praifed in their life? Before the building, Nebuchadnezzar had done nothing worth speaking of: for because he lived alwaies like a beaft, therefore God punished him like a beall : & did he deserve now to be spoken of in all ages, for heaping of stonestogether? We may feethat great men are proud of a small matter, and they looke to be praifed for every thing they doe, But looke how God overthwarteth them: for oftentimes in that they look to make their greatest glories they Thamethemselves most of all; and that which they practite to exalt them, doth difgrace them; and that which they do to win them love, getteth them hatred. Sin fo deceiveth them, like the blind Aramites, that they take a cleane cotrary way to their defires, as we may fee in the 11, of Genelis, they which built Babell, faid they would build it to get them a name : but they got Thame, for they could not finish it when they had begun it, but were confounded in such fort, that they knew not what they did; lo suddely they under stood not what one another said. So when Nebuchadnezzar came to himselfe again, he shewed that when he fought his owne honour, honour departed from him, and he was madelike a beaft: but when he fought Gods honor, honour came to him againe, and he was made a King.

This would pull away many to ics from womens backs, if they did confider how God maketh them ridiculous, by that they weare to make themselues amiable: if they did thinke that the apparell which they clog onto please the world, by the secret sudgement of God did not please but displease, they would be ashamed of their attire, as Enewas of her nakednesse. Would they wear such gards & paint their faces, but to please? See now how God doth mocke them; for they are not liked but disliked, and worser thought offor it, then they that goe in russecoates and seeke no praise at all. They thinke, am I not braue? others think, is she not proud? they think, am I not sweet? others think, is she not light? yet they dreame that every man praise them for their braucrie: as Nebuchadnezzar thought that every one evould honour him for his palace. If their brauerie condemne them before men, how will it condemne them before

God? Therefore when Nebuchadnezzar saith, For the honour of my maiestie, he should have said, for the honor of Gods Maiestie; and then this had been recorded for his honour indeed, & his house had been the house of God: for as wee should speake, and sludie, and labour to Gods glorie; so we should build also to Gods glory, that our houses may be like temples, as Obadiabs was. But sew seeke glory that way, they had rather puldown then buildin such fort.

Thus you have heard what Nebuchadnezzar Spake in Secret. asthough God would display the thoughts and pride of such builders. Thefearethe meditations of Princes and noble men, when they behold their buildings, or open their coffers, or look vpon their traineswinging after them, they think as Nebuchad. nezzarthought, Is not this great Babel? is not this great glory? is not this the traine that maketh me reuerenced in the streets? are not thete the things which shall make my children rich? is not this the house that shall keep my name, and cause me to be remembred, and make them which are children now to speake of me hereafter? When they shall palle by and lookevp, & fee thefe antikes and knackes ouertheir heads, they will fay; Oh he which built this was a great man, he bare a fway both in court & courtrie: who but he, while he lived? Although this king be dead and buried, yet his pride is escaped and comerovs. Nebuchadnezzar hath children yetaliue, which build as high as hee, looke as high as hee, goe as braue as he, spend as vainly as hee, and are as proud as he, although they be not kings, nor dukes, norearles, nor knights, nor yet good fquites : look vpontheir palaces, and thinke whether they bee of Nebuchadnezzars . brood; Is not this great Babel? & is not Nebuchadnezzar Lord. of it? Oh if they might live to walke in these galleries still, they wold defire no other heaven : but Nebuchadnezzar hath flewed the way before them, and they multall daunce after him, though they were as mightie, though they were mightier then he: death will not take his kingdome for a ranfome. Now what is Babel ? and what is Nebuchadnezzar the king thereof? Now Babel is destroied, and the king that built it laid in the dutt: had it not beene better to have built an house in heaven, which might have received him when he died?

The name of these palaces may well be called Babel, that is, confusion, because they prophesie cosusion to them that build them, because their foundation is pride, their walles extortion. their roofe ambition, and all within them viorie, briberie, and crueltie. If this bethe best that Nebuchadnezzar hath to vaunt

of, what is the worst which he may be alhamed of?

When I fee how earnest this king was about his dreame, and how loofe he fate after in his palace, methinkes I fee the image of the world in one man. How lively doch Nebuchadnezzar refemble the dreamers of our time? He could not reft til he knew the interpretatio of his dreame; such inquirie, such diligence to know Gods will that a man would have thought, Now if the King meete with a Prophet that cantell him the truth, and in-Hruch him from God, that his dream warned him to amend his life, he will then reclaime himselfe, and reforme his realme, & become fuch a Kings as was never in the land before.

But behold, no fooner refolued of his doubt, but he is ready to be warned againe; & was not fo attentive to the Prophet, as he was to his dreame, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like Nauman in a chafe, and cared no more for his dreame after. Before the dreame came, all would have faid, that fuch a dreame would have humbled his heart for euer. Before the Prophet came, all would have faid, that fuch a Prophet would have converted him with a word: but Nebuchadnezzar is Nebuchadnezzar; and if another dreame come ancre fearfull then this, yet Nebuchadnezzar would bee Nebuchadnezzar, and love his palace better then Paradife,

So wethinke, if God would fende a famine vpon this land, that would make vs feare him: but God hath fent a famine, & yet we do not feare him, If God would fende an earth-quake vponthis land, that would make vs feare him: but God hath fentan earth-quake, & yet we do not feare him. If God vould fend a pestilence v pon this land, that would make vs feare him: but God hath fent a peffilence, and yet we doe not feare him. If God would fend warrev pon this land, that would make ve fear him: but God hath fent warre, and yet we doe not feare him:

therefore what will make vsfeare him?

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There be many which dreame v pon religion, as Nebuchadnexter dreamed v pon his dreame; and as hee defired onely to knowe what it meant, so they defire onely to knowe. Maker (faith the young man to Chrift) what (ball I doe to come into beamen? He would faine know the way to heaven, but when Christ shewed him the way, he would not take it: so they will go from preacher to preacher, as Nebuchadnezzar fent from one wife manto anothers to be resolved in points of religio. Such a scrutiny, such attention, such heed, as though they would run out of the world, & go beyondall, that a man would think they would do anything, as the lewes camevnto Mofes, & this young man vnto Christ: But whether have heard what they came for they doelike Nebuchadnezzar, as they did before; novy they fay it was but a dreame, because the meaning doth not answere according vnto their will. So Achab enquired of the Prophet, to heare what he would fay, but it appeares that he never meant to follow him, except he would answere as he would have him.

When it commet to the act, which is every manstriall, then you shall see who are like Nebuchaduezzar, that is, which affect only to know and who is like Zachem, that is, which practise as they know: for as the truth is revealed, so it must be e witnessed, or else the fall of Nebuchaduezzar sheweth what judges

mentwill follow vponfuch neglecting.

Because he would not doe as his dreame warned him, and as the Prophet counselled him, therefore God for sookehim, and his kingdome departed from him, and he veas thrust out of his palace, and turned like an oxe into the wildernesse, where hee lived like a beast vntill seaven yeares were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder then it, like to the nine plagues of Egypt, which did exceed one another: for what is he that can weight he verath of God, or the grievousnes of sinne?

Some men would thinke, that Nebuchadnezzar might have spoken all this without any such great offence as vvas taken at it (for he said no more, but that it was a faire house, and that he builded it, and that he erected it for his honour) seeing many vnder Princes delight in vvorse vanities then faire buildings,

and speake vainer often in a weeke. Therefore vohen you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selues, thinke what shall be the doome of great sinnes. If Nebuchadnezzar became like a beast, and lodged in the wildernes for his pride; they which beare pride, and couetousnes, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like divels, because they are like beasts already. Therefore let this bee in stead of Daniels vvaraning; If God did take such strait account of Nebuchadnezzar for his dreame, what he had profited by it; what account wil he take of vs, vvhat profit vve have made by Nebuchadnezzars sal

and punishment.

This you have heard what the voice spake from earth; now you shall hearewhat the voice spake from heaven: for it followeth, While the word was in the kings mouth, a voice came from heauen, and faid, O King to thee be it spoken, thy king dome shalbe take from thee, orc. Godwilwarne him no more by dreames, nor by Prophets, as he did: but his judgements shall speake, Here is fulfilled that which Elibu (aith to lob, God fpeaketh once of twice by dreames and visions in the night, and man feeth it not: at the last God openeth his eyes, by the corections which he had fealed; fo God foakevnto Nebuchadnezzar first by dreames, and after by his Prophets,& Nebuchadnezzar regarded it not : at last God openeth his cies by corrections; which he had fealed up, that they should not touch him if any other mellenger could bring him. Astheholy Ghoft doth note the time when Nebuchaduezzar spake in his palace: so he noteth the time whe God spake from heaven, Enen while the words were in the kings mouth : as though he should say, God answered before hee looked for it, when he thought God had bin as farre from him, as he was all the yeare before. Thus God lay (as it were in his fcout) to watch when he spaketreason, and to apprehend him vponit: O Nebuchadnez. zar, theu haft vaunted these twelve moneths since I warned thee: I made as though I heard not, but fuffered thee to do and speake thy pleasure : and vauntest thou still? Surely thou shale scape mee no longer, I will not heare one word more against mine honour. So he curreth him off while the words were in his mouth, and pronounceth the word of judgement against him. The

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The first note in this verse, is the time when God spake from heaven. Pride (faith Salomon) goeth before the fall: fo when pride had spoken, then judgement spake, even while the proudword was in his mouth, See how God shewes that these bragges offended him, and there fore he judges while he ipeaks, How fhort is the triumph of the wicked? Whethey begin to crow, God ftoppeeth their breath; & judgement feazeth vpon them, when they think no danger near them, Sowhen Baltazar was in his mirth with his Nobles, the fearful hand wrote his doom voon the wal. & presently his mirch was changed into sadnes, that he became as one that was flrucken with a palfie : fowhile Herodvaunted himselfe, and the people honored him like a God, the Angel of God smote him vpon histhrone, & immediatly he was deuoured of wormes in the face of the which honoured him: fo while the Philistins were tryumphing & banqueting, Samfon pulled the temple vpon their heads: fo while the men of Ziklag were feathing and dancing, David came vponthem and flevy them: when the Ifraelites wereartheir manna & quailes, cuen while the meate (faith Danid) was yet in their mouthes, God tooke away their lines: when lobs children were making merrie one with another, the wind came & blew downe the house: while the old world was marying and gluing in mariage, the flood came and drowned them; while the Steward was recounting with himfelfe, and thinking that his mafter knew not what policie was in his heart, suddenly his Lordcalled him to account: while the churle was musing of his barnes full of corne, & saying to himfelfe, be merry my foule, that night his foule was taken from him: fo while vve fin and think nothing of it, our fins mount vp to heaven, & frandat the barre, & call for vengeance against vs.how soon Abels blood cried for vengeance of Cain! Wee cannot sinne so quickly, but Godseeth vs as quickly. How many haue beene stricken vyhilethe othe hath beene in their mouthes, as leroboam was fricken while he fronke, that they might fee why they were fricken? and yet all this will not keep vs from swearing. Though a man fin often, & steale his fins, as it were without punishment, yet at last hee is taken napping, eucn while the wickednesse is in his hand, and his day is fet when he shall pay for all, whether it be after twelve monethes

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or twelve yeares, when it commeth, it will feeme too foone. Therefore once agains let this bee in stead of Daniels warning, if God did take so strait account of Nebuchadnezzar how hee had profitted by his dreame; what an account will he take of we how we have profitted by Nebuchadnezzars punishment? Here I end.

FINIS.

THE FALL OF KING

NEBVCHADNEZZAR.

Daniel 4. 28.&c.

18 While the word was in his mouth, a voyce came from heanen, Jaying, O King Nebuchadnezzar, to thee be it spoken, thy kingdom

is departed from thee.

29 And they shall drine thee from men, and thy dwelling shall be with the beast sof the field, they shall make thee to ease graffe with the oxen, and seauen times shall passe oner thee, wntill thou knowest that the most high God beareth rule over the king deme of men, and give thit to whom sever he will.

30 The very same house was this thing fulfilled upon Nebuohadnezzar, and hee was driven from men, and did eate graff, as the exen, and his body was wet with the deaw of heaven till his haires were

grown as Engles featbers, and his nailes as birds clawes.

Rom the 26, verse to the end of this chapter, is said downe the pride, fall; and restitution of Nebuchaddowne the pride, fall; and restitution of Nebuchadpride, which sheweth him in his russing as it were in the aire before he knew God or himselfe. The three next verses are the discouerie of his shame, which shew him in his miserie, as it were
groudling on the ground, after God hath cooled his courage.
The foure last verses are the celebration of his recouerie, which
shew him in holinesses are the celebration of his recouerie, which
shew him in holinesses are the celebration of his recouerie, which
showledge, though it were through shame and trouble, and
losse of all that he had seauen yearestogether. Of his pridevve
have heard already: yet because yearestogether of the serve

arero men, to long as they profeer and floutification when they denay and fall, then we thrinke away and set afhamed of thems for may be, if yet could be pride take a fall shough ye lout her wel, yet yet would for take her like a bankerour, when yet fee that the can pleasure you no longer.

Therefore ye shall see Nebuchednezzen voon his feet again; before you beheld him voon his knees, that when ye see what a King hee was in his galferies, and after find his servants in his palace, and his subjects in his throne, and himselfe like a beast in the wildernesse. God may give you hearts to thinke a little of this sinne, what it is vy hich cost so deare, and is so common now in everte house, as it was then in the Kings Court.

After twelve monethes (faith Daniel)that is, Twelve moneths after God had warned this King by dreames, and by Daniel, to repent his finnes, he was ftrouting in his galleries, and thought what sinne should beenext, as though hee had never heard of dreame or Prophet, By this computation of finne, wherein the monetheare observed to exactly, how long Nebuchadres sar rebelled after hee was warned . Daniel theweswhat reckoning God keepes of our moneths, and weekes and daies, which hee gives vs to repent as he did Nebuchadnezzar, and what an account we shall make of them, as Nebuchiadne star did though we count no more of our agethen the child doth of his youth, and have done no more of our taske at twentie, then when we were butten, nor at thirtie, then when we were but twenty, nor at fortie, then when wee were thirty, yet we shall give account of moe houresin the day of judgement, and it shal bee heavierto the oldthe young, to you which have the wordthethey which. want it; and there is great ods betweene Nebuchadnezwar and vs, for he which challenged Nebuchadnezzar for 12, moneths fince he was warned, may challenge vs of twelve veeres fince weewere warned, and yet wee looke not for lo great punishmentas fel vpon Nebuchadnezzar for twelue moneths. Daniel names there 12, moneths, as though he would speak of a great matter, & shewes how worthie Nebuchadnezzar was to be punished, because he might have reformed his life since hee was warned : for there were twelve moneths betweene his dreames and his punishment. But that yeere wherein hee had so many

wordingly methode hinds masses value as the reflected variety from the risches before that bowshe should have been a should have the King of Ministers when Joins threamed destruction which them Butlike a victor of a countrie returned from battell to for lemnize his triumph, first he decked his palace as brave as himfelfe and then he walkes his flations in w, and when he hath fet all things before him which might make him forget God, and like a terpentitian would burlt wnterfelle discharged fome of his poilon, he breakethour & faid, fothis not great Babel, which have built by the might of my power, for the bonour of my maie-Stie ? Where in observe first what a glorious opinion this vaine king had of his value Buildings. Becondly show that hee names himlelteche founder of them, as though he had done all without an help. Thirdly sharin al his works he fought nothing but vaine glory, ashewingelleth against himselfe, laying : Which I have but for the bon our of my maiefty: not for the honor of Gods majelliosburfomhehonorof my majellie So firll that which he thould have coremned, as Christ did the beauty of the remple; he admired a and nothing feemed for glorious to him, as that which made him hamefullto God Secondly that citie which was butleby Semiramis, heearrogateth to himfelfe, and never joyned die chiefe workmaffer with him, but faith, which I have built by aid mid to be in power patter he frould have faild by the might of Gods powers for with for God build the house the builder (Saith Daniel) buridet bbat in vains, Laffly, that which he should have built for the honour of God, as the man built a chamber for the Prophet, he builded for by honor, as out Webne badnez. zars doe. Therfore when all this pleasures were prepared like afealt, and he came to fir downear the barrouet, if happened to him, as to the churle in the Golpell, after hee had filled his barnes, when he came to fing in his heart, Ber merriemy foule, that night his foulewas taken from him , and the divels made merie with it in hell: fo he had feathered his newft, and began to crow voon his rooff, Is not this great Bable, & crasif he fhould fay, Now Nebuchadnez zar make thee merrie; that house his honourwas taken from him for a voice came downe from heauen . like the terrible hand which wrote voor the wall which Balta wirlar at his banquer and dallar his pride visch fuch'a rucke. apalatew water

Trem

rocke sthat within house all his pumpe and pleafaces, and treafures, fuffered fuch's Thibwrackerhat his fall was thore admired of all them his glorie and his buildings were admired of himselfe. Thus all the ioy, and pleasure, and glorie of pride are spokenwith a breath and flops with onother ded will rol yar You have heard what the wolcefpake from earth, now we final heare what the voice founds from heaven. Thefethree vertes following declare this Kingefall, when and bow, and from whom it was. While the mer dimere yet, to there is thetime . voice of eachtrainthe lidge. O King, ore, there is the arraignement. Thy kingdome, erc. there is the judgement, He was driven from men and fined with beaft sin the wilderneffe, tall his baires were grownelike Eagles feathrs; There is the execution and manner of his punishment. First of the time, While &c.

As Daniel observed the time when Nebuchadnez sar sinned. to he observed the time when Webuchadnezzar is punished: as if God had lien in wait to catch him in his words, and take him arthe trip, even as he watched Loss wifewhen the tooked backy and transformed her into a piller of falt, fo soone as she looked behind her: fo now the Lord lay as it were in the foot, to watch when Nebushadnezzar spakerreason sand to apprehend him vpoit, O Nebuchadnezzaration hastvaunted these twelve monethsfince I warned thee, & I made as though I heard not , but fuffered thee to doe and speake thy pleasure, and vauntest thou still? Surely thou shalt escape meno longer, I will not heare a word more against mine honour. So he cut him off while the wordswere in his mouth, & pronounceth the words of judgement against him. If you marke the time when the voice spake from heaven, you may fee three wildomes of God, First, God takes him in his fault , that he might fee his fault , as Ieroboam , Kine. 12 was Ariken when he ftrooke the Prophet, that he might know why he was striken. The hetakes him suddenly, because he cotemneth his warning, as the fire came vpon Sodom, while they Gen. 19.14 contemned Lors warning. Thirdly God tak es him where hee is pleasantest and lustiest, & safest; in his palace, which was like a castle, as hee tooke Hered when his gard stood by him, that he Ast. 12.23 might fee that nothing can gard him from God, but God must gard him from danger, or else Princes bee not fafer then

Num,12.33

Num. 12 . Verse 22 . 69.22.10

All.13.23 1.King.13.4

Gen.4 Reue. 3.15 Mat. 26.14 15.16

fubic case to though a man finne often, and fleate his france as it were without punishment, yet at the last hee is tooke napping. while the wickednesis in his hand, as the lewes were while the quailes were in their mouthes, and his day is fet when he shall pay for all, whether it be after twelve moneths, or twelve years, whenfoever it commeth it will feeme too foone. Vengeance doth flav till sinne beering, and watch the time when they are most occupied, then judgement steps foorth, like the Angelto Stop Balaam in his way, because the punishment is more grieuous and terrible when they looke not for it (for the worlf that is wish like Baleam, to die the death of the rightons) therefore Godwill croffe them in that: though they profper alwaies before, vet their end shall beea kind of judgement youn all their life, & a prophefie of torment, for all men to fee what becomes of the wicked after death, that they may feare to beelike ynto them. Asyvhenyve fee some fall downe under the table while they fit fwilling at the wine: fome fricken dumb in the pulpita while they preach vntruths; euen as the Philistines were flaine while they feafted, and as Herod was shamed while he vaunted and as Ieroboam was firicken whilehe ftrooke. What doth this teach vs. but that our fins depart from vs fo foone as they are done, vnto the ludge, and therethey accusevs, as Cains murther cried out against him, so soone as he slew his brother? ! know the worker faith God: he may fay, I know thy works & thy thoughts too: for Indas could not go fo closely about his treachery, but that Christ did know when the thought entered into his heart, and heard when he conferred also with the Scribes, & faw likewise when he tooke the bribe, though he kept a time to punish him, as he faith, Pfal. 37.ver. 2. When I fee a connenient sime then will I execute indgement,

Now the time was come when this king should bee made an example vnto all other Kings after him, to amend their lines, & reforme their realmes, when as the Prophet commeth from God vnto them, to tel them what they shold do. When Dreame and Daniel had done what they could, now God calles foorth his judgements and bids them see what they can doe, and commands them to chase Nebuchadnezzar, vntill he have lost his kingdome, vntill he be driven out of his palace, vntill he be fled

into:

into the wildernes, vniillhe be degenerate like a beaff, vntill his subjects, and servants, and pages, make their sport, and gaze and wonder at him like a soole which goeth vnto the stockes, or attespaller, which is gazed at vponthe pillorie: so the King was debased, vnhen God heard him but vaunt of his buildings. Therefore let vatake heede and beccarefull, after what fort we speake, and what worder slip from vs, lest God take vs in our lies, or oather, or slanders, or ribauldrie, as he tooke Nebuchadnezzar when his tongue walked vvithout a bit: for if hee had supposed that God had beene so neare, and that he would have answered him as he did, he would have held his peace, and laid his hand vpon his mouth, rather then pay so deare for a vaine

word, which did him no good when it was spoken.

The fecond note of the Judge, A voyce came downe from beawen: the controuling voice came downe from heaven: God is most offended with our fins for Nebuchadnezzar might have spoken more then this, before any other man, & no man could controle him, because hewas King, & Kings delight in greater vanities then buildings, yet no mansaith, Why doest thou for because Salomo faith, He which repeateth a matter, separateth the Prince: that is, he which tels Princes their faults, maketh them his enemies: therefore fince lobn Baptift died onely God is left to reprove almost all that sinne by authorisie: yet there is one in heaven hath an eare and a tongue, and checketh the King as boldly as ever the King checketh his subjects. When the voyce from earth (pake vainely, the voyce from heaven. spake judgement. Here is the King of heaven against the King of earth, the voyce of God against the voyce of man: a divine wrath vvarring with an humanepride: the fire is kindled, woe to the stubble. The Lord of hosts is in armes against the Lord of Babel, and begins to lay hands on him, and to thrust him out of his throne, First he rattles him like a thuder, O King Nebuchadnezzar: as if he should say, for all thou are a King, thou shalt see whether any other be about thee. Now gard thy person, now defend thy honor, for hee whom thou half despised, threatneth to take thy kingdome from thee; goe now & walke in thy galleries, fetch one turne more before thou bee turned our of dore, and walke with the beatts in the forrest.

Now becomes to the arraignment, and cals him to the bar, O King Nebuchadnezzar, to therbe it poken. He was never call led King with leffe reverence, nor had fuch pay for finne in all hisraigne. God gives him his title, and he telles him his for, he cals him King, but without akingdome : asif he hadfaid, late King of Babel, holden thy hand. Here a King is arraigned in his owne kingdome, and no cutdence given against himtbur as though he had witnessed against himselfe, as al finners do, God condemneth him out of his own mouth; and to open his eares, hecalleth him by his ownename, O King Nebuchadnes sarias the prisoner is called when hee holds up his hand at the barre. Then he pronounceth the judgement, To there been poken, to thee which advancest thy selfe like God; to thee which wouldest not take heed by thy dreame to theewhich wouldest not bewarned by the Prophet : to thee which diddeft all for thine owne honor. Now hearken to thy judgement, Thy kingdom's departed from thee; thou hale be driven out of thy palace; they which should honour thee shal expulse thee ; thou shalt raigne with the beafts in the defert; there shall bethy dwelling seven yeeres: goenowand stalke in the woods as thou didest in thy palace, and when thou are among the Lions, and Wolues, and Beares, lookevnto Babel which thou half built.

How doth this speech differ from Nebuchadnezzars speech? his words were but words: but Gods words were, He spake and it was done. For in the same houre that which was spoken was done (saith Daniels) and what soeuer the voice threatneth vinto our sinnes, or vinto the sinner, shall be done at first or at last. To Nebuchadnezzar it was said, Thy kingdome shall beetaken from thee: To vs it is said, Thy life shall be taken from thee. To him it was said, Thou shalt be throwne foorth into the defert: To vs it is said, Thou shalt be like beasts: To vs it is said, Thou shalt be like beasts: To vs it is said, Thou shalt be like beasts: To vs it is said, Thou shalt be like beasts: To vs it is said, Thou shalt be like the damned. Shall not the voice spoken to vs bee remembred with God, as well as the threatning menaced to him?

This voice came from heaven, and therefore it spake homes not like them which glide by the faults of Princes, and whisper behind their backes, as though they would reprove them if

or Magistratestiould take it as he meanes it, and thinke that he aimes at them: which makes them fpeak in parables, as though they would calt a vaile ouer their reproofe, and eat their melfage beforethey have spoken it. The holie Ghost reachesh vs here to reproue fo, that who foeuer finnerh may know that theu speakesto him. He which speaketh from heaven (as the voice did) mult (peake like lohn Baptift among the Publicans and harlots and fouldiers, as though hee went from one to another and faid, this is spoken to the e, this is spoken to thee, this is spoken to thee. For vnlellewe come neere these mortal Gods and proud Nebuchadnezzars , as neere as Elias came to Achab, when hee faid It is thou that troublest I frael, they will polt it over, and thinke that thou speakest not to them vntill thou speakest plainely, as the voice spake from heaven, To thee be it (poken. And they must reforme the matter, or else God will thew some judgement upon them, as hee didhere upon this great King Nebuchadnezzar.

Now the decree goeth forth, that Nebuchadnezzar shall be Kingno more, Thy kingdome is departed from thee, This is fuch a faying, asif Nebuchadnezzar hadthought of it before, hee would have wept when hee vaunted , to thinke that his honour waspoing from him, whehe thought it was comming to him: and yet his kingdom was nor departed from him, and vet God faith, thy king dome is departed from thee, because the decree was palt, which should as furely come to patte, as it it were palt already. Therefore because we care not so long as the Prophet faith, we shall die, we shall suffer, we shall answer, hee leaveth Shall and faith now , as God faith to Abmetech, Thou are a dead man inorshou halt die, buntbou are doad : which roused him more then if he had threatned him an frundred deaths, because he thought that he should die presently : So the holie Gholt is forged as itwere to exceede and ipeake more then weethinke he thould beak, for the hardnes of our hearts, which heare like flones, and goelike fnailes. If we have but a weeke to repent, we will deferre it to the laft day, that we may finneall the reft,

Therefore it was meete to fay, Thy king dome indepursed from their shas feding his judgement hould not flay, he should not flay his repentance. If this voice had faid, Thy Bubet hall the as

Nemrodes,

somh

Nemrods Babel did, it seemeth he would have thought his honor buried: but when he was stript, not onely of his palace, but also of his kingdome, what heavienews was this vinto him, which thought himselfe equal with God, and now may not be a King? But when he was thrust among beastesto eate grasse with oxen, what a downe-fall was this, to bee brought vinder all his subjects? which spake even now as though there were none but he: and now his servants servant would not be like vinto him. So the King of Kings will be honored of Kings, as they are of their subjects, or else hee will tread upon their crownes, and they shall heare the same at last, Thy kingdome shall depart from thee.

Now followeth the execution of his iudgement: for Daniel faith, The same hours althis was fulfilled. So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was drawnes from his throne, and turned into the wildernesse, where he abode among wild beasts so long, will bis haires were grownessee Eagles feathers, and his nailes like birds clawes. When God began he made haste; it was long before he spoke, but when he spoke he did it, and effected in an houre

all that the dreame and the Prophet had foretold.

Then was folfilled, The pride of man shall bring him low: Euen in the houre that Nebuchadnezzar advanced himselfe more then before, in the same houre he was brought under al his subiects, all his fervants and pages; fo he which fetteth vp can pull downe, he which gaue can take, heewhich made can destroy. Therfore let noma vaunt, though he were a King, of his house or land, orfarme, orchildre, but know that he should have nothing, if God did not regard him more then other: and thinke when thou doest read this story, whether thou be not as proud of thy wealth, as Nebuchadnezzar was of his palace; whether thou be not as proud of thy children, as Nebuchadnezzar was of his kingdome , whether thou be not as proud of thy parentage, as Nebuchadnezzar was of his honor; whether thou bee not so proud of thy learning, as Nebuchadnezzar was of his traine. If thou beas proud, then to thee faith God, O King to thee be it foken, or, O subject to thee be it spoke, these bleffings shall betaken from thee. For, hath God taken no mans kingdome

Creffert

dome from him but Nebuchadnezzarethath hetaken no mans office form him but Indaffer? hath hee taken no mans riches from him but lobs ! How did Antiochus, and Inlian, and Herod. and Saul, and Ashalia, and lexabel, and Richard the third goe from their thrones, as if God had pulled them out by the eares? he hadno respect to their persons, but vsed them like beasts. as hedid Nebuchadnezzar, and fulfilled his threatinings: the candle of the wicked shall be put out. Therefore as Christ faith vnto them which turne back, Remember Lors wife: fo I may fav to them which beare high minds, and proud lookes, and flout words, Remember King Nebuchadnezzar, how God relifted the proud. Now if any manlong to be refolued, how this King waschanged to a beaft, he must not imagine any frange metamorpholis; or popilir translibftantiation, as though his fliape were altred, or his manhood removed, or that he put on horns and hoofe, as Poets faine of Alleon, for the voyce doth not fav that he should become a beast-but that he should dwell with the beafts. Daniel doth not fay that his head, or armes, or legs were transformed but that the haire of his head, & the nailes of his fingers did grow like Eagles feathers and like birds clawes, as every mans haire and nailes will do, if he do not pare them. Laftly, Nebuchadnezz er faith northat his shape was restored vnto him, but that his underflanding was restored vnto him: al which declare, that he was not changed in body, but in mind; nor in shape, but in qualitie. A savage mind came on him, like that which draue Cain from the companie of men; and hee be: Gen. 4-12: came like a Satyre or wild man, which differeth not from a bealt, but in shape though hee was not turned to a beast, yet this was a strange alteration, to be so changed in an houre, that his Nobles abhorred him, his subjects despised him, his ferpants for looke him, none would companie with him but the beafts. Consider this all that advance your selves against God & despise his word, as Nebushadnezzar did. Take warning by a King, which even now walkt in his gallieries, and his Nobles ferued him in his palace, with all diffies that the aire, or fea, or land could afford: now he isturned to grafe & feed like an oxe with the beafts in the wildernetle. This was to thew that God makes no more account of the wicked then of beafts, and therfore ..

fore the holy Ghoft calleth them often by the name of bealts; shewing how that sin and pleasure make men like beasts; when they have abused sheir wits often, and peruerted their reasonat laft God taketh their understanding from them, and they become like beafts, lothfome to themselves & others: many fuch bealts we have still like Nebuchadnezzar, vvho vvere fitter to live in the deferramong Lions, wherethey might not annoy others, then intownes amongst men, where they infect more then the plague. Thus if you have not considered the beaftlines offinne, lookev pon Nebuchadnezzar like a beaft, If you would feethe guilt of it, looke vpon wandering Cain, If you would fee the frensie of it, looke vpon frantike Saul. If thou vyouldelt fee the feare of it lookevpon trembling Baltazar, If thouwilt feethe fliame of it, look vpon Haman hanging vpon his ownegallowes, If thou wilt fee the end of it, looke your the Glutton frying in hell. These are the pictures of sin, which God hath fet for a terror before vs: like the pillar of falt. er Achans sepulcher to speake to vs. Take heed by those; when I have warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which Godingrauethypon Nebuchadnezzars Sepulcher:

Bethou an example to Kings and Rulers, for all the children of pride, to beware bow they fet themfelnes against bim, who advanced

them.

Thus he which fers vp, can pull downe. Did not I fend thee dreames towarne thee? Did not I fend a Prophet to warne thee? If either of them would have ferved, thou mighteff have ruled ftill, and walked in thy galleries, & feafted in thy palace, and judged vpon thy throne, and dyed a King : but now thy kingdome is departed from thee. Who would bee like Nebnchadnezzar, now hee is like a beall? If this Heuthen was thus challenged for his warning, which had heard but one Prophets vve may tremble to thinke what wee shall auswere for our yearnings, which have been threatned as often as the Ifrachites, and yet prouoked the Lord while he feruethys, like those which curse the Sunne while it shinethy ponthem.

Thus you have feen the fall of pride, Even now he faid, Is not this great Babel? Now he may fay : Is not this vnhappy Ba-

bel?

Gal.4.1 3 1. Sam. 16.14 Dan. 5.6 Heft.7.10 Luke 16.13

Gen.1 9.10 10/4.7.29

bel? even now hee faid, which I have built by the might of my power; and now he may fay, which I have built by the vanity of my prides even now he faid, for the bonour of my matefile; novy he may fay, for the ruine of my kingdome; yet after this he rose againe and came to himselfe, and received his kingdome, and honored him which punished him so. But the time will prevent meto speake of his restination, therefore here I end.

THE RESTITUTION

OF NEBYCHADNEZZAR.

and be Dwiel 4.3 i &c. a. soulendand Vi et said.

33 And at the end of these daies, I Nebuchadnezzar life upper mine cies unto beauen, & mine understaning was restored unto me, and I gave thanks unto the most high, and I praised and honoured him that lives her ever, whose power is an everlasting power, and his king dome is from generation to generation,

32 And all the inhabitants are reputed as nothing: and according to his will be eworketh in the armie of beauen, and in the inhabitants of the earth, and none can flay bis band, or say onto him,

Why destation fo?

33 At the same time I had my understanding restored unto mee, and I returned to the honor of my kingdome; My glory, and my beautie was restored unto me, and my counsellers, and my Princes. sought unto me, and I was established in my kingdome, and my glory, was augmented toward me.

34 Now therefore I Nebuchadnezzar proife and extell and magnificthe King of heaven, whose workes are all truth, and his wates indocument, and those that walke in pride he is able to abuse.

Ow wee are come to his reflication: first, Nebuchadrezzar was humbled, as God humbleth his cnemies, now hee is humbled as God humbleth his children; that although hee had more honour then hee had before, yet hee is not proud.

of it as hee was before, but crieth with the Prophet Danid, Pfal. 19.2: Not unto mac, O Lord, not unto mee, but unto thy name gine the . glorie. So hee which laid, not onely with heart, but almost with.

mouth

Pfal.14.1

mouth too, there is no God; now with heart and mouth honoreth none but God; his pride and his fall Daniel declared; but when he came to his restitution, he makes Nehuchadnezzar to speake himselfe, and give thankes in his owneperson, like a witnes brought in to testifie the truth of this wonderfull storie.

When the Prophet had shewed how this King waunted, and how he was debaled for it; presently after he had spoken it; hee cals in as it were the King himselfe, to wirnes his report, and declares how he was raised again, like a man, which having received the same of the prince or great person, is brought in before him to give thanks for his sauour received, and then is dismissed.

In these verses wo things show themselves at the first view, that is, Nebuchadnezzars restitution, and his thankfulnes in his restitution. First he showeth the time when he was restored, in these words, As the end of these dayers then he showeth the manner how he was restored, in these words, I Nebuchadnezzar list to my eyes to he awon, and mine understanding was restored to me. In his thankfulnes, first hee extolleth Gods power, in setting him up and pulling him down, and raising him again then he commendeth Gods instice and trueth, which descrues to bee praised for his judgements, as much as for his mercy; as though he reioyced that God had made him like a beast, that he might die like a man.

As the end of these dayes. As Daniel noted the time of his pride, when he walked in his palace, to shew how pride growes out of buildings, and wealth, and apparell, and such roots: so he noteth the time of his fall, while the words were in his mouth; to shew that he was punished for his pride and ignorance, that he might know where to begin his coursion, and abate his pride; and when hee had taken away the cause, then God voould take avvay the punishment: so likewise hee noteth the time of his restitution, As the end of these dayes, that is, after seauen yeares, vere expired; to shew how long the sicknesse of pride is in curing, and to sheve how every thing was suffilled which was prophecyed, evento the point of time, for it was told him by Daniel, that he should be like a heast seauen yeares; therefore Nebuchadnezzar is prompt as is vereto confesse the trueth, and say as the Prophet said, As the end of these dayes, that is, at

end of feuen yeeres, I Nebuchadnezzar was reflured to my kingdome, as Daniel told me. Yet another note is fet y ponthis heaft: Left we thould think that God only regardeth the feato, and thinks feuen yeeres punishment enough for such a sin; he faith not barely, that his understanding & honorwas restored unto him when feuen yeeres were ended; but that they were restored vnto him when he began to lift up his eies to heaven: to hew that this blessing came from about, and that he which had humbled him, had reflored him againe; as if he flould lay to all that are call down with licknes, or pouertie, or infamy, or any trouble what focuer in bodie or mind; He which hath humbled you wil raise you as he hath done me: but you must looke vpvnto heauen, & lift vp your hearts vnto him, and then your understanding, and comfort, and wealth, and pleasure, and health, and libertie, and good name, and all shall returne wnto you againe: like lobs theep, and camels, and oxen, in greater number than he had before, As all the bleffings of God returned to Nebuchaduezzar when helooked vp to heaven; fo they shall comebacke like a rivery pon you, when your eles can goe by these vanities and looke v non him which looks v pon you: or els leuen and feuen yeeres shall passe ouer you, and you shall beneuershe better, but worfeand worfe : like Saul which was vexed more and more, til he had killed himfelfe.

Therefore as the lewes looked up to the brasen Serpent, which was a figure of Christ, whethey would be healed, Num. 21.8. So althat would recover that which they have lost, or obtains that which they want, Nebuchadnezzar doth teach them hereto list up their eyes to heaven, from whence (saith Christ) commethe every blessing of man; At the end of these dayes, I Nebuchadnezzar list up mineeyes. Ge. Like a man which is wakened out of a long trance, now he began to stir and list up his eyes, when the heart is once list up, it will list up the eyes, and the hand, and voice, and all to heaven: he which never looked up to heaven solong as his comfort was upon the earth, now his mind is changed, his lookes and gestures and specches, and all, are changed with it: As though God would thew a visible difference betweene the spirituall and carnall, even in their lookes and gestures, as there is betweene a childe and an old

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Gen. 3.14

man. The spiritual minds are heavenly, and looke up, because their joy is about: The carnall mindes are earthly, and looke downelike bealtes, because their treasure is below. As the serpent grounds you the ground: so doth the serpents seede, and harh not so much as the countenance of grace.

Therefore by lifting up his eyes to heaven, is lignified that the time was come, which the Lord had fet downe, that hee should be like a beast, vntil he had learned that lesson, That the most bigh beareth rule over the sonnes of men. Therefore Nebuchadnezzar hewethehat he hath learned his leffon, For he looked not vp to heaven to behold the Sunne, the Moone of the flarres, like an Aftronomer: but thinking how he had fer himfelfe against heaven-from whence came all his honor; in a godly shame and holy anger toward himselfe, hee turnes his face From earth to heaven; to magnifie him, which had humbled him, that so contemned him, which advanced him. Now hee talkes no more of his palace, nor his power, nor his maiestie; though it be greater than it was: but he looked aboue his owne palace, to another palace, from where that terrible voice came downe vnto him, Thy kingdome is departed from thee. Which expresser his contrite heart, and wounded spirit, how manie passions barrelled within: asif he should chide himselfe and fay; Vnthankeful man, my power euer descended from aboue, and I euer looked upon the earth; and mine hohor came down from heaven, and I never lift vp mine eyes before: But now, faith he. goe vp myvoice, and my hands, and my eyes: how long wil ye pore vponthe earth, like a beaft? To he lifted vp his eyes vnto heaven. After he had lifted up his eyes, hee beginneth to pray, and praile, and give thanks to God: which sheweth that he did not only lift up his eyes, but his heart too. For, unles we can fay with David, I lift up my beart, Plal. 25. 1, it is in vaine to lift vp eyes, or hands, or voice, as the hypocritsdo; because he which is a spirit, will be worthipped in spirit, Joh. 4. Therefore Mary faith My bart doth magnificthe Lord, Luke. 11.46. As for the Infidels, and Idolaters, they have no hearty feruice; but their religion is like an occupation, which is done with the body. For when wereade of the facrifice or prayers of the Idulaters and Infidels, we doe not find, that they life v p their hearts to their Idole,

Idols; but their hands, or their eyes, or their moyee, as the Baalites rored to Baal. 1. King. 1828. & the Matinus seried to their Sea-gods. Ionas 1.5. and the Ephelians shouted to Diana, Acts 19.28. but the lifting vp of the heart is the holy service, and alway appropriate vnto God, which saith, My sonne give meethy beart, Pro. 23.26. Therefore now Nebuchadnezzan lifts up his heart to God; shewing that he had learned that lesson which God gave him seven yeares to studie, that I him of high beareth

rule ouer the sonnes of men, oc.

Now God thinkes the time long enough: and as hee reformed the ground after the floode, with fruit and herbes, and flowers againe; fo he reformeth Nebuchadnezzar with vnderstanding, and beautie, and honor againe. As when hee repented himfelfe, and faid, I will drowne the earth no more, Gene. 8.21. fo I will chase Nebuchadnezzar no more; now hee knowes a King about him, he shall be a king again: now he seeks my honor, I will give him honor : now hee magnifieth him which debaled him, I will returne to exalt him. So the voice which thundred from heaven, Thy king dome is departed from thee; foundes again, Thy kingdome is restored to thee. For it was not told that he should be like a beast untill be died; but wrill be know that the most high beareshrule over the sonnes of mun. Therfore when hee knew this, nothing could flay him from his kingdom, no more then they could flay him in it before. Thus the displeasure of God is but an interim vntill we know something that we should know, and then Nebuchadnezzar shall bee King againer then the ficke man shall be whole againe: then the bond man shal be free again, then the poore man shall be rich again, His mercies are called everlalling, because they endure for ever, Pf. 36, 1.2. But his anger is copared to the cloudes, because it lafteth but a feafon. Whome he loueth he loueth to the end; but whom hee fourgeth he fourgeth to repent; as Hezeobias was ficke yntil he wept: Nebuchadnezzar was banished but until herepented. Now the first cure of the Kings restitution was of his minde: Mine understanding (faith Nebuchednezzar) was restored unto mee. To shew what an inestimable gift our understanding and reason is, whereby we differ from beasts, for which we cannot be thankfull enough; therefore he records it twice: as though

hisheare did flowersh gladnes, & his tongue could not chuse butipeake often with as a man thinkerh and speaketh of that which heloueth. Mine understanding was restored unto me. Ge. That which was first raken away, was first restored again, which fo soone asitwas gone, hee was counted a man no more, but a beaft. As David fairh, Like borfe and mule which bane no underflanding; Pf. 32 9 courning them which are void of vnderstanding no better then horse and mule, Therfore they which have fost their under stading at the Tauernes, as many here have don formimes, & they which understand not yet what is the booke of Gad, are but horse & mule, though they beare the visors of men, After he hadfaid, Mine under frading was reft ored to me, he annexeth, Mine honour was reftored to me; fo he grew to a King again. As he vas wont to put on one robe after another, when hee was a King , fo when God would make him a King againe, first he puts your him the robe of vnderstanding, as it were the foundation of a Kingdikethe princely spirit which came upon Saul, 1,5a, 10, 9, And whe he had a Princes barn, then God gave him a princes power, & proclaimed like a voice from heaven. Nebuchadnezz ir king of Babel: fo gloriously heroleagain like the Sunne, with a triumph of his rellitution, & welcome of his Subjects like the shour which went before Salomom. 1. Kin. 1.24: One would thinke when Nebuchudnezzum was a King, God would never have made him like a beaft, norafter have made him a King again: for who would fuffer a beaft to rule over the feeing such stomackes are in men, that they will hardly endure any Rulers? Therfore it is ftrange, that thefe men would fuffer one to rule over them that had bin feven yeares like a beaft; it to euen as if one hadlienseuen years in the grave, & after come to chalenge his house & goods from them which have it in pollesfion, and count it their own: I thinke fuch a one flould have for cold a fute, that vale Heit were for few that loved him while he lined, he might go again to his grave for a house to dwel in: so no body looketh now for Nebuchadnezzan to come out of the wildernes; he was the valik lieft man in the world to be king, afterfuch a change : but feewhat God cado, though al be againft. it, he which made a King hkea beaft, raised a King of a beaft.

Aline understanding (laith Nebuchadnezzar) was restared to

me, and more then that, mine honor was augmented, more then it was when I was so proud of it. As God turned his heart, so he turned the hearts of his Nobles and people, that they received him for their King again, and fought vnto him, and reverenced him, for al the difgrace which they had feen, which made them beforeto contemne him like a beaft.

Herea wife man may fludy and wonder like Elifba when his master was rapt to heaven. For as though a snuffe had been taken from the ground, and fet in the candle flicke again, and fhimed brighterthen it did before : fo Nebubhadnezzar was railed from the dult, and let in the throne, even now no man cared for him, and now no man dare displease him ; that which Salomon faith in Pro. 16.17. When the water of a man please the Lord, be wil make all his enemies at peace with him; fo when Nebuchadnezzar pleased the Lord, God gave him grace with men, and his glorie was augmented. My glorie mas increased &c. that is, he received not only his kingdome, and power, and honour againe, but he received viurie of them. For, this seven yeeres banishment, they had been put out feuen yeeres to the banke, for him to receive more when he came againe fowhen he fought his own honor, honor departed from him, his palace could not hold it, his treasures could not redeeme it his Guard could not stay it, but pride chased it away whilft he followed after it. But when he fought Gods honor, and cared not for his owne, honour was increased, according to that, I will bonear shem that honcur me. 1 Sam. 2.30

What would Nebushadnezzar fay to our Nebushadnezzars (if he were living) which thinke it against their honor to feeke Christs honor, and that if his kingdome went up, their kingdome should goe downe, like Herod whichthought he could not be King if Chrift should raigne; and the Pharisies, which thought they should be despised if Christ were regarded?

If Nebuchadnezzars honour came vnto him for the honour which he gave to God: how long will their honour last, which eate and drinke, and take, fet vp and poll downe, and doe all that they doe to honour themselves ? as Nebuchadnezzar built Babel vntill that voice came thundering from heaven, Thy king dome is departed from thee, thy office is departed from thee, thy life is departed from thee. Some have exalted them-

felues

felues like Nebuchaduezzar, & are not fallen yet: fome mounted up haue fallen lower & lower like Balaam, but they are not yet at the ground: they haue ruled like bealts, longer than Nebuchaduezzar, and yet looke not up to heauen, that they may be changed. Thus Nebuchaduezzar is welcome to his throne

againe.

Now he hath received grace, let vs examine his thankfulnes. If you marke how everiething comes in his order, you halfee a marucilous consequence observed, both in his Fall and Restitution. When he looked vpon his palace, the he waxed proud: when he waxed proud, then Godshreatned him; when he was threatned, then God banished him; when hee was banished, then he lift up his eyes to heaven; when hee lift up his eyes to heaven, his understanding came unto him; when his understanding came vnto him, then he gave thankes to Godshewing vs they le of our understanding, why God hatheiten reason unto men,viz, to ferue him & praise him vpon earth. As Nebuchadnezzar worthipped God fo foone as he came to vnderflanding: lo as sogne as we come to yeeres of discretion, & beginto vnderstand, we should begin a new life, and serve him whom all creatures do lesue with vs : or elle our vnderstanding is vaine. and we'are beafts full: for by this Nebuchadnez zar flewes that he had vaderstanding, andwas like a man; because hee gaue praife to God, and was moved in heart to worthip him which madehim, according to that definition that David maketh of understanding, Pla. 1.11. ver. 10. They which observe they have a good understanding. They which observe the Comandements, haue a good understanding not they which speak of the Commandements, norther which write of the Commandements. nor they which preach of the Commandements, but they which keepethe Commandements, have a good understanding. Thereff have a falle understanding a vaine understanding, an understanding like that of the Scribes and Pharifes, which was enough to condemne them, but not to fave them.

By this cuerie man should trie his wildome: for so some as understanding comment to him as it, came to Nebuchadnezean, it will extort praire and obedience from him whether the will or no therefore our Nebuchadnezzars are heasts.

full.

True vnder-

Know & do.

fill, for this is no part of their vnder flanding.

But he which can go beyond all, in shifts & policie, is counted the wifelt man in Court & Citie. Or, if Machiauel had lived in our countrie, what a monarch should heebe? What honour and wealth, and power, and credit might he have rifen vinto in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? Methink I see how many singers evould point at him in the streetes, as they doe at his apes, and say, There goeth a deepe sellow, he hath more wit in his little singer then the rest in their whole bodie. You talke of sectaries how fast they grow, & how fast they breed; I warrant you where any Sectarie hath one some so the land; which if they had but a dram of religion for an ounce of their policie, they might goe like Saints among men. But welpeake to the belly that hath no cares.

Now let vs fee the parts of this kings confession, that we may fee how his thank fulnes did answere to his sinne. Before he had robbed God of his honor: now, as though he came to make restitution, he brings praise and thanks, and glorie in his mouth. First he advanceth Gods power, and saith, that his kingdome is an enerlasting kingdom: in which words he confesset that God was about him, because that his kingdome vvas not an eucrassing kingdome, but a momentante kingdome, like a sparke which rifeth from the fire, and falleth into the fire again. Therfore he sheweth what a soole hee was to vaunt of his kingdome, as though it were like Gods kingdome, which lasteth for euer.

Secondly, hee magnifieth the power of God and faith, that God doth what he tiffeibboth in beanen and in earth, and nothing can hinder him, or fay vnto him, what dost thou? vnder which words he confessed againe, that God was about him, because he could not raign as he listed: for when he thought to line at his pleasure, he was thrust out at doores, & God said not to him, what does though but, Thy king domes hall depart from these therfore he showeth what a foole hee was to vaunt of his power, as though it had bin like Gods power, which cannot be checked.

Thirdly, he commendeth the iuflice of God, and faith, that his workes were all trueth, and his wayes were alliudgement. Vnderwhich wordes, he confesset hagaine, that God was about

him: for his waies were all errors, and his workes were all firs, as the end proued. Therefore he shewes what a foole he was, to vaint of his works as though they had bin like Gods workes, which cannot be blamed: therfore he concludes, I Nebuchadnezzar praise and extoll, and magnific the king of beauen. When he lighted vpon the right string, marke how he harps vpon it, & doubles it and trebbles it, like a bond which is ratified with many words of like sense; so he ratifieth his bond to God with many words of like sensing, I mill praise. Grextoll, and magnific the King of heaven: as if he would praise him, and more then praise him. They which love with the heart, & repent from the bottome, praise and praise, pray and pray, give and give, scrue and serve, that is, when they have served him, they are ready to

ferue him againe.

Here is a glaffe for all the children of pride. First look your Mebuchadnezzar, youthat are great men like Nebuchadnezzar. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in Inrie, and scarce a man was by to see their end: But Herod was Atricken before the people, that all might fee, because hee was a wicked King. Therewere many in Babel as proud as Nebuchadxezzar, but none but Nebuchadnezzar was made like a bealt, because hewas a proud King: so God doth stomacke sinne in those that beare his owne person, As Princesvse to pick those that are principall and chiefe in rebellion to make them examples ofterror to others, which were ring-leaders in the treafon; fo God doth bend his shot against the Captaines of his enemies, like the King of Aram, which charged his fouldiers, that they should fight with none but against Achab the King, as it is written in 2. Chron. 18. 30. For as Salomon faith in Prou. 19.25 Strike the strong, and the rest will beware: fo lustice shewed y pon a Ruler, or great personage, doth terrifie many, If we could see but one of our Nebuchadnezzars fo degraded, it would make all therefl better in their office, and thinke when they fit in their maichties, as Queenc Hiffer did, that their power is given them for the Church, and not against the Church. Paul being before Festus and Agrippa wished not vnto the King Agrippa. more wealth, or more honor, or more riches, but more Reli-

gion, which is the greatest want of Princes and Magistrates. They fit in Gods chaire, and are called Gods, but are not like Gods, but like Mammon, except their names & their crownes: Peraduenture a David, or a Salomen, or a loft na; that is, for few remember whose person they beare; the rest are like Saul, and Herod & Nebuchadyazzar, which know not from whom their kingdomescome. Nebuchadnezzar built for his honour, and they build for their honour: Nebuchadnez zar gathered for his yvealth, and they gather for their yvealth: Nebuchadnezzar fought after his pleafure, and they feeke after their pleafure: Nebuchadnezzar vaunted of his power, and they vaunt of their power: what did Nebuchadnezzar which they doenot but repent, which they do not? I cannor with them beafts to do them good, like Nebuchadnezzar, because it is a question, whether they are worse then beasts alreadie; but if we could drive them out of their palaces to live like bealts in the wildernes, it were a good riddance, for therethey diguid docteffe harmer where nowtheir proudhornes do gore others, and their boofe is vo to frike enery one that is better then themselves: which maketh many flye into the wildernelle, from their houle and Church and calling, left they should fall into their clutches. The Lord which reffered Nebuchadnezzar from the likenes of a beaff reftorethem to the likenes of men, or elle highethem like Nebuchadnezzar to rupne from their roomes, that better may have their places.

Thus you see Nebuch adverse ar was made like a beast, that he might die like a man; for her could never learne from whence his kingdome came, vntill he had been apprentise seven years vnto the croils, and when he perceived who tooke his kingdom from him, then he perceived also who gave his kingdom to him, and learned his thankfulnes in the widernesse, when all the blessings were gon which he should have bin thankfull for. He thought that God was no body, vntill hee became like no body himselfe; and then who but God? no power but of him, no honor but from him. His first honor came from God, as well as his last; but then bewas like a beast which knew not his owner, like a babe which knew not his father, like an image which knows not his maker a but now he know th from whom kings.

raigne,

raigne and liath learned to fay, thy kingdom, as well as my kingdome and is like to the Elders in the Reuelation, which

call downerheir crownes before the Lambe.

Such a toholemafter is affliction; to teach that which Prophet and Angels cannot teach. For the Prophet & his dreame had told him as thuch before, yet he could hener fay, The Lord hat haginen, before he did fee how the Lord had taken. They fay a friend is never knowne before he bee foll; fo when God fled, then Nebuchadnezzar followed: but when God called, then Nebuchadnezzar contemined when he hath all things he is without half and when he hath nothing hee beginner h to be thankfull.

So we must learne Gods love out of his wrath, and spell his goodnes out of his juffice stherforewe preach judgement vinto you to make you fly vinto mercie; we denounce the law against you, to make you loue the Golpell, we fliew you hell, to make you feeke heaven. Beenele wee are like Pharaoh his Sorcerers. thoughwerecoine never to much, yet we never lay, the finger of God hath done this but when he begins to plague vs, then we cry the finger of God hath done this : therfore if we wil not beingited it is good to be compelled. To conclude, hee which made Nebuchudnekzaraking vvhen hewaslike a beaff, is hee which makes them rich which were poore, & he which makes them free which were bounden, and he which makes them beloued which were hated, and he which makes them wife which were rude, and he which makes them whole which were ficke: they must flay a time, feven daies, or feven weeks, or feven moneeths, of fouch yeares, as Nebuchadnezzar did ; and when they are readle for it, it will come fuddenly, as the Angels came to refresh Christ so foone as he was hungrie: yet a little while, a little longer, comfort is on foote, and that goodnetle which is comming, willcome, as the Sun which was viling is rifen : For. as Nebuchadnez or laid, mine honor was reftored to me; fo L amfure many here may fay, my right was reflored to me, my libertie was restored to mee, my health was restored to mee, my good name was reftored to mee, in lefferime than Nebuchadnez vars honorwas. Andwhat then? Therefore I Nobischednezzar, praise, and extoll, and magnific the king of beauen. whole

C. D. 180 1 Sie last.

Seems .

whole manker are all truth, and his majet indrement, and iboth thus malbe in pride be is able to abage. This is the conblution of all Gods benefits ; they which doe not praile and extoil the King of heaven, areworfestian Nebushaduras aray worl about a

Therefore let all which faid in their hearts & like Nebuchad western Is northis the houlewhich I have built Branor this the land which I have purchased dissionthis the morte which to have gathered are not thefe the children which I have begin ten? (ay now with Nobuchadnezzan for all de praise and extoll. and magnifie the King of heaven, which cantake all agains us Mace, floop when they enter. Burn as what daudo M. monthib or

Thusyou have feen pride and huntilities the one milling Nebuchadnez zar out of histhrone, the debet lift in him vinto histhrone; whereby they which fland may take heed left they fall, and they which are fallen may learne to rife againe, it more fell, that as Daniel and Sala WAARe consumerth all his fecure

to her. This is Perm meaning, that he humble hall find en

PRIDE AND AN EXHOR they would doched, striffing Honoist, when they would

erace themselves they fliall hame themselves: and God will berothen lekethet zirkolakanalich tomberted him where-

Godrefistetb the proud, and giverborace to the humble,

Aint Peter teaching everle man his dutie, how one should behave himselfeto another, exhorrethal me to be humble, & abilaine fro pride:as though Humility were the bond of all duties. hkealif which holds men in a compais & pride

werethe make bate over all the world : to which Salomo giveth wirnes, Pro. 13, 10. Taying, Only by pride man makes h contention: breaule pridemaketh every one think better of him fairthan of others, whereby he corneil to gue place to the other & therfore when neither partie will yeeld as Abraham did to Lot, how Gene (12.2.) should there be any peace? Thus pride doth breake the peace, & humilitie doth fer it again: therefore totall mention pride to humility, as it were from the concubine to the right wife the Apolite

Gen. 3 1 King. 2.35

Pfalm.15

Apostle sheweth how God is affected to pride and what mind hebeareshito humility : God reffert bebe proud, and ginesb grave to the bumble asifheshould whilper men in the cares and fay, Take heede how you companie with pride, or give entertainmentto her for the isnor Cafari friend, the King counteth her his enemierand all that take her part the harb been fulpeffect cudofinee the angels rebelled in heaven, and Adam lought to be equal with God therefore his Maiftie fath a flitch aedinft her, as Suloman hadro Shemei, and would not have her favourites come to his Court, valelle they hold downe their Mace, floop when they enter. Burif you can get in with Humilittel and wearethe colours of towling fey then you may goe boldly; and flandin the Kings light, and thepro his chamber of presence, and put vp your petitions, and come to honour. For humilitie is very gracious with him, and fo neere of his counfell, that as Danid and Salomon fay, he committeth al his fecrets to her. This is Peters meaning, that the humble shall find grace with God and men ras wee reside of David and John Bastiff, according to that in Plat. 1. verfe. 4. All things which hee dooth fall prosper: but the proudshall be troubled and crossed, and when they would doe best, they shall doewors, when they would grace themselves they shall shame themselves: and God will be to them like the spirit of Saul which tormented him wherefocuer hewent. This fentence is repeated againe, Jam. 4.6, The like sentence to this is in Prou. 3.34, where he faith, With the scornefull be scorneth : but be gineth grace to the humble. The like fentence la again in Prou, 16 18 where he faith, Pride youth before destruction. And in Prou. 15. 32. Before honour goeth bamilitie. The like fentence is again in Prov. 29.23, where he faith The pride of mansball bring bim low ; but the bumble in spirit shall enioy glory.

The like sentence is againe in Luk. 1,46, where the virgin sings He hath put downe the mighty from their seate, and hath exalted the humble and meeke; that as it were by two or three witnesses, pride might be condemned, and humility acquired. One is to Godlike I acob, of whome he saith; I acob have I loved: the other is to Godlike Esan, of whom he saith; Esan have I based. I sade loved Esan because he loved venison; but Kebesca loved

Rom.4.13 Mal.1.3 Gen.5.8

Iacob

Jacob, because hee was loved of God. So the proud are in the kings Court, because they feeke honor; but the humble are in Gods courts, because they contemne honor, As he faith in Pro. 3.34. With the froward he will shew himselfe froward: So he threatneth here, that with the proud he will shew himselfe proud that is, if they chalenge, he will defend: if they will prouoke him, he will relift them: if they will clime higher then their compate,

he will pull them lower then their will, Peter (peakes of the proud, as if they did chalenge God like champions, & prouoke him like rebels; fothat, vnles he did refill them, they would goe about to deprive him of his rule, as Corah, Dathan, and Abiram undermined Mojes. For fo the Num. 16.3 proud man faith, I will be like the higheft, & if he could aboue E/a) 14 the higelt too. This is the creature that was taken out of the Gena. dult, & lo loone as he was made, he opposeth himselfe against that Maiellie, which the Angelsadore, the thronesworthip, the Divels feare, and the heavens obey. How many finnes are in this finfull world? and yet as Salomon faith of the good vvife, Pro. 3.1.29. Many daughters have done verthoufly ; but thou furmountest them all: So I may fay of pride, Many fins have done wickedly; but thou fur mount of them al: for the weathful man. the prodigallman, the lascinious man, the surfecting man, the flothfull mangis rather an enemie to himselfe then to God; the enuious man, the couetous man, the deceitfull man, the vngratefull man, is rather an enemie to men then to God: but the proud man fers himfelfeagainft God, because he doth against : his lawes; he maketh himfelf equall with God, because he dorh all without God, and craues no helpe of him: he exalteth himfelfe aboue God, because he will have his owne will, though it be contrarie to Gods will. As the humble man faith; Not unto vs Lord, not unto us, but to thy name gine the glory, Pfal. 119.15 forhe proud man faith, Not vnto him, not vnto him, but vnto vagiue the glory: like vnto Hered, which tooke the name of God, and was honored of all but the wormes, and they shewed : that he was not a God but a ma, Act, 12.21. Therfore the proud men may be called Gods enemies, because as the couetous pull siches from men, to the proud pull honor from God. Belide, the proud man hath no cause to bee proud, as other sinners

haue ...

have the coverous for riches, the ambitious for honor, the voluptuous for pleasure, the enuious for wrong, the slothfull for eale: but the proud man bath no cause to bee proud, but pride it felfe, which faith like Tharaoh, I will not obey, Exodus (. 2, Therefore God is specially said to resist the proud; because the proud refift him. Here is heaven against earth, the Creator against thecreature, the father against the son, the Lord against the feruant, the Prince against the subject: who is like to vvin the field? If the Lordinstifie (laith Paul) who shall condemne? fo if the Lordrefist, who shall defend? If his law come with thunder, and lightning, and tempelt, with whatterror will he come himselfe? It was but a brag, when the king of Iuda proclaimed warre against the king of Aram, and said, No man shall deliner them out of my hands; but it istrue when God faith, No man shall deliuer them out of my hands. Therforethe author to the Hebrues laith, It is a fearefull thing to fall into the hands of God: for he euer ouercommeth, Therefore when the Egyptians perceiuedthat God fought against them, they cried, We will flie, we will flie: for God fighteth against vs, Exod. 14.25. So the proud may crie, I will flie, I will flie: for God fighteth against vs. When the King of Iuda proclaimed warre against the King of Israel, the King of Ifraell returned answere, that the thiftle rebelled against the Ceder. 2. King. 14 9. & yet there was but king against king: a man against a man: how much rather may the King of heauen answere this proud earth, The thistle rebelleth against the Cedar? The giant durst challenge but one of the host of Israel: butthe Lord chalengeth all the hoft of pride. Euen as hee giueth grace to al that are huble : fo he reliftethal that are proud, It had bin too heavy for them, if he had faid, the Lord doth not careforthem: for Godscare preservethys, and our owne care doth buttroublevs: butto fay that the Lord doth relift them, is as if Michael should denounce warre with the Dragon, till he hathcast him into the pit: this is a marshall word, and comes with armes & weapons vpon them. If a man should see a Lion comevpon him, would be not flart? If hee should see a Giant come against him, would hee not feare? But now the Lord of

hostes, the Lion of Iuda, which destroyed the Giants, is wp in armes to refish the proud: and the proud feare not so much as

2 King . 1.9

Heb. 10

1:Sam. 17.2

Reut.12.7

the

the humble. God relifteth the proud & gineth grace to the humbles Pfal. 49.18 but the world refifteth the humble, and giveth grace to the proud, as Danid notes, Men will praise thee, not when thou reform est thyselfe to God, but when thou doest forme thy selfe to thy lufts: that is, they which will be ftrouters, shall not want flatterers, which will praise every thing that they doe, and enery thing that they speak, and eueriething that they weare, and fay it becomes them well to weare long haire; that it becomes them well to weare bellied doublets; that it becomes them well to let in their going; that it becomes them well to sweare in their talking. Now, when they heare men footh them in their follies, then thinkethey, we have nothing elfeto commend vs; if men will praise vs for our vanities, we wil have friends enow: fo the humour (welleth, and thinkes with it felf, if they will look ypon me when I doe fetbut a flout facevoon it, how would they behold meif I were in apparel Alf they doe so admire me in filkes, how would they cap me and court fie me, and worship me if I were in veluets? If I be so braue in plaine veluet, what if my veluetwere pinkt, or cut, or printed? So they studie for fashions, as Lawyers doefor delayes, and count that part naked which is not as gaudie as the rest; till all their bodie be couered ouer with pride, as their mind with follie. Therefore Danid faith, that pride is as a chainevnto them, that is, it goeth round Pfal. 37.6 about them like a chaine, and makes them thinke that all men loue them, and praise them, and admire them, & worthip them for their brauerie. Therefore as Saul faid to Samuel, Honor mee before this people: so the proud man faith to his chaine, and his ruffes, and his pinks, and his cuts, Honorme before this people. Allthat hespeaketh, or doth, or weareth, is like Nebuchad_ Dan. wezzars palace, which he built for hishonor. This is their work fo soone as they rife, to pura Pedlers shop upon their backes, and colour their faces, and prick their ruffes, and frise their haire: and then their daies worke is done: as though their office were to paint a faire Image everie morning, and at night to blot it outagaine. From that day that pride is borne in the heart of man, asthe falle prophets were schooled to speake as the King would have them : fotheir eyes, and feete and tongues are . boundto speake, and looke, and walke, as the proud heart doth a King. 2 1.8 3

prompt .

Matth. 11.6

Luke 16

Gen.3.11

2 King. 14.2

Genef.6

1 Sam.17.39

Genes. 3.9

prompt them. If Godwere in love with fashios, he were never better serued than in this age : for our world is like a pageant, where every mans apparel is better than himfelfe. Once Christ faidthat forciothing is in Kings Courts: but now it is crept into every house: then the rich Glutton ietted in purple every day, but now the poore unthrift lettes as braue as the Glutton, with so many circumttances about him, that if yee could see how pride would walke her felfe, if the did weare apparel, the would even goe like many in the ffreetes: for the could not go braver.norlooke flouter, nor mince finer, nor fet on moe laces; nor make larger cuts, nor carrie more trappings about her, tha ourruffians and wantons doe atthis day. How farrearethele fashions altered from those leather coates which God made in Paradife? If their bodies did change formes fo often as their apparel changeth fashions, they should have more shapes than they have fingers & toes. As Ieroboams wife difguifed her felfe; that the Prophet might not know her; fo wee may thinke that they disguise themselucs, that God might not know them: nay they difguise their bodies so, till they know not themselves for theferuant goeth like his mafter, the handmaid like her miftris, the subject like the Prince, asthough he had forgotten his calling, and mistooke himselfe, like a man in the darke, which puts on another mans coate for his owne, that is to wide, or too fide for his bodie: fo their attires are fo vnfit for their bodies, fo vnmeete for their calling, so contrarie to nature, that I cannot call them fitter, than the monflers of apparell. For the Giants were not so monstrous in nature, as their attires are in fashion. that if they could fee their apparel but with the glance of a spiritual eye, how monftrous it makes them (like Apes and Puppets, and Vices) they would fling away their artire, as David flung away Saules armour; and becas much ashamed of their

Pride hath been the denifer of all these vanities, which now neither shame nor lawes nor preaching can take away: Therefore had we not need to shew you, how God resiste this vice, that careth not for any else? Who can tell how this weed groweth? Iceing we have nothing to be proud of, but more cause to be assamed of our selves, & slie from the face of God and man

cloathes, as Adam was of his nakednetle.

too.

too, then Adam our father had? we were earth, we are fielh, and we shall be wormes meat: what cause hath earth, or sless, or wormes meate to be proud? We are bornein sin, we like in mi-Gin. 3.13 serie, we shall die in corruption; what cause hath sin, or miserie, or corruption to pusse vs, but to humble vs? There is nothing good which we are proud of: but a wise man is assamed of the same things whereof we boast. It is a wonder to see, how a gay coate, or a gold ring, or a wrought handker chiefe can brake a mans minde, that he thinkes better of himselfe that day when he weareth them than any day esse, and speakes, and walks, and lookes after another fashion than he did before.

If you could fay as the Disciples faid, Luk, 10, 17, Lord the diwels are subject unto vs: Yer (faith the Lord) glory not in this. How many things do we glorie in, which we should not, if we may not glorie in the gift of miracles ? euen as a couetous man is greedie of a halfpenie, & an envious man is angry for a word, fo the proud man is proud of a feather, Therfore shal not God Gen. 12 relift them which glorie in all things but himselfe, and should gloriein nothing but him? as he did emulate that loftie Babel, so he dothrelist these lostie mindes. But for pride the Angels which are in hel shouldbe in heaven ; but for pride wee which Inde 1 are in earth should be in Paradise : but for pride Nebuchadnez- Gen. 2 zar which is in the forrest should be in his palace: but for pride Dan. 4 Pharaob which lies with the fifthes should be with his Nobles: Exed. 14 no sinne hath pulled so many downe, as this which promised to fet the vp. Of all the children of pride, the Pope is the father, which fitteth in the temple of God, and is worthipped as God: The Lords Ministers are called fernants, and his ministers are 2 The Case called Lords. But for pride the Pharifes would have received Note. Chrift as getly as his disciples: but for pride Herod would have worshippedChrist ashumbly as the shepheards: but for pride March. 4.2 our men would go like Abraham, and our women like Sara, as they would be called their children: but for pride Noblemen 1Pet.1.9 would come to Church, as well as the people : but for pride Gentles would abide reproofe, as wel as servants: but for pride thou wouldest forgive thy brother, and thy brother would forgive thee, and the Lawyers should have no worke. But when thouthinkest of thesethings, pride comes in and saith, Wilt thou

I King.1.5

Iam 45

thou goelike a hagglene wile thou follow Sermon's twilt thou rakethe checke? witchou put vp wrong? what will men fay? sharehou area mome, and a coward, and afoole, and no man will reverence thee, but everie man will contemne and abuse thee. Thus men are faine to put on the liustic of pride, asthey pur on the liveries of Noblemen, to faroude and defend them from the kotemprof the world, Who hathnot felt thefe counfailes in his heart, which would not heleeve that any pridewas in him Meras Abiolon was a worle funthan Adoniah, because Manithrebelled against his brother, but Absolon rebelled against his father; so pride hath worse children than vanitie of apparell, Tyrannie in Princes, ambition in Nobles, rebellion in Subjects disebedience in children, flubbornneile infernantse name pride, and thou half named their mother: therefore shall nor God relist pride? which bath fowed fo many tares in his ground, that carce a man can fay like Danid, I am not bigh mided Pial 13 111 Give methernindes of all men humbled, and there is nothing left to raife ftrife in the world. But as James fails, The heart of man insterbafter envie: othe heart of manlyfleth after pride: though he have many heart-breakes and puldownes, and many times no countenance to flew it ; yet if a Intlesparke be put to the tow, you shall see how soone this flax will flame : therefore Sulomonfaith, Eccl. 3. of that all thetroublesthat God laverh v pon a man, have this purpole, to humble him; asthough altroubles were little enough to humble prides and that but for pride there were no needeal molbof our troubles. For the audiding of this vice, God fuffereth men to fal into other vices, which men abhor & punith, asshelf, & fornicatio, and drunkennes, to make them ashamed by these vices which were not assamed of pride : this is an argument, that of allsing pride is the worlt, because God suffereth other lips to come & thamevs, left wee should beeproud. Againe, pride bath this property & fleight, that it mixeth it self with our good works, & followes vertue : as from the albes of a Phonix arifeth another Promix, fo of the after of our good workes arifeth pride; When the divel cannot stay vs from a good worke, then he laboreth by al meanesto make ya proud of it, and so he staineth our worke & stealeth our reward. For though a mandoe neuer

formuch good, yet iff he be proud of inher loseth his reward, as the Pharities did: therfore the best & the wiselt, and the holiest me had need to watch this vice: for if they take not great heed it will make them proud of their wisdome, and of their zeale, and of their goodnes. Paul was almost puffed up with reuelating.cor, 12 ens: Maranand Maritim began to rebely because they thought Num.19 themselves as good as Mosei; & all the fathers of any herefie, began their herefie at this, a magnificat opinion of themselves, and an our weening of their owne gifts. So pride setteth upon the best, cuen as the tempter set upon Clivist. Again, a man had need to take heed of pride, for she will non keepe counsels; but Man.4 if he be proud, she will tell thather is proud; and therefore is called an impudent sin, because she describe her selfe in the eye, in the specific that a man cannot be proud, and seeme humble.

Thus God hath tied a just punishment to this vice, that hee which entertaineth the vice which he loueth, should not aword the name which he abhorrerh, but he shall be esteemed proud, and called proud of all that know e him and many that knowe him not thall point at him with their fingers in the freets, and fay. There goes a proud fellow which they pronounce of no vice elfe, but the drunkard, because these two bewray themfelues. Thus you fee hove the proud refift God: now you shall fee how Godrefisteththe proud : they are so heady, that almost none dare refist them but God : I will refist them, faith God. Therfore when he heard the proud man fay in the 14. of Elar, I will afcend up into beauen heanswered hunselfe; Thou failt be brought down to the grave. This is he which relifteth the proud. When Hamanswife heard her husband (ay, that Merdecai was Heft, 6,12 against him, because he was an Israellite, she faid that her husbandshouldtake the foile, & Mordecai shold prevaile, Whatif the had heard her husbandlay, that the Lord of Mordecai wy as against him? If the servant be so terible, who dare encounter with his mafter? God hated Efan, and how did Efan profper? though he was the elder brother, yet he milled the birth-right: Rom, o and though his father loved him, yet he could not bletle him, Gen. 25.28 because Godhated him, Godwas wroth with the Angels and drouethem out of heaven; Godyvasyvroth with Adam, and Index

O 2

thruft

Gen.3 Dan 4 Gen.4.12

1.Sam. 31.4 Gen.6

Esay 1.14 leshu.4.10 Gen.16 Exod.14 Num.16 Dan.3

1.King 2.14

2.Sam. 4.7

M4'.4

Pfal.73.6 .

1.Sam. 17.51

thruft him out of paradile, God was wroth with Nebuchadnez. zar, and turned him out of his palace; God was wroth with Cain, and though he were the first man that was borne of a woman, yet God made him a vagabond vpon his owneland; God was wroth with Saul, & though he was the first King that ever was anointed, yet God made his owne hand his executioner : God was wroth with the oldeworld, and though the earth yvas naked when they were drowned, yet he regarded nothing, but destroyed a world of mentogether. This is hee which relisted the proud: what shall we doe if the world be against vs. and the flesh against vs. and the divel against vs, and God against vs too, which should defend vs? In heaven, in earth, and in the feahe finds vs out, And as the displeasure of a King draweth many enemies with it, to the displeasure of God setteth all his creatures against vs: therefore hee is called the Lord of holts, as though he came with an army against vs. When he fought with the Aramites, the Sunne tooke his part: when he fought against the Sodomires, the fire rooke his part : when he fought against, the Egyptians, the water took his part: when he fought against the Murmurers, the earth tooke his part: when hee fought against the Idolaters, the Lions tooke his part : when he fought against the Mockers, the Bearestookehis part: this is he which relisterh the proud. What can he hope, which remembreth that God is fet against him, and that the Lord of heaven and of earth is his enemie? this thought made the Philiftines flye and fay, God is come into the hoft. No enemic is like this enemie, hee euer ouercommeth, and when he hath ouercome, hee can cast into hell, and make the divels torment them againe: therefore well might Salomon prophelie, Pro. 29.23. The pride of man fall bring him low: for God hath overcome him who brought pride into the world; and as pride brought him low, fo Saloman faith it shall bring men low too. What a turne is this, that that which hee tookelike a chaine (as David faith) to adorne him, doth hang him? that which he rooke to exalt him, dorh debale him? that which he took eto win loue getteth hatred? that which he moke to obtaine glorie, procureth shame? as if God did take the fword out of his hand, as David tookethe fword of Goliah, and flew him with his owne weapon,

humble

When the Pharific Said hewas not like the Publican. Luke 18: 11: hefaid true: for then he was not like the Publican indeed, because the Publican was better than hee. So, when a proud manthinkes best of himselfe, then God and man thinke worst of him; all his glory is but like a vapour, which climeth as though it would goe up to heaven, but when it comes to a little height, it fals downe againe, and neuerascends more. So Adam thought that the faire apple should make him like his maker, Gen. 3, but God resisted his pride, and that apple made him like the Scrpent that tempted him with it. Absolution what the chair tehellion would make him a King, 2 Sam. 15, 2, but God resisted his pride, and his rebellion hanged him on a tree.

Newred thought that Babel flould get him a name, Gen. 11. but Godzefilled his pride; and the name of this building was called Confusioneuer fince, Nebuchadnezzar builthis palsee! for his honor, Dan; 4, but God refifted his pride, and his palace foued him out when his fertiante remained in it. Shebabuilded a sepulcher for his memorial, Ela. 22. but God resisted his pride & buried him in another countrie, wheray he had no fepulcher? provided. Hered hoped when the people cried arhis words, It is the voice of God, that he should be wot shipped ever after as God: but Godrefifted his pride, and before he descended from his throne, the wormes to defaced his pomp, that none which called him god, would be like vnto him: fo when women take more paines to dreffethemselves, than they do all the yeere after, and pay deerer to maintaine one vice , than they need to: learne all vertues, they thinke to please men by it but god re filteth their pride : & al thatfee them, though they cap and curfietothem, yet they judge worfe of them, and thinke that they would not weare thefe lignes of lightnes and pride, volcethey were light and proud indeed. Thusif their apparell condemne them before men, how will it condemne them before God Aff findidnet blind them, would they fo deceive themfelues to take the contrarie way, & think that should bonor them which difgraceth other? But as Balam was ftopped and knew not who Numb 16 Ropped him: fo they are refisted, and know not who refistest them. Though they doeall to please, yet they can please none: they please not God for God refisterhthemathey please not the

03

humble, for the huble are contrary to the, they please nor the proud, for the proud do enuy them which striue to be as proud as they they please not themselves; because that they cannot be so proud and brave as they would be conely they content and please the divel, because their pride doth intitle him to them.

Thus much of Gods battels against the proud, Here Peter leaneth the proud with this brand in their forehead, This is the man whom God refifteth, then hee turneth to the lowly & comforteth them: But be gineth grace to the humble: as if he should fay, You are like lobn the beloued Disciple, which leaned on Christsbosom: Joh. 13.23. though Godresisteth the proud, yet he wil norfrowney pon you: but whehe relifteth them, he will: giuegracevnto you, as if he fhould fay, the proud are without grace, for God giveth not grace vnto the proud, but to the humble, according to that of Ela. 66, 2, To him well I looke, enen 'ta binshat is poore and of a contrite heart, and trembleth at my mordischerfore, Learne of me (faith Christ) to be humble of meeke, as though the humble and mecke were his schollers. Therfore God must needs love the humble, because they are like his son: they shall hauchis belt gifts, of which he faith, 2. Cor. 12. 0. Ms grace is sufficient : as if he should say hee which hathgiven you his grace, can be deny you any thing?as Chrift faith, Hewhich bath ginen vs bis fon, will be not gine vs alshings with him? Therforegrace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queene, Therfore feare not to be humble, least you be contemned: for all the promises of Godare made to humility, and yet men feare to be humble. lest they should be contemned. Humilitie did not make John contéptiblesbut whéherefused the name of a Prophet, Christ faith, that he was more than a Prophet, Mat, 11.9. Humility did not make Molescontemptible, but as he was the mildelt man vponearth, so he was the greatest vponearth, Nam, 12. Humilieje did not make Danid contemptible, but when he humbled himselfe, hesaidvnto Michol, I will beemore humbleyet and lowly in mine owne light, yet thou and thy maides shall honor me, z.Sa. 6.32. As Chrift ceafed not ro be a king because he was likea feruant, nor to be a Lio because he was like a Lambe nor tube God because he was made man, nor to be a ludge because.

fut,11

hewas judged : fo man doth not lofe his honour by humilities but he shall be honoured for his humilitie, as the son was honored when hee was humbled, Luke 15, 8. Thus humilitie hath found that which pride fought, like little Danid, which was least accounted of, and yet got the victorie; yea when no man durst encounter with the giant, 1. Sam, 17,28. This is the ladder whereby we must ascend, Gen, 28.12. Pride did cast vs downe, and humilitie must raisevayp. As the way to heaven is narrow, Mat. 12. 13: fo the gate is low, and he had neede to ftoope which entereth in at it: therefore be not proud, left God oppose himfelfe against you, but be humble and the grace of God belongeth to you, So long as thou are proud and readest this sentence, God gineth grace to the huble, thou mailt fay to thy foule: Soule, thou halt no part herein: for grace is the portion of the humble, and the dowrie of the meeke, and the treasure of the lov vly : but to thee it is faid, The Lord refifteth the prond : as if hee should fay, Ausid Satan, Mat. 4. or, Depart from me ye picked, Mat. 25.45. Thus you fee how you may have God your friend, or your enemie: Heerefifteth the proud, and gineth grace to the bumble. If thou disdaine to learne humilitie of man, learne it of God, who humbled himselfe from heaven to earth, to exalt theefrom earth to heaven: to which kingdom (when the proud shall be thut out) the Lord lefus bring ys for his mercies fake.

FINIS.

TASKÉ dal) da man serve

Ecclefiaftes 12.1. Remember thy Creator in the daies of thy youth.

Fit beefo, as they fay, that none but young men due heare our doffrine, then this Text is well chosen for the auditorie, to teach young menthar, which if they learne, they may fay with Danid, I have more viderstanding thenthe ancient, Pfal, 149, 100, Alf Scripture is mans dutie, and answere like John Baprift, to What shall wee doe? In the first Sunu?

John 2.12 of John the fecond and the twelfth, John faith, I write wate you babes, I write vate you children, I write wate you fathers, I write vate you fathers, I write vate you fathers, I write vate you old men. So the word, which is called a flying booke, flieth from one age to another, from one fexe to another, from one calling to another, till like a ludge it hath guien every man his charge. Among the rest, I may call this Scripture, The young mans taske: Wherein the Wiseman sheweth, when is the best time to sow the seede of vertue, that it may bring foorth the fruite of life, & make a man alwaiss readie to dye, Let him remember his Creator in the dayes of his youth, and all his life shall runne in a line, the middle like the beginning, and the end like the middle; as the Sunne setteth against the place where it rose.

After Salomon had decribed man (like Martba) troubling & toyling herselfeabout many things; at last he bringeth him to that one thing necessarie, which Christ taught Mary; and shows him, that if he had begun there at first, he had so fid that which he sought without trouble, and bin happier many years since then he is now. Therfore to them which are young, Salomon shows what a vantage they have about the aged, like a ship which seeing another ship linke before her, lookes about her, puls downe her saile, turneth her course, and escapes the sands, which would swallow her, as they lad done the others of

So they which are young, neede not trie the snares and allurements of the world, or the issues and effects of sin, vehich old men hauetried before them, but take the tryall and experience of others and goes negretars to obtaine their veished delires. That is this (sinh Sulamon). If thou wouldest have any settled peace or hearty toy in this vaine and transitorie world, which thou hast bin seeking all the time since thou wert borne, thou must Remember the Creater, which did make thee, which has nelected thee, which will for ever gloriste thee; and as the kinde remembrance of a friend dot have teast the mind store thinks and meditare upon God, will supply thy thoughts; shipest the griefe, and make thee cheerfull, as the sight of the Arke comforted David; for ioy, and comfort, and pleasures vehicles.

Sunne

Sunneis. Now if thou wouldest have this joy and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations and vanities, which Salomon by many wearie and tedious trials sought to make naked before thee, and yet held all but vanities when he had sound the way, thou must Remember thy Creator in the daies of thy yanth, at the first spring time and then thy happinesses shall be as long as thy life; and all thy thoughts while thou remainest on earth, a foretake of the glorie of heaven. This is the sum of Salomons counsels.

Salomon finds man feeking happines out of the way, as Efan hunted long for a bleffing, and vetwenty virhout it; he pities to fee him fee keand not find to runne and not obtaine therefore he fetteth him in the way like a guide fent from heaven, which often had fraied himfelfe before, and being now recovered to his right way, stands like a mark of knowledge in the turnings that leade vnto blind by-waies, to direct all those that passe by. that they may follow the readie path that leaderh to eternall happinetle. And because the Traveller marcheth cheerfully. which knowes his way before he fetteth foorth: therefore from the first fetting foorth, even from the time of youth, when a man beginneth to runne his pilgrimage, Salomon tels him how hee shall therein prepare himselfe to vvalke, and fers bim in a fairchigh way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if hee should say, Walke with God as Exoch did, and remember well that hee which shall beethy Judgendoth seeall that thou doest, and heareth thee at eneryword; and this thought shall keepe thee in the way at all times, like the cloud and piller of fire. vyhich went before the children of Ifraell aswell by day as by night, when they transled in the wildernetle.

In the next chapter before, & the ninth verse, Salamon said, Reioyce O youg man in thy youth: now he hath changed his note to Remember a young man in thy youth. No more Reioyce that Remember, Salamon mocked before, and shewed what they did remember; here here shewes what they should remember, lest app Libertine shold misconstrue him and say, Salamon taught to rejoyce, Salamon gave vs leave to sinne, Salamon said, doe as yells, for you are young men, & hance priviledge to bee safein

diam

uious and vaine: hee recants with a breath and denies foorth-

with his word, even where he foake it.

What faid !? Resorce O young man in thy youth? I would fav. Remember O yong man in thy youth. So God mocks vs while we fin, like Micaiah, which bad Achab fight against Aram, and then forbad him againe; so he bids them rejoyce, and forbids them againe. Reioice not in thy youth, but repent in thy youth. One would thinke that Salomon should have given this Memorandum rather to old menthen to young men, let them repent which looke to die. Oh, faith Ieremy, it is good for a man to beare the yoke in his youth: if it be good to fuffer in youth. it is better to learne in youth: therefore if Dunid witht that his tongue might cleaueto the roofe of his mouth if hee forgot Ierusalem: what are they worthie which forget God the king of Ierusalem? Can a childe forget his father? Is not God our father? therefore who is too young to remember him, feeing the child doth know his father? As the deepel wounds had needeto bee first tented : so the vnstable mindes had neede to bee first confirmed. In this extreamitie is youth, as Salomon shewes them before heetescheth them. For in the last verse of the former chapter, he ecalleth youth vanitie, as if hee should speake all cuillin's word, and say that youth is even the age of fin. Therefore when he had shewed young men their folly under the name of vanitie, like a good Tutor he taketh them to schoole, & teacheth them their dutie: Remember thy Creator, as though all sinne were the forgetfulnetse of God, and all our obedience came from this remembrance, that God created vs. after his owneimage in righteoulneffe and holineffe, to ferue him here for a while, and after to inherit the loyes which hee hath himselfe. Which if we did remember, doubtletle it voould makevs ashamed to thinke, & speake, and do as we are wont. For what man doth remember his Creator, or why he was created, while hefweareth and for sweareth, and maketh his trade of limne, as though therewere no God to judge, nor to hell to punish? This is because the remembrance of God which wold wake sinners, is so chased from men, for feare it should curbe them of their pleasures, that they dare not thinke of him, but frive to forget him, that they may finne without feare. Therefore hee becommeth

Lam. 3.17

Pfal. 137.6

meth a schoolemaster for God, and calleth children vato bira before they be corrupted, to teach them this one letfon for the guide of their life, Rememberthy Creator. To which he drawoth them as it were with two cords : the those flight of their youth and the infinite infirmities of age. To flew how foone our youth is gone, which we thinkewil never have end , Salomon doth not reckonit by yeeres but by daics, in the dayes of thy youth: fo the Scripture numbers our life by dayes & houres and minutes, to teach vsto make vle of all our time and everie day to think your the end, Yet left they shold poste ouer this remembrancevatoage, which is the generall day that all fee to repent; after this verse Salomon brings in the old man deafe, and blinde, and lame, and stammering, for the young man to behold, as if he should fay: Looke, my sonne, is this man he to learne, which cannot heare, nor fee; nor fpeake, nor goe? Therfore remeber thou thy Creator in the daies of thy youth before this dotage come. This then is the levell of our meffage; to traften them forward which travell towards heaven, because there is a great space between e God and vs. and much adoe to aspirethetop of mount Sion, but more adoe to aspire the top of the mount of Heaven.

Therfore as Abraham role early to facrifice his sonne in the Gen. 22.3 morning: fo in the mornnig of thy life (acrifice thy felfeto God, and let him which is Alphain everiething bee Alphain. thy conversion, that is the beginning as well as the end. Because we are given to ser the bettiast, that we may have a longertime for our finnes and pleafures, like the lewes in the first. of Agge and second, which said alway, the time was not yet. come when they should build the temple; therefore the holy Ghoft crieth fo often : This is the acceptable time, This is the day , Cor 6.3 of Caluation, To day beare bis voice; like Rebescab which raught Gen. 37.0 her son the neerest way to get the bleffing. When Christ went about to cast out Divels, they said, that he tormented them be- Mat. 8.30 fore the time if o when foeuer thou goeff about to dismiffe thy fins & pleafures, though thou flay till thou be an old man, yet they will say thill that thou dismitself them before the time, But then is the time when the Divell faith, the time is not yet : for the divel is a lier, and knoweth that with what liquor our wel-

selves be seasoned at first, they will taste of the same ever after. whether it be good ar bad, Therefore as Godfueth to have vs begin at goodnetle, fo the Diuel wooesvito begin at wicked. nelle: alleaging either that we are not resolued yer to leaue our pleasures, or else that God is exceeding mercifull to sinners; or ellethat we shall have space enough to serve him hereafter. So he stands as it were at the ladder foote, and keeps vs off with these weapons, that wee cannot get vpon the first staffe, but one thought or other pulleth vs back, when the foote is in the flirrop ready to ride away from all our finnes at once. Thus we have long purposed to serve God, and everieman thinketh that he should be eserved, but wee cannot accord of the time. when to begin: one faith when I am rich, another faith when I am free, another faith when I am fetled, another faith when I am old, then my pleafure will leave me, and I shall bee fitter to fast and pray, and sequester my felfe, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past alreadie, wee crave a longer and a longer, and yet a longer, till we bearrefled with death : fo the prince of creatures dieth before hoconfidered why holived: for as no discipline is vied where Christs discipline is neglected, fo notime is obserued, where Gods time is omitted. orens sier and

It is an old faying; Repentance is never too late: butitis a true faying Repentance is never too foune, Therefore we are commanded to run, that we may obtaine a which is the fwiftell pase of man. The Cherubins were portraied with wings beforethe place wherethe Isralites prayed, to show how quickly they went about the Lords bulineffe. The hound which runs but for the Hart, girds forth fo foone as he fees the Hart flare : the Hawke which flieth but for the Partrige, taketh her flight to fooneasthe frieth the Partrige firing : fo we fould follow the Word fo foone as it fpeaketh, and come to our mailter fo foone as he calleth, For God requiring the first borne for his offring, and the firft fruites for his feruice, requireth the firft labours of his fervants, and (as I may fay) the maidenhead ofeperie man. Therefore fo fooneas man was created a law was given him, to flewthat hee should live under obedience from the day that he isborne, So foone as he is borne; he is baptized

1 Cor. 9.24 Exed. 25.10

Note.

Gen. 2. 19.16

in the name of God, to flew that when wee cannot runne to Note, Christ, we should creepe vnto him, and serve him as wee can in youth and age: To foone as he beginneth to pray, he faith. Thy name be hallowed, thy kingdome come, thy will bee done, beforche askes his dayly bread, to the wthat we thould feeke the will of God, before the food which we live by, much more beforethe fins and pleasures which we perish by to soone as the Lord distributed the talents, he enjoyned his feruants to vie them. Who is fo young which hath not recoined fometalent or other therefore youth cannot excuse him, because the Talent requires to be asked of every one which hath it. So foone as God had created the man & the woman, he commanded them to increase and multiply: shall wee increase and multiply in the flesh, before we increase and multiply in the spirit? The first thing which God did after he had created heaven and earth, he did separate light from darknes, to shew vs how vve should se- Gen. 1.14 parate good fronteuill, before our good become euill. The first letfon that John taught, was, Repent, for the kingdome of beauen is at hand, Matth. q. 2. The first letfon that the Disciples taught, was Repent too, for the king dome of heaven is at hand. Mat. 19. And the first lesson that Christ tanght was, Repent, for the kingdome of heaven is at hand. Marth 4 10 to teach vs what wee should do first; Repent was the first letton to young &old : For what can we owe God to morrow, vyhich wee are not indebted to day? Therfore David prayed, Teach mee O Lord to number Pfal. 90.13 my daies : not my yeares, nor my moneths, nor my weekes, but my dayes : fhewing that wee shall answere for daies as well as yeares, forto day as yvell as to morrow: and for our youth as straitly as our age, which made him crie, Remember not the finnes of my youth; which hee would not have spoken, if God did normarke the finnes of youth as well as age. Therefore he calleth children vnto him as Satomon doth, and faith, that hee will reach them the fearcof the Lord, For should children honour their father, and not honour God? It was a sweete comfore, when the children went before Christ to his temple, and Sang their Hofanna, to make their fathers ashamed, which did not know the Messias when he came, when their little chidren knew him. It is written that when Christ heard a young man answere,

answere that hee had kept the Commandments from his routh. (brift begantolone bim; which thewes how Christ leveth thefe timely beginnings, when we make him our furfe, and draw our fift milke from his breafts. There is not one confession for old men, and another for young men theold man faith not I did beleeue in God, the young man faith not, I will beleeue in God, but both fay, I do beleeue in God: for he which is called I am, in Exod. 3. loveth I am, and careth not for I was, nor I will be. When Christ asked Peter, Louest thunme? hee looked that Peter hould answere him, Yea Lord I loue thee: and not drive him off, as Felix did Paul, I will heare thee, I willowe thee, when I have a convenient time. For hevvhich will not come when God calles, whatfocuer hee fay, it is impossible that hee frould resolve to come hereafter: for he which is evill, how should be resoluteo be good? Therefore now or never, novy. & euer: the tree which buddeth not in the spring, is dead all the yeare: when a man is first maried, he may vie the matter fo, to win his wife vnto him, or to estrange her heart for euer. When a patter commeth first to a place, with a small matter hee may make the simple people like him or dillike him, folong as hee flaieth: when the heire comes to his lands, lightly all his tenants beginto speak well of him, or cuill of him: when a Prince commeth to the Crowne, by the lawes which he maketh first. the people ghelle how he will rule guer after, and either difpele their hearts to love him, or will his death.

s.Chren.10

Therefore the lage and beaten Counsellors adulted Reboboam when he began to raigne: Show thy selfe lowing to the people this day, and they will be thy servants for ever. As though all the dayes after could not doe so much as the first: Such a victorieit is to beginne well, as our proverbesaith: Hee which hath begun vvell, is halfe his way: especially it is good for a man to begin his repentance before he learnest obee ewill: for herein our mindes doe follow our bodies: If our children bee deformed in their youth, we enever looke to see them vvell foucured: so if the minde bee planted in sinne, seldome any goodnesse buddeth out of that stocke. For vertue must have a time to grow, the seede is sowne in youth, which commeth vp in age.

And

And if we can fay of others, when we fee a graceleffe boy. thou wilt proque a wagfring, if thou live to bee elder why frouldwe, if we begin as ill as he, thinke that we shall be better and better, which judge that he will be worfe and worfe? As the arrow is directed at the first, foit flyeth all the way, over or under, or belide, but it never findeth the marke, vnlelle it be lenelled right in the hand, fo they which make an enill beginning forespeake themselves at the first, and wander out al their race, because when they should have levelled their life, they tooke their aime amille. Therefore happie are they which have their earrow in their hand, and day before them, for they need not wish to be young againe. Now kiltheserpentinthe egge, for when he is a serpenthe will kill thee sif thou canst no rouercome sinn in the infancie, before the root fasten, and the fence be made about it; how wilt thou ftruggle with the Lion, when heevseth his pawes, and sinne is become like an old man, so tough and froward, that he wil not heare ? As hard as it is to reclaime one of these oldsinners, or grand Papitts, which are incorporate into Popery, and as poylon is fetled in a ferpent; so hard it wil be to reclaime thee, when thou wilt begin to fay, it hath beene my custome, and I cannot leave it,

Trie thy strength but with one of thy sinnes, and see what shifts, what excuses, what delaies it will finde, and how it will importune thee to let it alone, as the director mented the child before he went out is if thou canst not discharge one vice that thou hast accustomed thy selfevnto; when all thy vices are be-

come customes, howe wilt thou wrastlewith them?

Therefore we bend the tree while it is a twigge, and breake the horse while he is a colt, and teach the dogge while he is a

whelpe, and tame the Eagle while he is young.

Youth is like the day, to doe all our works in. For when the night of age cometh, then everie man faith, I might have bin learned, I might have been a teacher, I might have been like him, or him, but the harvest was past before I began to sowe; and Winter is come, now my fruite should ripe. Thus cuerie manthat is old sith, hee cannot doe that which hethought to doe, and crieth with Salomon; Catechise the child in his youth, and he will remember it when he is old: so corrupt him in his

Dan.I

youth, and he will remember that too. This Nebuchadnezzar perceived, and therefore hechefe the towardlieft children of the Ifraelites to traine them vp in Idolatrie, like the Popish Seminaries, that they might be his influments another day. If he had let the alone til they had learned the truth first, he thought that they would not take his way : therefore he tooke them beforethey had any religion, to frame them to his religion. If Idolaters and papifts be fo cunning in their generation, to poi-Son their children betime, left they should prooue Christians after, what care appertaineth to Christians to season their children in their fpring, like the vertuous Lady which John commendeth, leatt they prooue Papills and traytors, and reprobates, when they looke for comfort of them? There was nothing which made Rehoboam to chuse such young Counsellors, when he began to raigne: but because they were his companions before, therefore they became his counsellors after. This is the preferment of our finnes, if they have been our companions in youth, in age they will looke to bee our Counfellors and masters too. Therefore the best season to seeke God is to feeke him early before the floods of wrath arife, and the heape of linnes stand vp like a rampired wall betweene God and vs. They which feekeme earely, hall findme, faith Wisedome, in the 8. of Proverbs : but tothem which deferre (fhe faith) they shall lieke me, but they shall not find me, Prou. I because they did not chase the feare of the Lord : that is, when good and evill were let before them, they did preferre euill before good, as a man chuseth that which heeliketh. Therefore when they feeke me, ((aith God) they shall not finde me, How doe yee say then that yee will feeke God, when Godhimfelfe faith that ye shall not find him? Therefore in the fourth of Properbs and the feventh verse, Wildome is called the beginning; to teach vs to seeke Wiledome in the beginning; for faith Chrift, If yee feeke the kingdome of heaven first all the rest shall be cast upon you; he saith not, if you feeke the world first, heaven shall be cast vpon you; but if you feeke heaven first, worldly things shall be cast vpon you. Heewhich doth beleeve this, would first feeke the kingdom of heaven, for that which followeth; that al therest might be cast upon him; as when Salomon desired wisedome before honour.

Matth.6 33

honor, God gave him wifedome and honor too, because hee

lought the belt firft.

Therewasa poole in Iurie, wherethe ficke and leprous lay: for one time of the day, the Angell came and firred the wa- 106.40 ter, and then he which stept in first was healed of his disease the Note. which stept in first was healed, faith John, none but hee which Stept in first so he which taketh time is sure; but he which forefloweth time oftner faileth then speedeth. For when golden opportunitieis paft, notime will fit for her. Af Elias would bee ferued before the widow when thee had but a little cruse of Note. ovle which was not enough to ferue her felfe; will God bee feruedafter Elias ? will God be ferued after thee? nay after the fiesh, and after the Druell? Thou maist readein Leu. 19.13, that God would not have the labourershire stay in thy hands all night, but would have thee pay him before thou sleepe, If God would not have the labourers due flay in thy hand one night, how darell thou keepe his due from him day and night? formany daics and nights, weekes, and moneths and yeeres together? where is the morning facrifice which God requireth? nay where is the evening facrifice which God requireth? the gloomie morning hath ouercast the whole day, Dost thou thinke it enough if thou doe not fit in the feate of the feorners. or if they do nor fland in the way of finners? he which flandeth flaieth not, he which fitteth taketh his eafe, but he which walketh goeth his way. Yet hee which walketh in the way of finners, though he neither fit nor fland, is not of the bleffed number : But hewhich neither litteth nor Itandeth nor walketh, is bleffed, faith David, Pfal. 1. v. 1. Alas then why do we fit, if they which stand are accursed, and they which walk are not blessed? Chrift faith, First feeke the king dome of God; we fay, first let me Matth.6:33 burie my father, first let me bid my frends farewell, & fo many thingsfirst Solong in burying our father & bidding our frieds farewell (that is, the riches and honours and pleasures of this world) that there is no time left to feeke the kingdome but follow me is turned to follow vs : Christ mult follow our finnes, and come after our pleafures, or elfehe shall not be ferued at al. When we were children, we deferred till we were men : when Nore! we are men, we defertill we be old mens when we are old men,

wedeferre till death : in all our life wee find no leifure to line well, but flit from fin to fin, from wicked thoughts to wicked freeches, from wicked freeches to wicked deeds, as the file skippeth from scab to scab, vntill wee bee cast so farre behind. that we have no courage to goe forward, or elfe strayed fo far out of the way sthat we care not to feeke it againe. Therefore I cannot lay to you as Christ faid: First feeke the king dome of hear were, for then you should have sought it long agoe : but now I mult fay with the Apoltle, Redeem the time, and At last feeke the kingdome of heaven, For it is to be feared, that as little flies when many came together plagued and destroyed the Egyptians: fo short hours, but many, in fin and security, will steale away our whole life, and deceiue our repentance, while we live like beafts longer then Nebuchadnezzar.

Note.

There be not many Lots, but many linger like Lot, loth to depart, untill they fee the fire burne, If the Angell had not fnatched him away, Lot had perished with Sodome for his delay. There be but five foolish Virgins and five wife, but five for one knocke when the doore is flut. There be not many Simeons, but many as old as Simeo, which never yet imbraced Christ in their hearts. They thought to repent before they were fo old, vet now they dote for age, they are not oldenough to repent yet, Nay I am fure, many mafters of Ifrael, Mayors, Aldermen, Sheriffes, tuffices Bailifs, Conflables, Gentlemen, know nomorewhat is to be borne againe, then Nichodemus which came by night : line after line, fermon after fermon, and the blacke More like himselfe, All their Tearmes are vacations, all their religion promises, and all their promises hypocrisies. In fread of catechiling their chidren, as Salomon teacheth them. they catechize them to hunt and hawke, to ride and vaut, to ruffle and sweare, to game and daunce, as they were catechised themselves, lest the child should prove better then his father. and then hee is qualified like a gentleman. Is this to feeke the kingdome of heaven first, or last, or not at all? Woe to the security, weeto the stubbornesse, weeto the drowlinesse of this age. The theefe cometh at midnight, and we fleepe till the dawning of the day: we let in Satan before we bid him avoide: we fell our birthright, before it come to our hands ; wee feeke : for oyle, when our lamps flould burne: this day paffeth like yesterday, and to morrow we shall spend like this day. So hee which should have the first fruits, can get no fruites, because we

marrethe ground before we fow it.

Confider this yee which might have knowne a thousand things more then ye do, if ye had begun when Salomontaught you. Godwill not alway knockeat the doore, Christ will not alway clocke like a Hen, John will not alway cry in the wildernes : but mercie is in the foreward, and judgement in the rereward, They which can fay now, We have a Prophet; shall fay, We had a Prophet, but we entertained him like the Gergelites: fo God fent him away from vs like lonah to the Niniuites. when the Israelites despised him. Yet Wisdome crieth in the streetes, Let every Joseph store vp before famine comes: for he which promifeth thee pardon when thou doft returne, doth not promife that to morrow thou shalt returne. Repentance is a gift; and a gift must be taken when it is offered. The time past is gone, and thou can't not recall that to repent in the time to come is vncertaine, and thou canst not affure that to repent in : the presenttime is onely thine, and thou maiest repent in that? butanon that will be gone too. Therefore as Samuell began to ferue God in his minoritie, as Timer bie read the Scriptures in his childhood, and loba grew in spirit as he ripened in yeares: fo whether thou be old or young, thy repentance cannot come too soone, because thy sinne is gone before. If thou lackest a four to make thee runne, fee how every day runneth awy with thy life, youth commeth v ponchildhood, age commeth v pon youth, death commeth vpon age, with fuch a swift saile, that if all our minutes were spent in mortifying our selves, yet our glaffewould be run out, before vve had purged halfe our corruptions. All these examples and sentences, and proverbs, and reasons do cry with Salomon, Remember thy freator in the daies of the youth. This is the kings commendation or greeting to the colledge of youth. But how should youg men remember God, when old men forget him? If Noah be drunk, who shall rebuke Cham? It is time to remember God in age, or elle to forget him for ever. Therfore as the Ifraelites gathered twice fo much Manna the day before the Sabbath as they gathered any

day before that because they might not gather upon the Sabbath: forthe gray head which looketh cuery day for the laft Sabbath when hee shall rest in the grave, should pray twice as much, hearetwice as much, do twice as much, to prepare the facrifice of his body and foule ready and acceptable vnto God; because the night is at hand, when he cannot heare, nor pray, pontenent any more. It is faid, the divell is very bulie because his time is fhort, but an old mans is shorter. What half should he make that should goe further then the Moone, then the Sun in a yeare, or a moneth, or a week, which the Saints were going all their life. Therefore, if youth had neede of legges, age had need of wings to flie vnto God. But as Chrifffaid, The poorereceine the Gofpell, though the rich bee more bound; fo vve may fay, the yong men receive the Gospel, though the old men have more caufe.

The yong menfollow Christ, the yong men heare the word, the yong men fanctifie themselves, the yong men standfor the Church, the yong men beare the heate of this day: old Noah is drunke, old Loris fleepie, old Samfon hath loft his frength. Once the vonger brother did thealethe bleffing from the elderand novy hath got it againe, as the malice of Elan sheweth. which persecutes him forit. I speake it to their shame, they that weare the furres and scarlets, as though they were all wildome. and gravitie, and holines even to the skirts, may fay as zedechias faid to Michaiah, when did the spirit depart from me and go to thee? when did zeale depart from vs and goe to you? They are so nousled to the world and acquainted with sinne, that it is too late now for the world to speake vnto them ; they may look vpon the fignes of wildome, and grauitie, and holineffe when they fee their long beards and gray heades, and fide gownes. and askewhy is this bush hanged out & no wine within? What maruell then if they be not reverenced but mocked and pointed at, when Sem and lapbet had need to come againe, and coner their nakednetle? What a shame was it to the Israelises when Christ said by a Canaanite, I have not found so great faith in Ifraell? So what a shame is it to the elders, that Christ may fay againe, I have not found fo great faith, nor knowledge, nor zealein mafters, & fathers, and rulers, as in feruants, and chil-

Note.

dren, and prentifes? Which made an old father of this citie fay, which now is with God, that if there were any good to be done in these daies, it is the young menthat must doeit: for the old men are out of date, their courage floopes like their shoulders, their zeale is withered like their browes, their faith staggereth like their feet and their religion is dead before them. Bee allured of this, that ye are come to that time which your felues fet to repent; and yet as though there were another age to repent in after oldage, you fpend old age like youth, as if you were appointed to die in your finnes. God hath chefen the weake things, faith Panl, 1, Cor. 1:10 I may fay, God hath chofen the young things to do his worke : as if the Lord had spoken to you in his wrath, Fathers, I will prouoke you by your children; Masters, I wil prouoke you by your fernants, as once he threatned to prouoke the Iewes by the Gentiles, Therefore bee of good cheare, yong Daniel, yong Samuel, yong Timothie : though our aduerfaries be as the Aramites, yet there be more with vs then againft vs. Fleff and bloud could not overcome fleft and blood: but Hyon befanctified, it is the spirit which hath sanctified your for the divell would not goe out, vnletle a stronger then the divell hath entred the house: when you come to beerich, and elder like Demas, then take heed that ye doe not embrace the world as Demas did, and turne to that which ye condemne. The Vine would not leave her grapes, nor the Olive her fatneffe, nor the figg-tree her (weetnefle to be a King, but the bramble did; he is not a vine, nor an oliue, nor a fig-tree, but a bramble made for the fire, which leaueth his right coulnelle to be come worfe. Hee which is of the Church, will fay with the Church. I baue washed my feet: how should I defile them againe? Let the dog turne to his yomit, and the swine to their wallowing: but hold thou on thy

facrifice like Abraham to the evening of the life, and a full measure shall be measured vnto thee, as thou half measured thy selfe. Vnto the which measure sure without measure, the Lord Iesus bring vs.

error que tel rau e li FINIS.

THE TRIALL OF THE

Pfal. 34,19

Many are the troubles of the righteous : but the Lord delinereth

Helumme of this verse is, as if hee should say, Let the righteous looke for moe troubles then other, and likewise let them hope for greater comforts then other; for when they are well, they shall be ecclipsed again, to shew that their light was but borrowed; and when they are eclipsed, their light shall returne, to shew their difference from them whom God hateth, which fall from plague to plague, as

they runne from sinneto sinne.

This verse hath three parts: for herethe righteous are theagents, their condition troubles, and the Lord their delinerer. So manythings fall out contrarievato our mindes every day, that he which wanteth patience in this world, is like a man which standerh trembling in the field without his armour, because every one can flrike him, & he can flrike none: so the least push of pain, or lotte, or difgrace, doth trouble that man more which hath not the skill to fuffer, then twentie trials can mouchim which is armed with patience, like a golden shield in his hand, to breake the ftroake of every croffesand fave the heart though the body fuffer: for while the heart is whole, all is well. A found spirit (faith Salomon) will beare his insurmity, but awounded spirit what can suffain? Prou. 19.14, Therefore as the lid is made to open and flut, to faue the eye: fo patience is fet to keepe the foule, and fauethe heart whole, to cheere the body againe. Therefore if you marke, when you can goe by an offence and take a little wrong, and fuffer trouble quietly, you have a kinde of peace and toy in your heart, as if you had gotten a victorie: and the more your patience is. Still the leffe your paine is. Fur as a light burthen, borne at the armes end, weigheth heatier by much, then a burthen of trebble waight, if it be born vpon the shoulders, which are made to beare so if a man set impatience to beare his croffe, which is not fit to beare; it will grumble, and murmure .

murmure, and flart, & fbrinke, and let the burthen fal v pon his head; like a broken staffe, which promifeth to helpe him over the water, and leaveth him in the ditch. But if you put it to patience, and for her to beare it which is appointed to beare, the is like the heartie pies that came from Canaan, and faid; less wo- 10/12 thing to overcome them: to patience faith, it is nothing to bearc, it is nothing to fast, it is nothing to watch, it is nothing to labor, it is nothing to be enuied, it is nothing to bee backbited, it is nothing to be imprisoned : In all these things (saith Paul) wee Rom. 8. 17 are more then conquerers. As though all thefe things came not to make vs mourners, but to make vs conquerere: nay more then conquerers, because a conquerer conquererh his enemy butonce: butwe conquerthele as often as Christ did the temter. Thus all is in the maner of bearing, which maketh perfecution feem joyfull vnto fome, and irkfome to others, which maketh pouerry welcome to one, and bitter to another; which maketh him fing in his fick nelle as if hewere whole, and thee rape, and whine, and curle, as if thou wert not lick but franticke: Therfore Christs yoke is called an easie yoke, because it is ea- Mar. 12 fieto fome, that is, to them which haue skill to be are it as Chrift did beareit; by his infinite patience, he suffered infinite paines for infinite lins, Patience was like a privice coate vpon his foule, that when the divell strooke at him, hee was striken himselfe: when death came to kill him, hee was killed himselfe; and all their shot could not hurt him because of his preservative which hee had about him, like Samfons haire which faued himfrom Inde 16.17 all his enemies. If the master caried patience about him for to guard him thorow the lepikes of troubles, which fland like the fierie sword betweenevs and paradile; how can the servant e-Sapethemynles he be armed as his master was? For what hath Gen. 3 the poore man to beare his wants? what hath the bondman to beare his griefes ? what haththe ficke man to beare his paines? but to lay all vpon the shoulders of patience, and to say with Icremy, This is my forrow, I will beare it. As the eree which Mofes Icr. 10,10 cast into the spring, seasoned the bitternes of the waters; so pa- Exod. 15.35 tience cast into our troubles, seasoneth the bitternesse of the croffe, and is asit were in flead of an affiftant voto every man. to ouerthrow and ouercome his troubles, like the Armourbearer

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a device to draw foch a skinne over our fores that fhall make

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.Sam.14

Note.

our pouertie seeme riches, our reproches seeme honour, our bondage feeme libertie, our labour feeme reft, our forrow feem ioy, our paine feeme eafe, our ficknes feem health, and all that hurevs, rejoyce vs, untill we fay with Danid, Thyindgement rare pleasant: shewing that Gods justice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the magistrate had patience to beare his enuie, if the preacher had patience to beare his lindy, if the creditor had parience to beare his lottes, if the bondman had patience to beare his fervice, if the husbandman had patience to beare his labour, if the licke man had patience to beare his paine, if the poore man had patience to beare his wants? for wantwhereof many thinke themselves in hell, that say that no mans painels like their paine, no mans wants like their wants, no mans focs like their focs, no mans wrongs like their wrongs, when they can scarce tell where their paine holds them. Therefore albeit fevy can brooke of Humilitie, and Charitie, and meeknes; and thankfulnetle, and temperance, & those fewerer vertues, which pull from pleafure, yet every man doth with for patience, like a Phylition to ease his griefe, by all meanes that he can: fo they which are wicked, although they cannot fee the goodnes of other vertues, yer can fee the goodnes of parience. and perceive when they fee a patient man, and an impatient man both licke of one difease, yet both are not troubled alike, but that he which hath most parience hath most eafe, and hee which is most impatient, is most tormented, like a fish which strives with the hook. Therfore even those which canot suffer.

Gen. 41.15

Exod 9.28

This power God hath given to the patient, the medicinable vertue, that it should be like an holesome hearbe in the world

raob vied Mofes, burto remouetheplagues.

that they might haucreft, yet fing the patient prouerbe, In fufferance is reft. This is a letton that I know you would gladly learne, euen as Pharaoh longed to know his dreame. Though

ye care not for vertue, as the cruel Judge cared not for charities yet if you could gaine such a bargain by any vertue, to ease you of your paines, it would make you looke vnto vertue, as Pha-

patience .

or a generall Phylician for all persons and all diseases. Therefore when the Angell had recorded all the troubles which thould come in the latter daies : at latt hee concluded, Herreit the patience of Saints 3 as though patience should bear all Aport 2, 10 Therfore fo many Scriptures go like preachers about the Bibles to exhort unto patience, like a Bracum which is les reporto sall mentogether, thowing vs, that by patience me paffe foour faulast as though a man, without parience had no sule of himielforthat Lake 8 amans pildome is known by his patrience, an chough that how hich Pro.9 is not patient conner bande at bethe performers receive the area Heb. 10 miles, as though the promiles did not belong vincoits, in lette we have parience s that patience dreeder be apertience, and experis Rom. 8 ence hope, as though he which wanteth patience, had no experience of God, to know the scope of his doings, norany hope to comfort him; about the life to come a belides many reasons moe . That shoufflictions of this world are not worthin of the sayes Rom that suggeed them that all things (even our affictions) tairme to the best of me lone God : that they are bloffed which weepe beere, be, Mat. cansether shall langh bereafter: that if we suffer with Christ, wet 2.Tim. Shallraigne with Christ: shat she Lord doth lone those whome bee Pro. 3 chaftenesh: that by fuffering to ane made like the fan of God wittofe life was a perfecution, as though the holy Good by often call ling vponvs, like the importunate woman, would compell va to be patient, whether our flesh will or no.

Besides these honorable praises of patience, the Prophets, Euangelists, and Apostles, hauder anumber of examples bet fore our cies, like banners, of such cures as hauebeen healed by her what as the authorto the Hebruca saith, By faith Abel of Hebrit fered abetter sacrifice then Sain was faith. Enoch was snanflated before he saw death: by faith Noah prepared the Arke and was preserved from the flood; By faith abraham was consens to sacrifice his son, and yet believed that in his seeds all the world spinished bee blossed; by faith Sara received strength to bring forth a child when she was stricken in years, and pass the strength of the wombe. So I may say of patience: by patience sob did beare all the torments sob that the Diuell could heape you him; by patience sacob put Gen. 29.30.31 o up a thousand wrongs from Laban and his children, and never complained in one and twentic years before hee departed to

Gen. 45.15

I Among the firm go cures of patience, David may report of his experience, what this plaister hath done for him: for being a figure of Ohnthe was alwaics hedged abour with the croile, which prooued his patience like a touch-stone every day. As Chaiff wascontemned of his countrinsen to David vvas contemmedofhir beethien t as Chriff fled to Egypt To Dimid fled vnto Gach: As Chriff received food of women, to David receiued food of Abiguit : as Herod perfecuted Christie Saul perfecuted Danid's and the wrath of the King brought many enemies with it, that when hee was anointed, yet hee could not raignes and when he raigned, yet his raigne was but the Philiftines against him, the Ammonites Again domites against him, the Moabites against him his owne bowels against him, for whom he c had deed for thee, This fon which was his darli and lought bis death that brought him to lif had been rifen from the grave againe. In all mueli fhewes what was this pilgrims comfort forted bimfelfe in the Lord his God, as though h but in Godalone. This yvas the stone vpon w

2.Sam.30.6

1. Sam. 16.1

1.Sam.25.18

2.5am, 8.1.6

28.2

Luke 8.2

5.6.15.4

18.33

2.King.6:10

his head. Bee patient, for many are the troubles of but the Lorddelinereibhimout of all. When hee did trouble, like the hosteof the Aramites, hee looked bac.
God, like Elifa, and spied one with him stronger then all against him. Therforerespecting his afflictions he crieth, Many are the troubles of the righteons: respecting the promise, hee singeth, The Lord delinereth them ont of all. Thus (by his owne foot) Danid measureth the condition of the righteous & saith, Many are the troubles of the righteons: and then by his owne cure he sheweth how they should be healed, saying, The Lord will deliner him out of all. If yee marke, the spirit hath directed Danid to those two things which make vs take our troubles grieucusty: one because wee doe not looke for them before they

shey come. Therfore as Christ sold Peter before he fuffered, to Job. 2 1.18 Arengthen him when he fuffered: forthe holy Ghoft doch run vponthe croffe to keepe vsin expectation of troubles that we might prepare faith, and patience, and conflancie for them, as Noah prepared an Arkeforthe flood. The second thing which makes vs. to fluit fo at the croffe, is, because we are like the Prophete forwant which did fechisfoes, but not his friends sto we 2 King. 6 ice our fore, but not confaine Comfort feather a farre off like Luke. 16 Abraham in the heavens, as though it would never come for low : therefore we goe about to definer our felues: as it is faid, Les vibreake his bands, asthough wee could deliver our selves. pel. But hold your peace, faith Mofarathe Lard hall fight for you. So Exed, 14.14 David comes in like a pacifier 1 & faith, Vene not your folmes for the Lord will deliner you. Beare both thefe fentenges in minde, that you must goethorow a sea of troubles, and that then you shall come to the haven of rest, and no affliction shall take you before you be armed for it. & in every grouble you shall know wherero have your remedie, Many are she wenkles of abarighs rous but the Lard delinereth bimont of all Herebeshetwo hads God, like awound and a plaister: ope casteth downe, and the errailethyp. It is good for a manto know his troubles bethey come, because afflictions are lightned in the expedia-. Therefore God faith of Paul I will from him bow many Atto. 16 igs he shal suffer for me. God dealeath plainely, andtels ve the felt first, what we shall trust to, as Christ topld his Disciples at ne firlt: If yearill be my Disciples, ye must take up the croffe: cold Mat. 168 entertainment, to break esheir fall with the rod. Other fealtmakers, laith Chrift, broach the bell wine first, but Chrift kee 100,3.10 peththe best till the last. This is the manner of Gods proceedings, to fend good after enill as he made light after darkeness to turne inflice into mercy, as he turned water into wine: for as Grant. the beaftsmuft be killed before they could be facrificed for me lob a must be killed before they can be facrificed; that is the knife of correction mult prune and drellethem, and lop off their sorten. twigs before they can bring forth fruite: thefe are the cords. which bind the ramme vnto the altar, left when hee is brought thither hee should runn from thence againe: this is the chariot. which cariethour thoughts to heaven, as it did Nehuchadnez. 24715 ...

sary and our affumption before our affumption. This is the hammer which I quarestithe sough frones, till they been taine and fingoith, and he forehotomple. This is the first mellenger which is fenero compell them to the banquet, which will not comewhen they are indired. Because we are naturally given to loue the world, more then is good for vs, ther fore God harbifet an edge of bitternels ypon it to makeve to lorhe it, like a nurle which tayeth multard voon her breaktero weanerhechild from the dug: To, Many are the troubles of the righteons, to weareve from the dug of the world. The crolle is one of our schoolemafters in this life, and the belt wiledome is dearest bought; prosperity seek eth for nothing, but necessity seeketh and studieth and laboureth, and prayeth for her wants, As the rod maketh the scholler to apply his booke, fo all our knowledge is bearen into vs : fome learnetheir goodnesse of pourty, some of nelle, fome of troubles : advertitie is the fietime to les infrice, mercy, power, and providence of God a learne the patience, wifedome, faith, and obedience fit time to learne the lubrilty, frailty, and milerie of All this thou buyell for troubles yet they are butt plagues, nor curles, nor torments, but like the trai man, when the birth is ripeffic is delivered, and h forgetteth all her paines for loy that a manchild is the world. So the feruants of God travell but till the ripe. When the new man is borne, their travels are ended they forget all their troubles, because one is borne into world, like the fon of God. This is the difference betweene the afflictions of the righteous and the vingodly.

Exod.8.6

Iohn 19

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Gen.36

When God doth visit the wicked, his publishments are called plagues and curses, and destructions the plagues of Egypt, the curse of Cain, the destruction of Sodome. But when hee doth visit the righteous, his punishments are called corrections, and chastistements, and rods, which proceed from a father, not to destroy vs, but to trievs and purge vs, and instruct vs: therfore when wee are afflicted, one saith that God letteth vs blood to saue our lives, for our lives are ranke and must be lopped. And as laceb was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

hinder our happines, but our happines commeth by afflictions as Jacobs bleffing came with halting, and as peace is procured by warre. Therfore bleffed are ye. faith Christ, when mon perfecula Man. you; as though they were bletled even while they were perfecuted. Therefore this must not dismay ws, that the Scripture faith. Many arethe troubles of therighteon, but rather reioice we 1. Tim. 2 because we bearethe marks of the righteous, Dianel coplaineth not of his ficknes, but of his fins. Who shall fight the Lords battels but the Lordsferuants? Therefore when David foake of many troubles, he pointed to the righteous, as if he should fave this is your there, the rod is made for the child. Charles led the Mat 20 croffe his cup. The fervant is beloved that dainkes of his maflers cup : Therfore Christ reacheth it to the righteous & bids sone but his Disciples take the croffe: every man, which harh Mat. 11 seven here, doth labour and weate for his living : & fall Gen. 3 which have their helhere fuffer more then they which heaven here? All menare subject to dangers & lospelles: But all that beleeve in Christ (faith Paul) (ball tion : that is, more then daungers, or loiles or 3.Tim.4 . ich the wicked lufter; for the world will not perildren, but the will perfecute Gods children : there sch is called the Militant Church, because it is alfare, Therfore the Gospel is called the Word of the hough it came to croffevs: Therfore Paul describing Ad. 14.12 to heaven, draweth by this line, by many tribulations; -croffe way is the way to heaven, & the righteous walke in it. Therforethe children of God are not only called labourers, Mat, 21 to shew what they should do for God: but they are called foul- 2.Tim. 2, 2 diers, to flew what they should suffer for God. The fernant is Ich, 19.10. not aboue bis master : but if Christ fould fuffer, and we should rest, the servant were about his master. The prophese must be fulfilled: I will put enmitie betweenothe feed of the moman and the Gen. 2 feed of the ferpent : but if there bee no warre betweene the children of God and the children of the world, the prophelie is not fulfilled. Therefore Elan and Iacob had no fooner life, but they began to flruggle one with another, before they came out of their mothers wombe. Therefore Abrabam was banished for fagness he received the promise. Therfore Abel was cured of hie »

Sam.14

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Note.

Gen.41.15

Exod 9.28

bearer which holpe lonathan to vanguish his enemies. She hath a device to draw foch a skinne over our fores that shall make our pouertie seeme riches, our reproches seeme honour, our bondage feeme libertie, our labour feeme reft, our forrow feem ioy, our paine feeme eafe, our ficknes feem health, and all that hurevs, rejoyee vs, untill we say with Danid, Thy indgement rare pleasant: shewing that Gods inflice is as pleasant to the patient, as his mercies to others. Therefore what a peace-maker were this in the Common-wealth, if the magistrate had patience to beare his enuie, if the preacher had patience to beare his ftudy. if the creditor had parience to beare his lottes, if the bondman had parience to beare his fervice, if the husbandman had patience to beare his labour, if the licke man had parience to beare his paine, if the poore man had patience to beare his wants? for want whereof many thinke themselves in hell, that say that no mans paine is like their paine, no mans wante like their wants. no mans foes like their foes, no mans wrongs like their wrongs, when they can (carce tell where their paine holds them. Therefore albeit fevy can brooke of Humilitie, and Charitie, and meeknes, and thank fulnetle, and temperance, & those fewerer vertues, which pull from pleafure yet every man doth with for patience, like a Phylition to ease his griefe, by all meanes that he can: fo they which are wicked, although they cannot feethe goodnes of other vertues, yet can feethe goodnes of patience, and perceive when they fee a patient man, and an impatient man both licke of one difeafe, yet both are not troubled alike, but that he which hath most parience hath most eafe, and hee which is most impatient, is most tormented, like a fish which strives with the hook. Therfore even those which canot suffer, that they might hauerest, yet fing the patient prouerbe, In fufferance is reft. This is a letton that I knovy you would gladly learne, euen as Pharaoh longed to know his dreame. Though ye care not for vertue, as the cruel Judge cared not for charitie: yet if you could gaine such a bargain by any vertue, to ease you of your paines, it would make you looke vnto vertue, as Pharaob vied Moles burto remouethe plagues.

This power God hath given to the patient, the medicinable vertue, that it should be like an holesome hearbe in the world-

or a general Phylician for all persons and all diseases. Therefore when the Angell had recorded all the troubles which thould come in the latter daies : at last hee concluded. Heere is the parience of Saints: as though patience should heare all Apacity, 10 Therfore fo many Scriptures go like preachers about the Bibles to exhort vnto patience, like a Bracun which is les topero mall mentogether, thewing ve, that by patienceme peffe foour faulist as though a man without parience had no sulcot timelforthat Loke 8 amans pildome is known by bis parience, an chough that how hich Pro. 9 is not patient connet be wife a that he has foregen precise the arm Heb. 10 mifor, as shough the promifes did not belong when ivnletto we have parience s that patience breedesh experiences; and Experie Rom. 8 ence hope, as though he which wanteth patience, had no experience of God, to know the scope of his doings, norany hope to comfort him, about the life to come a belides mariy resions moe . That the offictions of this world are not worthis of the sores Romi that (negeed them: that all things (even our affictions) theme to the best of me love God: that they are bleffed which meeps beere, be, Mat. canfesbey fall langh bereafter: that if we fuffer with Christ, wet 2.Tim. Shallraigne with Christ; that she Lord doth tone those whome bea chaftenesh: that by Inffering to ane madelike the fen of God whole life was a perfecution as though the holy Good by often call ling vponys, like the importunate woman, would compell va to be patient, whether our flesh will or no.

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Euangelists, and Apolities, hausest anumber of examples bet
fore our cies, like banners, of such cures as hauebeen health by
her what as the author to the Hebrues saith, By faith Abet of Hebrue
fered a better facrifice then Cain: by faith Enoch was translated
before he faw death: by faith Noah prepared the Arks and was
presented from the flood: By faith enhantment contents to facrifice his fon, and yet believed that in his fault all the world spirit bee
blossed: by faith Sara received strength to bring forth a child when
she was stricken in years, and past the strength of the wombe. Soil
may say of patience: by patience sob did beare all the torments sobst
that the Diuell could heape upon him: by patience sacob put Gen. 29. 30.31 o
up a thousand wrongs from Laban and his children, and never
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patience .

Gen.45.15

partetice loss for his brethen when he might have put them to death, and gate them food when they feared revenges by patience Christ (effered banishment, and reproches, and courges, when however to his death, like a lamb to the flaughter is don't need a restrict out made and a restrict out made a restrict

lisamongrhe firange cures of patience, David may report of

his experience, what this plaifter hath done for him: for being a figure of Ohnthhe was alwaics hedged abour with the crolle, which prooued his patience like a touch-flone every day. As Chaiff wasconcemed of his countinien, to David was contemmed of his beethren : as Chrift fled to Egyps To Dimid fled vnto Gach: As Christ received food of women, to David receiued food of Abiguil : as Herod perfecured Christ; fo Saul perfecuted Danid's and the wrath of the King brought many enemies with it, that when hee was anointed, yet hee could not raignes and when he raigned, yet his raigne was but a was fare: the Philiftines against him, the Ammonites Against him, the Edoinites against him, the Moabites against him, and Absolon his owne bowels against him, for whom he cried, would God I bad deed for thee. This fon which was his darling was his trairor, and lought bis death that brought him to life, as though Sant had been rifen from the grave againe. In all these troubles Samueli frewes what was this pilgrims comfort; But David comforted bimfelfe in the Lord his God, as though he had no comfort but in Godalone. This was the stone upon which hee leaned his head. Bee patient, formany are the troubles of the righteous, but the Lorddelinever bim out of all, When hee did behold his trouble, like the hofte of the Aramites, hee looked back vnto God, like Elifia, and spied one with him stronger then all aagainst him. Therforerespecting his afflictions he crieth, Mamy are the troubles of the righteons: respecting the promise, hee fingerh, The Lord delinereth them out of all. Thus (by his owne four) Danid measureth the condition of the righteous & faith, Many are the troubles of the righteous: and then by his owne cure he sheweth how they should be healed, saying, The Lord

will deliver him out of all. If yee marke, the spirit hath directed David to those two things which make vs take our troubles grieur, usly cone because wee doe not looke for them before

1.Sam.16.1 28.1 Luke 8.2 1.Sam.25.18 19.2.16.183 2.Sam.8.1.6 5.6.15.4 18.22

2.Sam.30.6

2.King.6:10

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they came. Therfore as Christ told Peter before he fuffered, to Job. 21.28 Grengthen him when he fuffered: fothe holy Ghoft doen run vponthe croffe to keepe vsin expectation of troubles that we might prepare faith, and patience, and conflancie for them, as Noah prepared an Arkeforthe flood. The second thing which makes vs to fluit fo at the croffe, is, because we are like the Prophets for unt which did fechis foes, but not his friends sfo we 2 King. 6 ice ourfore, but notrous alue. Comfore feather a farre off like Lule. 16 Abraham in the heavens, as though it would never come for low : therefore we goe about to definer our felues: as it is faid, Les vibreake his bands, asthough wee could deliver our selves. Plats But hold your peace, faith Mofes whe Lard hall Sight for you. So Exed 14.14 Davidcomes in like a pacifier & faith, Very net your felmes, for the Lord will deliner you. Beare both thefe fentenges in minde, that you must goe thorow a sea of troubles, and that then you shall come to the haven of rest, and no affliction shall take you before you be armed for it. & in every trouble you shall know wherero have your remedie, Many are she wonkles of sharight your but the Lard deliveret bimont of all. Herebethetwo hads of God, like awound and a plaister: ope casteth downe, and the otherraifethyp. It is good for a manto know his troubles beforethey come, because afflictions are lightned in the expediation. Therefore God faith of Paul, I will from him bow many Alt. 0.16 things he shal (uffer for me. God dealeath plainely, and tels ve the worlf first, what we shall trust to, as Christ tould his Disciples at the first : If yearill be my Disciples, ye must take up the crosses cold Mat. 168 a entertainment, to breake their fall with the rod. Other feastmakers, faith Chrift, broach the bell wine first, but Chrift kee- 10,3.10 peththe best till the last. This is the manner of Gods proceedings, to fend good after enill as he made light after darkenes: to turne inflice into mercy, as he turned water into wine: for as Grant. the beaftsmuft be killed before they could be factificed fo me lob a must be killed before they can be facrificed; that is the knife of correction mult prune and dreffethem, and lop off their sorren. twigs before they can bring forth fruite: thefe are the cords. which bind the ramme vnto the altar, left when hee is brought thither hee should runn from thence againe: this is the chariot. which cariethour thoughts to heaven, as it did Nehuchadnez .. Z4752 ..

wary and our affumption before our affumption. This is the hammer which I quarestiche rough Rones, till they bee plaine and finosity and he for the tomple. This is the first mellenger which is fent to compet! them to the banquet, which will not comewhen they are indired. Because we are naturally given to love theworld, more then is good for vs. thei fore God trath fee an edge of birtemels ypon it to makeve to lorhe it, like a norfe which tayeth multard voon her breaktero weanerhechild from the dug: To, Many are the troubles of the righteons, to weanevs from the due of the world. The crolle is one of our schoolemaflers in this life, and the belt wifedome is dearest bought; profperity feekerh for nothing, but necessity feekerh and studieth and laboureth, and prayeth for her wants. As the rod maketh thescholler to apply his booke, so all our knowledge is bearen into vs : fome learnetheir goodnesse of pourty, lome of sicknelle, fome of troubles : advertitie is the fittime to learne the iuffice, mercy, power, and providence of God, a firtime to learne the patience, wifedome, faith, and obedience of man, a fir time to learne the lubrilty, frailty, and milerie of this world. All this thou buyell for troubles , yet they are buttroubles, not plagues, nor curles, nor torments, but like the trauels of a woman, when the birth is ripe fhe is delivered, and ftraight free forgetterhall her paines for loy that a manchild is borne into the world. So the feruants of God travell but till the fruits bee ripe. When the new man is borne, their travels are ended , and they forget all their troubles, because one is borne into the world, like the fon of God. This is the difference betweene the afflictions of the rightcousand the vigodly.

Exod.8.6 John 4

Iohn 19

Gen.36

When God doth visit the wicked, his publishments are called plagues and curses, and destructions; the plagues of Egypt, the curse of Cain, the destruction of Sodome. But when hee doth visit the righteous, his punishments are called corrections, and chastisements, and rods, which proceed from a father, not to destroy vs, but to trieve and purge vs, and instruct vs: therfore when wee are afflicted, one laith that God letteth vs blood to saue our lives, for our lives are ranke and must be lopped. And as laceb was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions doe not hinder

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hinder our happines, but our happines commeth by afflictions as Jacobs bleffing came with halting, and as peace is procured by warre. Therfore bleffed are ye, faith Chrift, when mon perfecule Mate you : as though they were bletled even while they were perfecuted. Therefore this must not dismay we, that the Scripture faith. Many are the troubles of the right compour ather recioice wes 1 Tim a because we bearethe marks of the righteous, Dime/coplaineth not of his ficknes, but of his fins. Who shall fight the Lords battels but the Lordsferuante? Therefore when David foake of many troubles, he pointed to the righteous, as if he should ave this is your share, the rod is made for the child. Christ called the Met an croffe his cup. The fervant is beloved that drinkes of his maflers cup: Therfore Christ reacheth it to the righteous &bids none but his Disciples take the croffe : euery man, which harh Mat. 11. his heaven here, doth labour and (weate for his living : & fhall Gen. 3 not they which have their helbere, fuffer more then they which have their heaven here? All menage fubiect to dangers & loffes, and fick neiles: But all that belowe in (briff (aith Paul) (ball Suffer persecution : that is, more then daungers, or loiles or 3.Tim.4 . ficknetles which the wicked fuffer; for the world will not perfecute her children, but the will perfecute Gods children seherfore this Church is called the Militant Church, because it is alwaies in warfare, Therfore the Gospel is called the Word of the crolle, as though it came to crollevs: Therfore Paul describing All, 14.12 the way to beauen, draweth by this line, by many tribulations; the croffe way is the way to heaven, & the righteous walke in it. Therforethe children of God are not only called labourers, Mat. 21 to shew what they should do for God: but they are called foul- 2.7im.2,3 diers, to few what they should suffer for God. The fernant is lob. 15.10. not aboue bis master : but if Christ fhould fuffer, and we should rest, the servant were aboue his master. The prophese must be. fulfilled: I will put enmitte betweenethe fred of the woman and the Gen. feed of the ferpent : butif there bee no warre betweene the children of God and the children of the world, the prophelie is not fulfilled. Therefore Efan and Iacob had no fooner life, but they began to flruggle one with another, before they came out of their mothers wombe. Therefore Abrabam was banished fo foone as he received the promise. Therfore Abelwas cured of .

The triall of the Righteons.

Gen. 25.23 4 14

Mat.1

his brother folloone as he was accepted of God. The righteous man was alway like Lor enrong the Sodomites, and like Samfor among the Philiftines, fet a worke by his enemies. As Chrift was no fooner borne, but Hered fought his life; fo the new man is no looner borne of the spirit, but the serpent is readie to de-

gover him, his brethren to banish him, and hell to swallow him. In all the world hee bath no friend, but hee which made the world. This is the state of the Church militant : shee is like the

Arke floting voon the vvaters, like a Lilie growing among

thornes, like the bush which burned with fire and was not confumed forhe Citie of God is alwaies befieged, but never ruined. Christians and perfecutions close rogether, like Christ &

Luke 23.33 Ioh.19.17

Exod. 3.3

his croffe. As Christ was made to beare his ownecroffe: fo they are made to hold their cheekes to the nippers, their faces to be buffered, their backs to be foourged, their eyes to be pulled out; their peace is perfecution, their relt labor, their riches pouerty, their glorie reproches, their liberty imprisonment; although they be the fons of God, the brethren of Christ, the only heires of heaven; yet because they suffer their hell here, they must be contentto bee subiect to their enemies, to bee abiccts to their

Pfal.69.8.7 Luke 10.35

kinimen to be hated of molt, to be contemned of all, to be perfecuted over the earth, a very haven and receptacle of troubles. Yet as Christ was the sonne of God, though his life was nothing but persecution; so the righteous are the sonnes of God, for all these troubles. This is like a baite in their journey, to thinke as the Samaritane told his hofte, If thou found any more, I will recompence thee when I come: So Christ will mend their wages when he commeth. Why should not Godery his friendes, as well as wetry our friends? The same afflictions (saith Peter) are accomplished in others, nay greater afflictions are borne of

1.Cor. 10. 13.

other, which would make vs defpaire like Cain. Christ was confecrated by afflictions, therefore vvec cannot bee confecrated without afflictions, who would not goe to heaven with Eliah, though it were in a whirle-wind? If our troubles be light and few, it is because we are weake and tender, therfore God doth respect our feeblenes, and layethno more vpon vs, because vve are notableto beare more, It is not a figne that we are righte-

ous, because our troubles are few; but because our troubles are

few.

few, it is rather a figne that we are not righteous, because many are the troubles of the righteous, Forthey must bee made examples of patience, they mult fuffer their hell here; they mult bee foured for the Temple, therefore they must many Brokes to make them fit : God is not like a walpe, which when thee hath flong once cannot fling againg abouthere is a generation of croiles, and a pluralitie of troubles. When David spake of trouble, he spake of troupes and heapes, and starres and fands! and therefore he faith Many, as thogh becwere faine to lay them downein the grotle fumme, norreckon them. By many tribulations (faith Paul) but how many hee could not number: All.14 For except our finnes, there is not fuch plentie of anything in the world, as there is of troubles, which come from finnes as one heavie mellenger came to lob after another; fo now fince wee lob. 1.14.16 are not in Paradile, but in the wilderneile, we must looke for Pfal 42.7.8.9 one trouble after anorher: therefore afflictions are called walters, because as one wave falleth v pon another, so one grouble fallethypon another.

Asa Beare came to David after a Lion, and a Giant after a Beare, and a King after a Giant, and Philiftines after the King : 1 Sam. 17.34 fo when they have fought with ponerty, they shall fight with enuie: when they have fought with enuie, they shall fight with infamie : when they have fought with infamy, they shall fight with ficknes, like a labourer which is never out of work. Thus you feethe righteous in troubles, like the Ifraelites in exile i Exed. 2.10 Now the Lord commeth like Moles, to deliver them raduerlis tie seeketh out the promise, the promise seeketh out faith; faith feeketh out prayer; then God heareth, and mercy answereth. Althis while Christ seemeth to sleepe, as he did in the shipmow Marth 826. he rebukes the winds and waves, and troubles fliebefore him, like a troupe of wolves before the the pheard. As he asked the adultreffe : where are thy accusers? and the faid they are gone; To he may aske his patients, where are your troubles? and they may fay, they are gone: the Sunne role, and the milts vanished; yet (faith Danid) God is good to all that are pure in heart : that is, he remembreth them while he afflicteth them, and is preparing an issue while the crosse prepareth the. When Christ heard them fay, he who thou loveft is ficke, he answered, this ficknes

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Iona. 3

Dan.k

Zob.1.42.10

Exed. 1 9.28 Mat. 3.6

1 Cor. 4.6 Luk. 24.5

Ioh. 3.3

Matth. 2.20

Exed.30.15

Pfal.115

Gen. 25.10

is porvitto death. Joh 11.3. Sowhen it may be faid hee whom Godfoucth is ficke other it may be faid this ficknes is not voto death; and though it beto the first death, yet not to the second. Who wouldthinke when Ionar was in the fea, that hee should preach at Niniueh? Who would thinke when Nebuchadnezzar was in the forrest, that he should raigne againe in Babel ? Who would thinke when lofeph was banished of his brethren, that his brethren thould feeke vnto him, like his feruants? Who would thinke when lob (craped his fores ypon the dunghill, all his houses were burned, all his cattell Rollen, and all his children dead, what he should bericher then ever he was ? These are the acts of mercywhich make the righteous fine: The Lordbath triumphed valiantly. This is the priviledge of the righteous, as God faith, Te fons of lacob are not confumed, So they answere againe, We are not consumed. Therefore (Paul faith) we are in di-Areffe, but we are not forfaken: As Chrift role out of the grave. fowe shall rife out of trouble , and when the gold is fined, the fire shal houldit no longer. When Iefus was in banishment with Marrand Tolephat laft the Angell came and faid, They are dead which fought the childs life: To when the daies of our banishment and (carlitie, and bondage, & ficknes are ended; at laft-ridings shall come that our troubles are dead, and then the righteous shall lookevplike Mofes when he was past the fea, and fee all their enemies, altheir troubles drowned behind themsthen the harefhal dance like Miriam, and fing the fong which foundeth before Moles: The Lord the Lord is from mercifull & gracious, Some to anger, but abundant in goodnes and worth, And if David had flayed attroubles, and spoken of nothing but rods, the wicked might fay as they doin Pfal, 115. Where is their God ? and the righteous might complain with David, I have cleanfed my beart in vainesbut as the waters of the fea flow and ebbe againe, fo the waters of afflictio flow & ebbe againcione cafteth Mofes into the water-& another draweth him out of the water. There lieth Lazarus at the gate, there lieth lofeph in prison, there lies Jeremy in the dungon, there lies lob in the alhes, there lies lacob in the fields, there lies David in the wildernetle, there lies Abrabam in exile, there lies Daniel among the Lions, there liethechildren in the fornaceiat last comes the yeere of lubile, and and all the prisoners of the Lord are set at liberty: therefore they are ealled the prisoners hope, because they may hope to be deliuered, &c., Therefore God translateth his crosse from the head to the heart, from the heart to the foot, from pouerty zach.9, x to sicknesse, from sickness to labour: that where so cuer he placeth it, we neight haue patience; knowing that he can remoue it as he placeth it.

Then are fulfilled all thefe sweet scriptures : The Lordretaineth not his wrath for every because merciepleaseth him, Mich. 7.8. After two daies he will renine vs, and the third day he will raise vs op Ofe. 6, 2, Surely there is an end, and thy bope shall not be cut off. Prou. 23.18. Heavine fe may endure for a night, but ioy will come in the morning, Plal, 30.5. Hee which hath overcome death and Satan, and the world, can eafily ouercome all the troubles in the world, Rather then Eliah shall starue, the Rauens shall feed 2 King. 17:6 him: rather then Ionas shall drowne, the fish shall faue him; as Iuk. 16 when the glutton did not pitie, the dogges tooke compassion. Luk. 17 Vntill Danid lanh, The Lordwill deliner, the righteous and the wicked goe together; but now they part; one is taken, and the other is refused : one is delivered, the other is left in prison. As Genef. 14.16 Abraham came not to deliuer the Sodomites, butto deliuer his brethren: fo Christ came not to deliuer his enemies, but to deliver his fervants: notto deliver them from troubles, but to deliver them out of troubles; that they may fay as well, The Lordbath taken, as the Lord hath ginen. As Danid gave charge to his fouldiers, that they should not kill Abfolon his fonne, though hee fent them against Absolun, to stay his rebellion: 10 3 Sam 18.6 Godforbids his crotles to deltroy his children, though hee fend them against his children to purgerheir corruptions. As the Angell passed by the houses of the Israelites, when hee faw Exod. 12.13 the blood of the Lambe vpon their doores: fo God hath his markes, whereby he knoweth whom hee shoulddeliver out of trouble, and whom hee should leave in trouble. To one heefaith, Take my croffe: to another he faith, Beethou healed: to another he faith, Stay till thy time commeth. Euery hardword may be spoken to the godly as well as to the wicked, but that deadly word, Depart into enertasting fire. Although they leeme Manag to depart heere; yet then it shall be said, come, and not depart.

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As lobn, after the voice of thunder, heard the voice of Harpers: so when they have been beaten, they shall bee cherished. Therefore the trials of the righteous, though they bee called many troubles, yet they are not called everlassing troubles.

Pfal.32.10

Pro. 11.8

1 King. 3.27

Pro. 21.18

Rom. 14.2

As David faith heere, Many are the troubles of the righteons; fo in Plal. 32, 10, he faith, Many are the forrowes of the righteons: but it followeth, the Lord will deliner them out of all. Nay (faith Salomon) when the righteous escape out of trouble, the wicked shall come in his fread; that is, the troubles of the righteous shall shift to the vigodly, as the leprofie of Naaman went to Gebezi, And therfore the wicked are called the ransome of the just, because they lie in baile for them. As one bird chirpeth to another: fo ene plague shall whistle to onother, & say; Come and helpe me to torment this sinner (for one plague will not serue the Egyptians) untill he be so loden with torments, that he crie like Cain, My punishment is greater then I can beare. The righteous never faid that their troubles were more, or greater, or longer then they could beare; for God hath promised, hee will not lay more upon them then they are able to beare: but when they begin to linkelike Peter vpon the feathen the hand is ready to carch them, & straight God maketh an iffue for their troubles, As the viper leapt upon Paul, and leapt off againe: for roubles leapevpon the righteous, and leape off againe; as though they had millaken the partie, and rapt at the wrong doore. Therefore, Marke the upright man (faith David) & behold the inft: for the end of that man is peace. Though his beginning bee trouble, yet his end is peace: He will not suffer the righteons to fall for emer. He faith not, that he will not suffer him to fall; but that he shall not fall for ever : that is, at last his shackle falleth from him, the net breaks, the prison openeth, and he goes forth like Lazarus out of his grave, to shew what wonderfull things the Lord hath done for him So Paul, after hee had spoken of his troubles (as though he thought vpon this sentence of Dania):

repeateth the same of himselfe, saying: But the Lorddelinered me out of all. Therfore one calleth affliction the trance of tho righteous, because they seeme dead for a while; but they wake againes therefore they challenge their enemies, and say, Re-

Gen.4

Exod.8.9

1 Cor. 10.3

All. 27

Pfal.17.37

3 7im, 1

ioyce .

ioyse not against mee, O mine enemie: for though I fall, yet I shall Mich.y.

rife.

This should content the righteous. To be deliuered at last: as Danid quieted himselfe, saying; By this I knowe the Lord fa-Pfal.41.12 noureth me, because mine enemies do not triumph our me: not because I have no enemies, or because I have no troubles which would overcome me. Therfore when he wrote downe Many troubles, he blotteth it (as it were) with his pen again, as a marchant razeth his booke when the debt is discharged t and in stead of nany troubles, he putteth in, The Lord delivereth. Because he forgiveth al sins, he is said to deliver from all troubles; to show that we have need of no Saviour, no helper, no comforter but him.

The Lawyer can deliver his Client, but from strife; the Phyfitian can deliver his Patient, but from ficknes; the mafter can deliuer his feruant, but from bondage: but The Lord (faith Dauid delinerethout of all. As when Moses came to deliver the Israelites, heeyvould not leave an hoofe behind him: fo when the Lord commeth to deliver the righteous, he will not leave a trouble behind him. But euen as they pray in Pfalm. 25. Deli- Pfal, se ner Ifrael O Lord out of all his troubles : To he will answer them, Be thou delinered out of all thy troubles; that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable;) the Almightie hath might against all. When lob is tried, not a fore shall sticke vpon him. lob 24 Therfore, as Elifbafeared not when he faw as many Angells as 2. King. 6. enemies: fo, novy you fee as many mercies as troubles, let the comfort satisfie you which satisfied Paul, Feare not, for I am Act. 27.34 with thee, thy pardon is comming ; like the Angel which staied Gen. 22 the sword over Isaacs head. Read on but a little further, and theu shalt heare the voyce which proclaimed warre, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Phylician hath been here? The Lord Note! (faith David.) The Lordwas in this place (faith Iacob) and I knew it not : fo the Lord is in affliction, & men know it not. He which faith, I puraway thine iniquities, must fay, I put away thine infirmities. Forthere is no Saujour but one; which faith to death, Gen 38, 16 I will be thy death. As the woman was ficke vntill Christ came: E/ay 43.25

M41.9.29

forntill the Lord come, there is nothing but trouble. Many troubles of the righteous; but one deliuerer of the righteous: many terrors; but one coforter. Troubles come in an hundred waies, like water through a grate: but mercy entreth alwaies at one doore, like a pardon which commeth onely from the Prince; therfore faith God, In me is thy help, Hof. 11.6. I create comfort, El. 65. Marke, that he calleth himself a creator of comfort: that is, as there is but one Creator, so there is but one comforter; and as hee created all things of nothing, so he createth comfort of nothing: that is, when all comfort is worne out, & no seed of joy left to raise up comfortagaine, then he bringeth comfort our of sorrow, as he brought water out of the rocke; that we may say, The singer of the Lord hath done this.

Exod.17.6

Nehe.6.11 Pro.14.10

Pro.15.15

Pfal.1 Pro.19.16 Rom.14 1.Cor.8.10

3.Sam. 1

This is the anchor of the righteous; as he lookes upon his troubles, the promise cometh in like a mellenger from Christ. (while he is praying and weeping) & faith, The Lord will deliner thee out of all. Then he resolueth like Nehemiah, and saith, Shall fuch man as I flie? Shall fuch a man as I recant? If I be faintin the day of advertitie, Salomon faith my ftrength is small: as if he should say. I was never strong, but did counterfaite like Demas, If I want comfort in trouble, Salomon faith, A good confeience is a continuall feaft. As if he should say, that I have not a good conscience, if I have not comfort in the crosse. Therfore I will wait the Lords leifure, because Efar faith, Faith maketh no hafte. I wil not breake his bands : bezusethen I am like the heathen. I will not flatter the Judge: because Salamon faith it is vaine. I will not betray the cause: because God hath appointed it to try mee. I will not offend my breihren: because Paul had rather die then do fo. I will not charge my conscience: because it can vexe me more then their bands. I will not turn from my profession; because I learned it of God, and vowed to leave all for it, in the day that I was baptzed a Christian. Though my friends tempt me like lobs wife; though my flesh flatter me, like Ene: though my perfecutors wold bribe me, like Balance thogh they which fuffer with mee, should revolt for feare: yet I will bee as loshua. which flood alone: & as Elkana was in Itead of children to Anma: fo Christ shall be in stead of comfort, in stead of wealth, & health, & liberty to me. For many were the troubles of Toleph; and.i

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and the Lord delivered him out of alls many werethe troubles of Abrabam; and the Lord delivered him out of all:many were the troubles of David; and the Lord delivered him out of all: many were the troubles of lob; and the Lord delivered him out of all : therefore he can deliver me out of all. But if he do not (faid Sidrach, Misac, and Abednego) yet we will not docevill, to escape danger : because Christ hath suffered more for vs. Therefore, If I perifh, I perifh, faith Hefter. She was content that Heft.4.16 berlife should perish: but if my purfesuffer, my money doth but perill ; if my body be imprisoned, my pleasures do but peith : and who cantell, when he hath fuffered that which is appainted Therfore God faith When I fee connenient time, will I Pfain 75 execute indgement: Not when thou dost thinke it convenient time; but when hee doth think it a convenient time. Therefore faith Davidto the Lord, In thee do I truft, all the day : that is, if 25.4 he come not in the morning, he will come at noone: if he come notat noone he will come at night at one houre of the day, he will deliver me. And then, as the calme was greater after the Matth. 18.6 tempelt then it was before: fo my joy shall bee sweeter after reaces, then it was before : the remembrance of Babylon will Pfalm. 137 make ve ling more joyfull in Sion.

Thus David describeth the journey of the righteous (as if Exed. 13.17 they should go through thesea, and wildernesse, as the Krae. lites went to Canaan); Looke not for case or pleasure in your way, but for beaftes and ferpents, and theeues. Vntill ye be paft the wildernetse, all is strait and darke, and fearefull: but so foone asyou are through the narrow gate, alis large and goodly, and pleasant, as if you were in Paradise. Seeing then your Kingdome is not here, looke not for a golden life in an yron world: Luke 16 but remember that Lazarus doth not mourn in heaue, though he suffered paines ponearth : but the Glutton mourneth in hell the flaid not for the pleafures of heaven. To which out de pleafures the Lord lefus bring ve, when this

studgend adres to the vs, Amen.

was mudalit cloude of trouble is blowne ouer

miled one parts of the way to found the Go is the way to found the

THE most wines wrong leafe to findit, as Fami faid of i a-

THE CHRISTIANS PRACTISE.

Romans 12.2.

Byee changed by the renuing of your minds, this ye may prome what is the good will of God, acceptable and perfect.

Math. 11.19.

Pfal.103.9 .

M#.22.22

Hen Christ sent forth his Disciples, be faid vntothem, Goe preach and baptize, toyning these two together, Preaching and Baptizing. This being the occasion of our exercife; because I am to speake of Baptisme, which is the Sacrament of Regeneration, I could not chuse a fitter scripture then that which I handled laft, which speakes of the renning of our minds. For, when minds are remued, then the vow which we made in Baptisme is performed,

When Paul had forbidden the Romans to fashion them-Selves vinto the world, hee shewed them another fashion, which he cals the renning of the mind. As the Eagle renueth her youth, fo men must renue their minds. This fashion is called the Wedding Garment; which every man must weare that comes to the banquet of the King, As when men have gone over one fashion after another at last they come to the oldfashion : so here Paul cals them to the old fashion againe, which was vied in Adams time sthat is, the image and falhion wherein they were created; New the reason followeth.

That they may prone what the will of God is a Asif he should fay This shall be the fruit of your regeneration; when your minder are renued, you shall know many things, which are hid from you you shal beable to judge of doctrines, who presch truth, & who preach error : and you shall understand the will of God; what he would have you doe, and what he would have you flie, as if you were in his bosome. As new winewill not abide but in new vetfels: fothis newe knowledge will not abide but in new : minds the mind renued knoweth God, Sothat this Scripture may be called the path to knowledge, or the way to found the mind of God : which is a fecret that every man longs to know a but the most turne a wrong leafe to findit, as Pani said of Pe-

M#1.9.17

ter, be tooke a wrong way to the Gofpell. When the Serpent taught Gal.2.14 knowledge, hefaid, If ye eas the forbidden fruit, your eyes Shall be Gen. 3.3 apened, and you foall know good and enil: but Paulfaith, If you wil not eate the forbidden fruit, your eies shall be opened, and you shall knowe good and cuill. This is one reason why Paul would hauethem renew their minds, That they might know the will of God. Why, doth not the word of God teach vs the will of God? Yes, but no man doth understand this word, but he which hath a new mind: because as the Sunne is not discerned by any light, but by his owne light : fo no spirit can interpret the Scripture, but the same spirit that wrote it; which is called the boly spirit, 2, cor 13,e because it is boly, and because it makes holy. Sinnewas the first Gen 3.7 vaile which obscured mans understanding; and till the cause of this eclipse bee taken away, the Apostle faith, that wee shall see I. Cor. 130 but in part. That is, as the Sunne may be feen in his eclipfe ; but yet he feemes liker to darknetfethen to light: founder flanding may be seen in the wicked; but it is liker ignorance then knowledge: therfore Paul makes knowledge, one of the fruits which bud out of righteousnetse.

They which have renued their mindes, saith he, shall prove what the will of Godis: that is, they shall trie all that they doe heare, and learne by all that they see, whill they tracke out the will and meaning of God. As the water ingendrethice; and the ise againe ingendereth water: so knowledge begets right eousnes; and right eousnes againe beget teth knowledge: according to that in Eccl. 2.26. To a menthat is good in his sight, Godgineth wisdome and knowledge. Therfore though ye have seen cunning Lawyers by much reading, and expert Physicians by long studie; yet you could never see a perfect, sound, and indiciall Divine, without holinesse. I cannot tell how, This knowledge lies rather in the heart, then in the head: & it is no great Learning, gotten by extreame studie; but an inward feeling, sent from God (by his Spirit) wnto good men: like the ramme which was brought vnto Abraham, when he would scrifice his sonne.

As Salomon laith; The knowledge of good things, is understan-pro.9.10 ding: so none but they which are holy, haue this understanding.

He which can say with Daniel, I lone thy law, and keeps thy pre-Pfal.119.117

cepts: may follow with Danid, I bane more understanding then

Pfal.45.1

Mat.25

Mat.16.16.17

Mat. 19.17 Iohn 3.8

Pfal.73.17

Exod.3.5 P[al.115.6 1.Cor.12.2 O.e 2.14

1.Sam. 15.26

my teachers, and know more then the ancient, Hee which cannot Tay with Danid, My beart meditateth a good matter, carinot follow with David, My tongue is the pen of a ready writer. This is the equitie of God; They which are vnwilling to obey, are not thought worthie to know : for what should hee docwirt his tallent, which will not vicit? He which forbideve to call pearles before swine, doth stay his owne hand from casting knowledgeto the vngodly: they may know fo much as shall condemnethem; butthey neuer know what will faue them; When Christ heard Peter fay, Thou art the fon of the lining God; Christ. answered, Flesh and blood bath not taught thee this; frewing that carnall men have not this knowledge. This is the word, of which Christ faith, All men doe not receive it. It is true, that the foirit breatheth where it will: but at will breath upon none, but her louers. Wildome is like the daughter of God: which hee marieth to none but to him which loues her, and fues for her. As David could not vader fland why the wicked prospered, vatill be entred into the Sancturie of God; and as Aaron might not enter the Sanctuarie where God did answere, vntill he had fanctified himselfe: so if we will understand mysteries, and hear God himselfe speak, we must put off our fine, as Moses put off his shooes : or else we shall be like images which have eares, and cannot heare. When Paul heard mylleries, he was rapt into the third heaven: when God would talke with his Church, he faith. I will take her a side into the wildernesse, and then I wil speake friendly unto ber: fowhen we will learne Divinitie, we must goe afide from the world, and lequefter our fine, and life vp our minds aboue the earth; or elle it will not flay with vs. As the forit went from Saul when he finned : fo, when knowledge hath faluted the wicked, the bids them farewell: like vnto a Martin. which will not build but in faire houses It is faith in 10hin 12:15. when lesuswent to eate the palleouer, he came to a chamber which was trimmed : fothechamber which receiverh God, the heartwhich should jodge knowledge, must be trimmed, and all the finfull corners swept: or else, as Samuel would not come to Saul fowildome will not come to that hold. There is an harbinger which goethal way before the knowledge of God, to prepare the houle; and this is love, the bond of perfection, They

- This which the able at the last any the of Godd knie plan which have 1. Iohn 4.7 The lone dies her Don through they have never to much know. Tederbefide, Voto good Nathanavi Christ faid, Thom Ball fee Marigary ereater things then thefe hor vntothe oblimate lewes hee faid Genal. 19 Seeing for Rallhot yer stiller Marar which had the Well beford 1. Cor. 8. 1 ther and didnorfor the wiscontient high danner favillish Paul probable political from the probable of the pr ledge. Holy men were alwaies interpreters of Gods words Because a god winder afilieft plareach into Gods meaning according to that, The poore in heart hall fee Gad rand that in lohi Mats. 7 19 Mang de hai it Hada God well, ho dathouder stand whe dollrin whether it be of Godon war and in Platty pr I. vetf. rol Thoughieb Ewood : keepet by precepting bane a road wadenfranding and that in v. Col sinth. 2. 16. The foritual man winderstanders attabings. And therfore the feare of the Lordisnot onely called the beginning of wif Pro 1.7 don't but in Prom zwo, it is raken forwildome is felfe. As when Christeaughein the Temple, they asked, Homeknowers John, 15 this manthe Scriptures, leeming bee manen learned shem : To it is a wonder what learning fomemen haue; which haus no lear nine like Prifeitia and Aquila poore Tentiniakers, which Adi ILIE wereable to school Apollor that great Clerke; a man renovv+ ned for his learning. What can we fay to this, burds Chriff faid? Freher fo is pleafest shees As when Tacob came fo some with the Luke 10.21 venison, & his father asking him how he came by it so fidilely Gen. 27.20 Jacob answered, because the Lord thy God brougheit suddely to mine hands fo the holy and right cous men cannor give any reason why they conceive the words of God so easily, and the wicked doe conceive them fo hardly, but that God brings the meaning foddenly to their hearts: as wee reade in Luke 24, 44, when the Disciples were settled in the profession of Christ, it is faid, that Christopened their understanding, and made them: viderstandthe Scriptures; fo foddenly came their knowledge. Sowe reade in Pro. 1.23. Wildome promifeth to the righteous, If you will turne at my correction, I will power out my heart with jou, and make you understand my words. A schoolemaster might faveo his schollers, I will powre our my heart vato you: but hecannorfavas God faith, I will make you viderfland mine heart. Thereforeif the Queen of Shebathought the ferbanista King. 1.8. of.

Mat. 11.28. Marks 3.35 of Salomon happie, because they heard his wisdome: how happie vvat Salomon himselfe, that served God vvhich gave him wisdome? Some unto me (saith Christ) ally embich are meary, and I will refresh you. As Christ hath no comfort but for the wearie: so he hath no wisdome but for the righteous: they are his brethren and fisters, and father, and mother. There is a kind of samiliaritie betweene God and the righteous, that he makes them of his counsell; as Salomon saith, Prou. 3.32. His secrets are with she righteous: and Plal. 25.14. His secrets are renealed unto them that seare the Lord.

Iohn 13.19 Exod.3 Luke 12

They'are like lobe the beloued Disciple, which leaned on his bolome the Moles, to whom he thewed himfelfe; like Simeon, that imbraced him in his armes, like the three Disciples which went up to the mount to fee his glorie, So we reade of Abraham, Gen. 18.17. Shall I bide is from Abraham, [aith God? Asthough this were an offence in God, if hee should tell the right cous no more then he tels the wicked: therefore because Abraham was a good man, hee told him more then he shewedall therest. As Adams knowledgewas perfect, fo long as his righteousnetle vvas vntainted: fo the neerer we come to that right councile againe, the more things come to our knowledge; according to that, Pro. 28. They that feeke the Lord under stand all things, Such an heart God hath given to his fervants, like a touchstone, or a Lampeto goebeforethem, to examine all things, as they goe in this darkewildernetle; left they flouldtake error for truth. euillfor good, or their owne will for the will of God; that they which hate euill might bee preferued from euill, as Danid was from the blood of Nabal. Now because none but the righteous haue this lampe before them, you fee what a difference there is betweene the knowledge of the godly, and the knowledge of the wicked.

1.Sam,15

As the windowes of the Templewere large within, but narrow without: so they which are within the Church, have greater light then they which are without. They sit like Pharaoh in the darkenesse of Egypt, when the other dwell like Israel in the light of Goshen. Knowledge is easie to him which loueth knowledge, saith Salomon: but the scornerseeketh knowledge, & findethie not, saith Salomon: Pro. 4. The spritual man (saith

1.Cor.3.34

Paul)

Paul) Jeans both the deepe things of God: but, The naturaliman (faith Paul) perceiver bust the shings of God. Then half venerald the settings to babes (faith Christ) but then half hid them from the wife of the world, if any man will do Gods will, be (faith Christ) hal Into 10.22 understand the dollrine: but to the obstinate lews Christ saith, you cannot understand my taske. My shop bears my voice, saith Christianto the wicked Christ saith, you cannot bear my words. Beleenest then for thu, saith he to Nathanael, then shale see grouter things then these: but, If yo beleene not, saith Esay, yee shall not understand.

That the le Scriptures might be fulfilled, you lee that as finne is called blindnes, 2 Chr. 6. 18. so finners are called blind, Efa. 56. 20; and may be called frangers in Ifras. Vntill we be borne againe, we are like Nicodomno, which know not what it was to

be borne againe. Ioh, 4.

Vitil we become zealous our felies, we are like Peffus; which note, thought zeale inadnes; Act. a 6. Putil we be humble our felies, we are like Michal, which mocked Danid for his humilitie, 15 am. 6.16. It was true then, and it is true now, and it will be true alwaiss, which Paul observeth, 1 Cor. 18. that to some Religion shall seeme foolishmette. The reason of all this, Paul laich downers award. If yee aske why the wicked cannot vnder stand heavenly things, he faith, Because they are spirituality discerned, 1. Cor. 2.14. Therfore how should be different them, that hoot he spirit?

For this caule wildome is not laid to be inflifted of any, but of her owns children. Mar. 2 (19). Neither 80th Christ lay, that any shorp heare his voice, but his owns sheep. My sheep (faith he, John 20.27.) bears my voice; they follow their shepheard, they heare his voice, they wader stand his law, they judge of his indgements, they have the measure of his words; all is open, and plaine, and manifest and cleare visto themsethey search deeper, and judge righter, & know sooner rand though they have no learning, yet they have bearer judgement then the learned; where as the other that labour, and studie without God, walke in a labyrinth, and fall into doubts, while they seek resolutions. When a wicked man reader the Soriptures, hee feeth no difference between the word of sizen: like

Cloopher -

1252

Luke 24.16

Chapter whicheal ked with Christianskehon non Christ When the forakes of Retigion, he flutterslike a young bird which can not flie, because her wings are not growne when be prayeth, his prayer is hke a childre graces that under flandeth not one word that hefaith. He which hash but a flew a of holinette, tigst but a thew of wildom; a little knowledge inithhis head, but there is no knowledge in his heart! An evil to an may know for ething. and speake some thing, of his reading and hearing as lob faith, There is a fivirin man shatis, every manihatha kindof khow-

I.b. 32.8

ledge); but the inspiration of the Lord giveth under handing : 38 shangh the furners under handing did condefende to bee datted is called blindnes, 2 Chr. 6, 18, 60 finners are called when the bery If the wicked man (prakeapy thing that is good he if peales by rote; but he which ipeaker in otome of the abundance of his heart, is soone drawne drie. The preaching of the word doth notbecomehim: it is bath & wakind in his mouth as though. incame out of a wrong bowner like yate a fainte la which fline reth from the hand of a child ble it in the pulpicas the goest at

the banquet which wanted his woulding garment : becopeakes

not like one which bath authorities but as one that hath ho an

Luke 6.45

Matth. 22.11

Matth. 7,29

Pfalm. 50.16

Note:

thoritie and alwais his confeitner found suntollim wherhalf though does a taks mist grain the mouth string abombered babe rol formed? Therfore be requed that ye may know what the will of Godie. This is the Abce, and Primmat, and Grammat, the first leffon, and laft leffon of a Christian, To know the good & perfect, and acceptable will of God, which multimake veiglood and perfect, and acceptable our felves . The will of Godisalwales good and acceptable sand perfect; bowfordenit feeme tows. Though it condemners of evill; your is good though we fee not how it is perfect , yetitis perfect unay sit is lo perfect, that we cannot feethe perfection of stasche Sunheis to bright other we cannot be hold the brightnesse of it Fill hit feemes goods re to man before it be acceptable when join acceptable, then it feemes perfect, Andas Gods will doth feeme tovs, fowee doe seeme to him; if his will dannot seeme good and acceptable and perfect to ys , much leffe may our will feeme good; or acceptable or parfect vato him For this is our goodnesse, To acknowledgehis goodnetle If it befrich aconstrumented know the

the will of God, what shall keepe vs from the knowledge of it? Shall sinne, which is the worlf thing in the world? Because vve will not renue our minds, therefore we are ignorant of fo many things which we would know; and untill wee bee willing to follow the word, vve shall never throughly vnderstand ir, but buz and grope at it like Owles, which pry at the Sun out of a barne. Oh what a benefit had Salomom Loft, if he had loft his wildome 1. King. 3.2 which God gave him! as great a benefit dost thou lose, if thou lose the knowledge of Gods will: for from the day that a man cannot discerne the will of Satan from the will of Christ, every herefie feemeth truth, every euill feemes good. Andthis hath bin the beginning of all errors in the Church; Because mendid not love the truth therefore God would not reveale his trueth vnto them. Therfore I conclude as I began, Bee yee changed by the renuing of your minds; that yee may prone what is the good will of God, and acceptable and perfect.

Now a word of the Sacrament. There is an infant to be receiued into the Church: which putteth vs in mind of the promife which wee made vnto God, when wee vvere received into the Church our felues. This Sacrament was inflituted by Christ, when hee was baptized of John in the river Iordan: and it fuc- Mat. 2.14 ceedeth Circumcilion; asthe Communion yvas ordained in stead of the Pallouer. So soone as we are borne, wee are bapti- Mat. 21.19 zed, in the name of the Father, the Son, and the holy Ghoft , to fig. Note. nifie that we owe a dutievnto God, from the day wee come into the world. In this baptisme, our bodies are washed with yvater; to fignifie how our finnes are weathed with Christs blood: when our bodies are washed, they are taken out of the water againe: to fignifie how wee shall be raifed from death to life, by the refurrection of Christ, and hove we should rife from fin to righteousnetse. Thus we begin our life with a solemne promise to God, before the Church, to serue him with our bodies and foul still death vs depart.

New let's remember how we have kept this promise with the Lord; or rather how wee have broken promise with him. Then wee gave our selvesto God: but since we have given our selvesto sinne. Then we promised to renounce the world: but ever since wee have embraced the world. Therfore now let vs.

begin :

begin to pay that which we ought folong; and pray the Lord which hath instituted this Sacrament as a scale of his mercy, to receive this child into his fauour, as were receive it into his Church: to baptise it with his spirit, as we baptise it with water: and power upon it his grace, as we give it the signe of grace.

FINIS.

THE PILGRIMS

Philip. 1.23
I desire to be dissoluted, and to bee with Christ.

Ere is Pauls delire, To be diffolued; and the cause, That hee might bewith Christ: wherein first you shall see the difference betweenthefaithfull and thewicked : how one lotheth this life, and the other longeth after it. Secondly, because the Apostle seemes to desire death, you shall see whetherany man may wish to die. Thirdly, because after his ditsolution he hopes to be with Christ; you shall feethe diversitie of judgements betweene Paul & the Papills, vyhich thinke when they are dead that they finall goe vnto Purgatorie. Laftly, because the soules which are with Christ caunot walke as they did when they lived upon earth; you shall heare a little of walking spirits, which have been so much talked of in time of Poperie. and were taken for the loules of them which were dead; after vvce will speake a little of the Sacrament which yee come to receiue; and lo commit you to God. I desire to be dissolued, Before Christs comming, when the Kings or Patriarchs died, it is faid, that they went to their Fathers, as we reade of Danid and Salomon, &c. But after Christs comming, when the faithfull dye, they are faid to goe to Christ, as were reade of the penitent theefe, Luke 23.43. Not because the Patriarches went por to Christ, as well as they: but because yet Christ was not asceded to heaven, therforethey are not faid to go to Christ: although if they wet to heaue, they must needs go to Christ; because Christ touching his Godhead, was alwaics in heaven. I defire to bee dif-Solued.

1.King: 2.10 2.Chro.9.47 2.Chro.21.1 Al.7

folined. As the worldly long for Christ to come to them, fo the faithfull long to goe to Christ: for vnletse we ascend to him, as he descended tovs, his descending is in vaine; because he came downe that we might goe vp; he descended to take our flestr. we ascend to take his kingdome: hee descended to be crucified. we ascend to be glorified: he descended to hell, vve ascend to heaven; that is, to joy, to glorie, to bliffe, to our Father, to our Saujour, to our Comforter, to Angels, to Saints, to eternall life. Therefore good cause had Paul to delire to be with Christ, that he might be at rest: for no doubt it was the sweetest voice that euer the Theefe heard in his life, when Christ said vnto him, This day thou halt be with me in Paradie, Luk. 23.45. Belides, as Paul persecuted before, so hee was after persecuted himselfe :as hectelsthe Corinthians, 2. Cor. 11.25. I was thrice beaten with rods: I was once stoned: Isuffered thrice shipwrack, &c. Therfore good cause had Paul to desire to be with Christ; that he might be out of trouble. Yer he will not dissolve himselfer but desireth to bee diffolued: that is, that hee which brought him into this world, would take him out of the word: neither doth he wish or pray, or make any petition to God to take away his life, but tels him his defire, defiring to bee ditfolued. To defire, is not to pray; but shewes what we approue. Neither doth hee desire so to be diffelyed, as though he were wearie of his labours, and would suffer no more for Christ: but he is content to live, as he faith in verle 24. Nenerthelesse, for mee to abide in the flesh were better for you; asif he should say, to doe you good, I am content to fuffer euill, & flay stillfrom Christ, whom I long to be with. Seeing then that he wil not diffoluc himselfe, nor pray to be diffolued, but is content to live still; why doth he fay, I defire to be diffolied? Onely to fliew what he preferre hin his defire. If hee might chuselife, or death for his ownerespect; he could be content to leave his friends and riches, and pleafure, & life and all, only to be with Christ. This seems to be a good lesson for sicke men, when they can live no longer, then to be with Christ, were beterthe to be with the glutton, which never thought of heave till he was in hell : but Paul was notlick, nor forewhen he deli- Lok 16 red to be diffolued, therfore this is not only for the fick, but for the whole, If he had willied to live and flay still in the world, no.

man need to be taught to fay after him ; for yong & old defire not to be diffolued; but few are content to bee diffolued. To a naturaliman, in this life nothing is fo sweet as life : & he which is in love with this world, seldome dieth quietly on his bed:but to a mind which milliketh this world, nothing can come fo welcome as death : because it takes him out of the world. This is it which Paul would have vs learne, That nothing in this world is fo precious, that for it we should desire to live, or stay from Godone houre. Though all may not wish to die, yet all muft subscribe to this, that death is better then life : because it leades to Christ: which when Pan! had throughly tasted, he was fatisfied of all things elfe; and defired to live no longer, that he might be with Christ: herein appeareth the end of mans life; which when hee hath obtained, hee delires to live no longer. how great riches, and honours, and friends foeuer he leave behind him, From the time he knoweth Christ crucified, and begins like Enoch to walk with God, he crieth ever after with the Apolle, I defire to be diffolued, and to be with Christ. Who hall deliner me from this body of sinne? death were to me aduantage. Euen as Simeon rejoyced that Christ came to him : fo the faithfull re-

iovcethat they shall goe to Christ.

The necessity of sinne is so irksome to him which knoweth thevilenetle of finithat the faithfull man, but to do good, would not live out of heaven, no not an houre. This made the Martyrs fo willing to abide any kind of death that tyrannie could deuile, to bee rid of their finfull bands, and this corruptible burthen, which preffeth downethe foule, that lookes after Christ, like his Disciples when hee ascended to heaven. All is trouble and wearineffe, and vanity to the godly mind: whether he eate. or drinke, or fleepe, hee counteth it aferuitude vnto the flefh; and wisheth with Danid to be rid from these necessities: so the knowledge and love of God maketh a man forget his owne flesh, maketh him to despisethe whole world, taketh away the difference from life and death, changeth his nature which hee could neuer ouercome, & teacheth him to renounce his deare felfe, and fay, thoughthat he should die, Not my will, but thy will be done. All this appearetheuen in this example, what operation is in the knowledge and love of Christ: it made the world irkfome

Genef. 4.22

Rom. 7.14 Luk. 2.28

48,110

fome vnto Paul, which all men naturally defire virmade death plealantento him, which all men naturally abhorre: although they be wearie of their life, & have no pleasure from morning to night, yet it will not please them to change, which they needs must: they never loath, but love their miseries : they will not die one houreto live for ever. Doe not the wicked themselves prophecie by their feare of death, a worfe condition of fome dreadfull judgement after this life, prepared for finners and all that contemne God; when none but they stand in such feare of death? Why doth one with for it, and another tremble to heare of it? If it were but a fleepe, no man would feare it at all : for who feareth to take his rest when the night approcheth? If it did take a way fenfe and feeling, and make men trees or frones, no man would feare it at all: for who would feare strokes, if he could feele no more then a stone? Or who would care for any thing, if he had not sense of anything Would any mattemble fo, to be as the dead creatures which have no fenfe of euil? They must needs be in better case then the happiest man in this life; which is not without the fense of euill. Therefore this feare of death which you fee in all but the faithfull, doth prefage fome frange torment, some heavy change & sharpe punishment to those men, which they begin to taste already before they die; like the spirit which persecuted Saul before his end. They delire I Sam 16. PA not to be diffolued, but they feare to be diffolued; they goe not to Christ, but their departure is an everlasting departure from Christ, to the damned, to the diuele, to hell, without either end or eafe, or any patience to indure it.

Thus you fee that no man is willing to die, before his conscience bee quieted toward God, and that hee can catch some hope of a better life after this life. Hee which knowes that he shal goe to Christ, it is vopossible that he should die vowillingly: but he which cannot hope for a better world, must needes leauethis world grudgingly, and feare death more then all the terrors of life. Hee had rather bee licke, and cold, and hungry, and want, and beg, than goe with death; because hee knoweth what he futfereth here, but he knoweth not what he shall suffer hereafter. Therfore he which is not willing to be diffolued, hath not learned Christ yet as Paul did : for no man effectmeth this

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3 King. 2.14

Lyke 3.23

Iol. # 1.20

Mat. ;.11

life when he begins to rathe of the next but then the love of the world doth fall from him, like the mantle of Elidewhen he was cir etc. Schaue no ple

raptinto heaven.

The Apollie had feene many good things in his daies, and was never farisfied willing to be diffolued, but thir fled flilliand no water could guench his thirft , worill he drank of the water of life, & then he thirsted no more: To nothing can fil the foule which was made for God, but Godalone, Riches, and honours. and pleasures, did not make Simeon willing to die, but the fight of Christ : happy are the cies which she him for they are as willing to die as Simeon was, So foone as Jobu Baprist did fee our Saujour, and knew that it was he, he debafed himfelfe as if hee had been no body, and would not be accounted of, but fought to lofe the opinion of the people, that Christ might have all: although howara Propher, and more then a Propher, and not a greater amongst the fonnes of women. So when Paul had feene his Saujour, he forgatall that he loved, all that he defired, and all that he pollefled: no ioy in oglory, no life now but to die. Al things must yeeld to the Son, and be content with labor. that he increase, and we decrease. This is our glory and life, that he lives in glory, It is enough (faith Jacob) for me that lofeph my fonne lineth:it is enough for vs that lefus our Saujour raigneth, If the head be crowned-all the body is more honoured: thereforeletys glory that Christ is glorified, and rejoyce as much that he is afcended, as our fathers rejoyeed that he descended: for wherethe head is there tho body mult needes believe the

Gm.45.28

I defire to be diffolued.] He calleth his death not a deffruction. but a diffolution, for three causes. First he departeth from this life, and hath no more focietie with them that live you the earth. Secondly, his foule departeth from the body vntill the day of refurrections then thee findeth her owne body againe, & they reioyce like friends which are meteogether. Thirdly, hee departeth from this vale of mifery, into the Paradile of ioy and all felicitie, to live and raigne with God for ener: in affurance whereof he faith, that he thal be with Christ; fo that death is the way to Christ. As the Doucfound no rest vntill the came to the Arkerforhe faithfull find no restill they come to Christs they goe thorow the wildernelle like othermen. Vntill the

Gen, 8.9

XUM

lewes .

Tewes arrived at Canaan, all their life was spent in finfulf Bgypt, 14h 15/27 or in the dreadfull defert, during the time of their torney they had no ferled reft, or continuing pleafure, Beace beginneth when the battell endeth; there is the prerogative of the dead. left death should be too fearfull tovs, The best of Gods bleffings are behind, that is, everlasting life, and the way to it is death: thou art going to joy, therefore looke not for its vntill thoucome to thy journelesend, If Canaan the land of petace, Rene 3.10 the land of plentie, the land of pleasure, beein the wildernette; flay here, march no further: whither doe you go like the pilgrims of Israel, if Canaan bein the wildernetle But Pant looks for the crowneat the gole; hee is not with Christ, buttrull's to be with Christ shee is not in heaven, but he hopesed bometo heaven, and this hope led him thorow the wildernette, that he murmured not like the Ifraclites, but only longed for that day, when Christ shall say vnto him as he saidto the penicenteheese, This day thou halt be with me in paradiffe Thus you have heard the difference between the faithfulland the wicked how the one loatheththislife, and the otherlongeth afterie and range of a di

Now we come to our question. Simeon faid, Lord now lettest Luke 1.29 thou thy fernant depart in peace : fo Paul faith, I defire so be diffelned, and to be with (brift: they doubted not as the Papille do. what should become of them after death; for one sayes that he goesto Chrift, and the other faith, that he goesto Peacht therefore it seemes that Purgatorie was not yet found, when the just men went to peace. This is one of the fruites of a godly life, it hathhope (faith Salomon) in the end sin death it warranteth a Pro. 14.36 man of life, & when the flesh faith feare, & the ferpent despaire, it makes the flesh grouch, and the serpent flie, and the soult reioycewhile death is opening the prilon doore, that the may fly to her countrey from whence the came. Therefore what shall I fay to Purgatoric, if Paulgo to Christ, and Simeon go to Pesce? Some fay it is in the aire: fome fay that it is in the earth of fome under the earth: fome a little about held Thus Nebucadnezzar Dan.4.1 cannot at foile his own dreame. You must vinder stand that Purgatorie is like your painted sepulchers, which are framed more for the living then for the dead : for you know that the locults of Romeliue by trentals, & dirges, & Mailer for the dead, as the Silver-

11.19.15

Silver miths in Ephe valiued by Images: and therfore as they were loththat Images thould go downe; fo they are loth that their Purgarorie should bee quenched: for it is the gainfullest lie in all Poperie: for out of this lake it lue their Malles and Dirges, and Trentalsfor the dead. They are faid for the dead, but they make for the living : For the dead bane no portion of all that is done under the finne. Doe what you will, fay what you can, Matles, Dirges, or Trentals, they have no portion in it; for they hanereceined their rewardalreadie, and the tree lieth where it fall: yetchefe foolish virgins looke for oyle of the wife virgins, and thinke they shall be paid for other mens labours, & almes, and Trentals, and Pilgrimages, and Mailes: as though they neuer read that the iuft shall line by his owne faith, that he which beleeueth shall not go to judgement, but palle from death to life: that they that die in the Lord rest from their labours, How doe they goe presently into paradise, if they stay at Purgatorie, and fire and torments? Hath Christ satisfied for vs. and must vvee now make fatisfaction for our felues ? Whither the glutton and the begger are gone, thither must we all, that is, to Abrahams bosome, or hell fire i there are but two kinds of men, and therefore buttwo waies; & wherethen is Purgarorie? which the best of the Fathers confesseth that he could never find in Scripture, Therefore rake heed of hell, for Purgatorie is but a Icar-babe.

Zuke16

Gal 2.11

Zohn.5.24 ... Rene. 14.15.

Of walking fpirits.

Furthermore, when Paul (aith, that he shall goto Christ, this seemes to resolue the old question often debated among the simple people, once deluded, Whether the soules of men departed walke after death, and appeare vnto men, exhorting them to this or that y as Gregoria, or some counterfeit reporteth in his Dialogues. The Apostles before their sull grouth, might seem to be incumbred with this error; because when they saw Christ walking upon the waters, they said, It is a spirite: & when Peter knocked at the door ein the night, they said to Rhode a damsell, It is his Angel, Act. 12.15. Which error was drawne from the illusion of Satan and ulgaropinion received from Pythagoras, which taught that the soules of men departed, did returne into the hodies of other men after death, either for correction, or for reward: if they were good soules, then they were preferred to better men: if they had been had soules, then they were east

into.

into worfe bodies then they had before : a fine Philosophicall

This deluded Herod; when he heard of Christ, hee supposed that John Baptiff wasrilen againe, whom he had beheaded and the better fort of people, as we reade in Matth, 16, 14. dreat med that Christ was Elias, or John Baptift, or leremy, or some of the Prophets rifen againe, But touching the foule once departed from the body, that it returnes not nor can returne into the world; many examples, and testimonies, and reasons, and the 10h. 10, 18 order of our refurrection declareth. The foules of the righteous are in the hands of the Lord. & no man or divel can take them out of his hands: the foules of the wicked are in the hands of the Divell, and God wil not take them out of his hands; and therefore Abrabam faith, Heembich is beere cannot come from bence, zal. 16: and they which beethere cannot come from thence : forthen the paines of hell were not everlasting paines, nor the loyes of heauen euerlasting joyes, but temporall, like the paines and joyes of this world. Therefore it is no foule which walkes about. How then? What is this which I feetn the night like fuch a man, and fuch a man? The divell (which changeth himselfeinto an Angell of light to deceive) can change himselfe into the like netse of a man much more, That is it which thou feelt, as Saul faw Sas Note. muel; 1. Sam, 28.8. not Samuel himselfe : for could the Witch raise Samuel out of the grave, which could not keepe her selfe out of the grave? Or could the divel disturbe the Prophet after death? Then he should never be in quiet if the disell could diflurbe him, because hee disquieteth the godly so much white they live. If this apparition be called Samuel, how doth he call Note, it Samuel, if it benot Samuel? As the bookes of Caluin are called Caluin : asthe picture of Beza is called Beza: as hee which plaieth the King vpon a flage, is called a King : Asthegolden Mice and Hemerods which the Philistines laied in the Arke, were called Mice, and Hemerodes, although they were but meere shapes and figures of them : so this likenes of Samuel is called Samuel, though it was not Samuel indeed, but a counter-Note, fet shape of Samuel, For God would not answer Saul before by Oracle, nor by Prieff, nor by Propher; and would be answere him by the dead which doth forbid to aske counsaile of the

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XUM

dead? No (faith Abraham) they have Mofes and the Prophets: Luk, 16. As if hee should fay ; Let them learne of the bookes of the dead, for the dead shall not returne vnto them, Againe, if it had been Samuel himselfe which had taught Saul toworship God, would that holy Prophet have received worthin himfelf. as this spirit did? Againe, if it had been Samuel, Sauls schoolemafter, which taught him alwaies to repent while he lived; hee would rather have exhorted him to repentance now, then before, seeing the day of his death was so neere. But you will says Whofoeuer it was, it feems that he could prophecie of things to come: for hee forerold Sauls death. Can the divell prophecie? This was an easie matter for the divelled prophecie, because he knew that Danid was anointed before, and therefore San/must be removed, that he might raigne, as he was anointed. Secondly, hee knew that Samuel had prophecied his confusion; and therefore he must be degraded, that the prophecy might be fulfilled. Thirdly, he didfee the Philistines comming against him. and therefore no maruell if he did aime that his death was neere at hand, feeing a man might prophecie the fame,

If any man be not fatisfied with this to be leeve that the foules of the dead doe not walke after their dissolution, let me reason with him thus : Is it a foule which thou feeft? Why , a foule is a foirit and cannot be seene no more then the voice or an Eccho: didft thouseuer feething owne foule, though it hath been ever with thee fincethou wall borne? Dolt thou thinke it is a body ? Why, a body cannot walke without a foule : for the fonle is the lifewhich moueth the body. If thou fay it is a body and fouletoo, then why doth Paul call death a diffolution ? it is a separation of the soule from the body : if the body and soule be not diffolued, then the man is not dead but living still. If thousay the soule is come to the body, and the body is risen to the foule for that time; then I can fay no more to thee, but beleeuethine owne eyes: If thouthinkest that it is such a mans body which thou feelt, looke in the grave, & open the ground, and there thou shalt feethe body where it was laied, even while this vizor walkes in thy fight: therefore apparitions are no other, then that which appeared to Saul, Thus the diuel hath many waies to deceive : and this is one & a dangerous one, to draw

ve from Gods word to visions, and dreames, and apparitions, vpon which many of the doctrines of the Papills are grouded.

They had never heard of Purgatorie, but for the felpirits that walked in the night, and told them that they were the fouler of fuch and fuch, which fuffered in fire till their Mailes, and almes and Pilgrimages did ranfomethem out: fo thefe night fpirits begat Purgatorie, and Purgatorie begat Trentals, as one Ser-

penthatcheth another.

Yet a third question rifeth out of these words, and that is this Whethera Christian may wish for death? As Paul defired, fo may we defire, if we have Pauls spirit, As Christ told his Difciples when they asked him, whether they flould pray for fire Lukes 44 from heaven, as Elias did : Christ answered, that they knew not of what spirit they were: as if he should say, if you were of Elias (pirit, and did pray with the fame minde, and to the fame end that he did, then you might pray as he praied. The wicked wish. to die, because they would bee rid of the crosse, and suffer no more for God: as Cain, fo foone as he was curfed, & knew that Gen. 4 his life should be a torment, he sought to die, to prevent the just judgement of God, and spite him (as it were) which should punish sinnes. So do the people oftentimes, which have not to fatisfie hunger, & the ficke which faint of an incurable difeate. and the wearie captines in prison, gallies and bonds. As for the faithfull, if they at any time wish to die, they pray for death as the last remedic against sin and Satan: even as they pray in the Reuelation, for the haltening of Christscoming to judgement, Come Lord lesus, come quickly; for the shortening of the daies Rev. 22.30 of fin, lest all flesh should perith. But they which wish for death in this fort, would die as the will of God hath ordained, and mortifietheir flesh to abide these troubles, and still by faith suppresse the dolorous griefe of sinne, by frequet meditation of inward ioy, received by grace in Christ, and therein revive themselves, as with the earnest peny of their inheritance, which they shall receive at the fit time, when it shall comfort them much to have suffered so long. Much therefore have they to answere, which are not contented to die in peace, and stay till they beediffolued; but as though themselves were the authors of life and death, from cruell heart give wrongfull commission

3. Macc. 14

Tob 2

Exod. 20.13

to the bloodie hand, to cut afunder that which God hath jovned, the louing foule and their body; as Indas, Achitophel, Sant and Pilate did: not one of these was good in life and death. Yet the author of the Macchabees commendeth Razis molt of all; forthar which was the greatest fin that ever he did, for killing himselfe. Man was not borne at his owne pleasure, neither must he die at his owne luft; or elfe it had beene good for lob, which fuffered more then any Saint except Christ, to make away himfelfe, as Indas did, But why is it commanded then, Thou shalt not kill? If thou maiest not kill another, much lette maiest thou kill thy felfe, As for the example of Samfon, ludg. 16. 30, which may feeme to oppose against this, in that hee killed himselfe when as he pulled the house you his owne head, and all that were with him : vnderstand that he was a figure of Christ, which vanquished moe in his death then in all his life; and it appeareth that hee had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him vpon his prayer. And the Epiftleto the Hebr. 11.13. to cleere that fact faith that he did it of faith: that is, knowing that hee had descrued to die, and that by these meanes the enemies of Godshould be destroyed, hee submitted himselfe to the good will of God, like a good Captainevvhich ventured his life to kill his enemies: therefore we must not looke to particular examples, but to the generalllaw. Whereforelet no man do this euil, that any good may com of it: but rather following the adnice of the holy Apostle, as it becommeth vs, With patience let vs run out the race which is fet before vs.

Here I might shew you that they are guilty of their owne death that kill themselves with surfetting, intemperance, drunkennesse, &c. Although they love their life too deare, yet they take all meanes to halten their deaths. Thus much of Purgato-

rie and night spirits, and praying for death.

Now it remainerh, that as the Leuites (anchified their brethren before they did ear the Palleouer, so I would prepare you before ye eare this holy sacrament, of which the Passeouer was but a signe. The lewes were taught of God before they did eate the Passeouer to put away leuen out of their houses the day before, Exod. 12.15. Hath God care of leuen? No, this is it which

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the Apolle reacheth, 1. Corint, 5, before ye come to the Lords Supper, Purge the old leven of malition freffe and mickedneffe out of your hearts: that is the leaven which you thould purge out of your boules. Therefore marke what the Apulllewriteth to the Corinthians, 1. Cor. 11. (I beleeue it is a matter which you did neuer confider.) For this can'e many are weake and ficke among you, and many fleepe or die. For what cause? because they receiued this holy Sacrament unworthily and unreverently, before they were prepared with faith, and hope, and repentance: For this cause many are weak and sicke among you, and many die. Who did everthinke that his sicknes, or his wants, or his infirmities did grow, for that hee received the Lords Supper vinworthily? many causes have beene supposed, but this cause was never thought of, Haueany of you faid in diffreffes of body or mind, This is come vnto me, because I did receive the bleffed Sacrament of Christynworthily? because I came not prepared with that mind, as they doe which beleeve and know God? Yet the Apostle, which by his divine spirit knew the cause of these calamities among the Counthians, doth depute their strange difeases and sudden death to none other cause, but to their vnworthie and vnreuerent receiving of this holy Sacrament. Nay, he faith further, that he which eateth and drinkerh this Sacrament 1. cor. 11.26 unworthily, eateth and drinketh his owne damnation, that is, he taketh pollession of death, hell, and damnation, even while he eates, as the divell entred into Indas while he received: Now if your Phylition should warne you of such athing, that you take it in season and measure, or else it is a poyson, and will kill you: I suppose you would observe the season and measure, and take it in such order as he prescribeth, as neere as you could, if you beleeuchim: fo if you beleeue the Apostic, that you receive the Sacrament to your damnation, if you receive it vnworthily; I am fure you will not take it unreverently or raffily for all the world. If I had the wordes of motion to speake that which might bespoken of this matter, it would fright Indas himselfe, that no man would come to this holy banquet without his Manage vvedding garment. Confider but this, how you would come into the presence of God, how you would prepare your selves to come before the maker of heaven and earth, which fearcheth

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the reines, and knoweth enery corner of the heart. If ener yee didapproch vnto God, if euer yee came necre vnto the Lord, you never came to neer as novy, when you come to receive his body and blood, and are vnited vnto him in one spirituall body; and yet (peraduenture) many come not so prepared, so cleanled, fo dreiled, fo trimmed into the presence of God, as Hester did into the presence of Affuerus, What doe you thinke of these elements? what doe you imagine of this bread and vvine? They are feales. What feales? Seales of his Word, feales of Gods promifes, scales of your adoption. If ever you were infiructed out of this booke, that instruction is confirmed and ratified vnto you, now by Christs seale, Christ hath not ordained Sa craments in his Church, for a fashion or dumbe shew. that you fould feele, or fee, or tafte, but as the woman which had a bloody flixe when thee touched the hem of Christs garment, he faid that vertue was gone out of him : that is, all the graces which these signes represent, that is, all the blessings that Christ lesus hath purchased vnto man by his death. Now because if you receive this Sacrament rightly, you are vnited vnto Christ, as the members with the head: if euer you did beleeve, or loue, or repent before; this requireth you to beleeve, and loue, and repent more, because now you are Christs bodie, which shewes that we must obey Christ the headlike members of the body, for the body is ruled by the head. What have you now to receive all thefe bleffings? If ye have not faith, how can you lay hold of any promifes or merits of Christ, to say this is mine? If you had a hand to take, and a faith to apprehend, novy you might eate of the bread which is better then Manna, which he that raffeth, doth not hunger againe after any pleasure in the world. Here is enough for Abraham, and Abrahams seede: Come vnto it all that thirst, and it will refresh you. Happier is that man now that hath his wedding garment, then the rich Glutton, that fareth deliciously, and goeth in purple every day. Now you are the Lords guelts, and the Lord himselfe is your fealt, and this fealt is before you, the holiest meate that ever ye dideare, and the comfortablest meate that ever you dideate, and yet the dangerouft meate that ever you did eate : you fland vpon life or death, you eat to faluation or damnation; there is nothing

Luke 16

nothing in this world which you can receive with greater benefit, or with greater peril. Adam did not eate the forbidden Gen.3 fruit with greater danger; Adam could not taffe the tree of life with greaterfruit, then you may tafte & receive this Sacrament. The Arkewasa figne of mercy, yet Vzziah was flaine for tou. 1 Sam,6 ching the arke vnreuerently : Circumcifion was a goodthing, vet circumcifion did not profit the Sichemites, but was a way Gen. 34 to make their enemies flay them; because they were not circum cifed for religion, but for lucre : fo if ye receive for custom and not for denotion, this Sacrament thall bee to you as circumcifion was to them. Therefore take heed how you receive as they received; left you meet with a curfe when you looke for a bleffing. If thou remembrest any sinneagainst God, or against thy neighbour, leave thine offering at the Altar, and bee reconciled before thou come into his presence: for if stubble come to fire, there is no way but burne : now beloved, let faith, and love, and repentance, have their perfect worke, that you may receive this Sacrament as Christ would have you receive it : and God grant you as much profit by it, as is offered in it; and so much comfort of it, as it hath brought to any, who loeuer have receiued it faithfully reverently, and worthily before you.

FINIS

GODLY MANS REQUEST.

Pfalm, 90.12.

Teach vsO Lord, to number our daies, that wee may apply our bearts towifdome.



His Pfalme was copiled by Mofes, as ye may fee by the ritle, at what time the spies returned fro the land of Canaan, and God for the murmuring of the people, pronounced, that all which were about twentie

yeeres old should die in the wilderneise; except Caleb and lofun, that incouraged their brethren to goe vnto Canaan. Now. when .

when Mofes heard the sentence of death pronounced against himselfe, and all the lewes which came out of Egypt, except onely two, Caleb and lofus, that all should die before they came to the land which they fought, he prayeth thus for himselfand the sell, Teach vs O Lord to number our daies, that we may applie our bartes to wifedome : that is, feeing we must needes die, teach vs to thinke of our death, that we may die in thy feare, to live againe: thewing vs how the confideration of our mortality wil make vs applie our hartesto godlinelle, Heewhich is tottering himfelf, had need leane vnto a stable thingstherfore a wayering man is commended here to confrant wifedome. Man is mortal. wiledome is immortal yet by wiledome man becomes immortall too: therfore Mofes thinking of his death, runneth towifdome, as a remedie against death. I have chosen a text fit for the time, which warnethy show our yeeres palle; that when wee thinke of the old yeere, how soone it is gone, we may see voon what a whirling wheelewee are fet : which puttethys in minde every day of that last day which is comming for vs, when wee shall give account how every day was spent before it. So many yeeres as are past, so many yeeres we are neerer to the last: and though the old yeere be gon, and a new yeere come; yetwhether another shall come after this, as this came after the former, no man, Ithinke, hathany promife of him that made time: for even these two daies since the old yeere went out, many have gone the way which wee all shall follow. Now, why daies or weekes or yeeres, but for vs : But for manthereshould bee no winter, no fummer, no fpring, no Autumne; that we feeing how the leafons are renued, at latt with them we may learne to renue ourselves: for to celebrate new yeeres withold sinnes, is to let every thing goe before our felues, and fuffer the time to condemne vs, which was given to fauevs. God hath shewedvs new yeeres, but he would have vs flewe him new men. Thirts Gods new-yeers gift: not sheep, nor doues, nor fruits, which the Iewes offered: neithermyrth, frankincenseand gold, which the Gentiles offered: Mat. 2. but a new creature : Gal. 6.15. Therefore we must come to some Schoolemaster, which teacheth vs like John Baptift; What we shuld do, that we may grow in knowledge, as we grow in yeeres. Teach me to number my dayes (faith

* For it was preached at the beginning of the yeere.

Heb.10.1

Luk-3.10

Mofes)

Mofes) that I may apply my heart to wisdome, Whereby Moses telleth vs, that this was one of his helpes, which made him profit in the knowledge of God, to number our daies; as a man that hath a fettime for his taske liftens to the clocke and counts his houres, fo we have a fet time to ferue God, Worke while it is day, Join 9.4 faith Christ, What hee doth meane by this day, the Apolile sheweth you, This is the day of Caluation: that is, this life is the day wherein you should worke. What worke have you to doe? The Apoliletels you, Worke out your faluation. This is a long taske: therfore we had need to number our daies, and not lofe a minute, lest wee bee benighted before our worke bee done. Teach me, O Lord, to number my daies. He which in the land of Midian learned to number sheepe, novy hee is come into the wilderneile, learneth to number his dajes, Teach vs, O Lord, to number our daies. Not teach vs the number of our daies, for we shall quite forget it againe, and the knowledge of times and courle of seasons is the knowledge of God himselfe; but reach vs to number our daies: that is, that we may be still numbering and counting our daies, and houres, and minutes, to fee hovy . fall we die, that every day and hours we may learne something. As God hath numbred our daies, so wee must learne to number our daies corelle it feemes that wee cannot apply our bearts to wifdome: that is, vnles we thinkey pon death, we cannot fashion our selves to a godly life, though we were as well instructed as Mofes. This we finde daily in our selves, that the forgerfulnes of death, makes vs apply our hearts vnto follie, and pleasure, and all voluptuous netlest hat contrary to his aduice, Worke your falnation, we worke our damnation. We are so farrefrom numbring our daies, that wee doe not number our weekes, nor our moneths, nor our yeares; but, as the Apolle faith, Athonfand 2, Pet. 3,8 yeares with God are as one day: fo. one day with vs is as a thoufand yeares: that is, our time feemes follong, that we thinke we shall never die: but hee which made this prayer is now dead, and the number of his daies is ended, and nothing is left but his holy bookes, which bring this prayer vnto vs, that wee may... learne to pray lotoo. Now I must pray, Teach me, O Lard, to number my daies: and thou must pray, Teach me, O Lord, to number my daies, that we may apply our hearts to misdome: that is,

Luke 16.2

Pro.6.10

to to pray and fast, and watch, and heare, and doe, as becommeth him which shall shortly give account of his Stewardship, This is the fruit which comes to a man by numbring his daies. God teacheth man to apply his heart to residome: and this is hisletion which he gives for that purpole, number thy daies, that is, thinke that wildome is a long fludie, and that thou haft but a short tome to get it, and this will make thee get ground of vertue: forthereis no such enemieto repentance, as to thinke that we hauctime enough to repent hereafter : which makes a man fay, when any good motion cometh, Nay, I may flay yer, yet I may flay, like the fluggard which turnes vpon his bed like a doore vpon the hinges, and faith, Tet alittle more, a little more fleep, a little more flumber, I may lie fill a while : this is not to number our dayes, but to stretch our dayes, and makethem feeme more then they are; and they that do fo, neuer apply their hearts unto wisdome: so you see what a preservative Moses vsed against sinne and pleasure, hee kept a calendar as it were of his daies which called vpon him, Be diligent, for thou haft but a fhort time. Five things I note in these wordes: first, that death is the haven of every man, whether he fit in the throne, or keepe in a cottage, at last he must knock at deaths doore, as all his fathers have done before him. Secondly, that mans time is fer, & his bounds appointed, which hee cannot palle, no more then the Egyptians could patie the fea : and therefore Mofes faith, Teach vs to number our daies, as though there were a number of our daies. Thirdly, that our daies are few, as though vvce were fent into this worldbut to fee it : and therfore Mofes speaking of our life, (peaks of daies, not of years, nor of moneths, nor of weeks: but, teach vs to number our daies, shewing that it is an easie thing for every man to number his daies, they be fo few, Fourthly, the aptnes of man to forget death rather then any thing els: & therfore Mofes praieth the Lord to teach him to nuber his daies, as though they were flipping out of his minde. Laftly, that to remeber how short a time we have to live, will make vsapply our hearts to that which is good. The first point is that as every one had a day to come into this world: fo he shall have a day to goe out of this world. When Mofes had spoken of somewhich lived 700. years, and other which lived 800, years, & other which liued med ooo, yeers, fliewing that some had a longer time and some ashorter; vet he speakes this of all mertunseft, at last comes in mortunseft that is, he died which is the Epitaph of every mair. Wecare not lodged in a castle, but in an Inne where we are but guells & therfore Peror cals vaftrangers. We are not citizens of Ho,1119 the earth, but Citizens of heaven & therforethe Apolle faith, John 8. 36 We have beere no abiding Citie; but wee looke for one to come. As Christ faith, Meking doine is not of this world fo we may fay, my dwelling is not in this world, but the foule foareth vpward whence she came, and the body stoopeth downward whence it Gen. 2.19 came : asthe tabernacles of the lewes were made to remotie, lo Exod. 23.7 ourtabernacles are madeto remone. Euery man is a tenant at Exed. a6.1 will, and there is nothing fure in life , but death : as heewhich wrote this is gone; fo I which preach it, and you which heare it, one commingin, and one going out, is to all. Although this is daily (eene, yet it had need be proped nay, every man had need to die to make him beleeve that he shall die. When Adim and Euc became subject to death, because of their sinne; to teach them to think on death, fo foone as they were thrust out of Paradife, Godclothed them with the skins of dead beafts, which showed them that now they were clothed with death, and that as the beafts were dead whose skins they wore; fo they should dieallo: therefore Davidsaith, A an being in honeier, became like the beafts that perifos when he faith, that he did become like Pfal.82.6 the bealts which periff, he implieth that man should not perish like the brafts, butwhen hodidlike a beaft, he diedlike a beaft. From that day every man might fay with lob, Corruption was lob. 17.14 my father, and the worme was my mother. For the rich glutton is Luke 16.22 lockt in his graue as fast as poore Lazarus. Therefore God speaking of Kings, faith, I faid ye are gods, but ye shall die like men. If kingsmult dielike men, then the expectation of men is death: therfore when this king was ready to die, he said to Salomo, that he should goe the way of all the earth, calling death the way of all the earth: to which Efay beares witnesse, crying, Alflish is graffer Efay .40. that is it falleth, and is cut downelike graffe. In Paradife wee Gen. 1 27 might live or dies in the world we live and must die: in heaven Gen. 3.22 we thall live and not die. Before sin, nothing could change vs: nowevery thing doth change vs. For when winter comes, wee

are cold, when age comes we are withered, when ficknes comes we are weake sto flewe that when death comes we shall die. The clothes which weare vpon our backes, the Sunne which feesouer our heades, the graves which lievnder our feete, the meate which goes into our mouthes, cry vnto vs that we shall weare. and fade, and die; like the fishes, and foules, and bealts which euen now were living in their elements, and now are dead in our dishes. Euerything, euery day suffers some eclipse, and nothing flands at a flay; but one creature callesto another, Let vs leave this world. Ourfathers fummoned vs, and we shall fummon our children to the grave; first we waxe old, then we waxe dry, then we waxe weake, then we waxe ficke, fo we melt away by drops ;at laft, as we carried other, so other carry vs vnto the graue : this is the laft bed which every man shall sleepe in : wee must returne vnto our mothers wombe. Therfore lacob calleth his life but a pilgrimage; therefore Panl called his life but a race; therefore David calleth himselfe but a worme, A pilgrimage hath an end, a race hath a stop, a worme is buttroden vnder foote, and dead straight: fo in an houre, we are, and are not: hereweare now, and anon we are separated, and to morrow one fickneth, and the next day another fickneth, and all that be here never meete againe: we may well be called earthen veffels, for we are foone broken; a spider is able to choakevs, a pin is able to kill vs: all of vs are borne one way, and die a hundred waies. As Eliah stood in the doore of the caue, when God paffed by: fo we stand in the passages of this world, ready to goe out when soeuer God shall call. Wee lose first our infancie, and then our childhood, and then our youth: at last, as we came in the roomes of other, so other come into our roomes. If all our daies were as long as the day of losua, when the Sunne stood still in the midst of heaven, yet it will be night at last, and our Sunne shall set like other. It is not long that we grow; but when we begin to fall, we are like the Ice, which thaweth fooner then it froze : fo these little worlds are destroyed first , and at last the great world shall be destroyed too; for all which was made for vs , shall perish with vs. What doe you learne when you thinke of this, but that which Mefes faith, to apply your hearts

to wisedome; Death commeth afterlife, and yet guides to the

2 Tim.4.7 Pfal.22.6 2 Cor.4.7

1 King 19.9

Iof 10.2

whole

whole life like the sterne of a ship : but for death ther would be no rule, but every mans luft flould be hislaw : heislikea King which frighteth a far off, though hee deferre his leffions. and stay the execution, yet the very feare that he ewill come, makes the proudest peacock lay downe his feathers and is like a dampe which puts out all the lights of pleasure. The second note is, that the time of man is fet, and his bounds appointed, which he cannot palle; and therefore Mofes praieth the Lord that he would teach him to number his daies jas though there were a number of our daies: therefore God is called Palmoni, which lignifieth a secret number, because hee knoweth the number of our daies, which is secrettovs. As it was said to Balthalar, Godhath numbred thy kingdome; fo it may be faid to all; Job 14.5 Godbath numbredthy life, Tothis, lob beares wirnelle, faving, Are not his daies determined? thou hast appointed his bounds, which ler. 46.3 1 he cannot paffe, Againe, leremy faith, they could not stand, because the day of their destruction was come. As there is a day of destruction, and a day of death; fo there is a day of birth, a day of mariage, a day of honour, a day of deliverance: according to that, Dan. 11.36. The determination is made; that is, God hath determined all things. As God appointed a time when his Sonne should come Dan. 9.19. into the world, and he came at the same time, as the Prophets Gal.4.4 and Euangelistaccord: so hee hathappointed a time when all his blessings shal comevntovs, & they come at the same time ; Pfal. 105.19 as we reade of lofeph, when his appointed time came: flewing that God appointed a time when to exalt him, and before that time came, he could not be exalted therefore Christ faith fo of- 10hn 7.8 ten. My time is not yet come ; thewing that he knew the time of his baptizing, the time of his preaching, the time of his working the time of his rifing, and the time of his afcending. As for that which is objected of Ezechias, because Efay shewed him 2 King. 20.1 that he should die & after told him that fifteene yeeres were added to his life: it is like the preaching of longs to the Niniuites; Ional 3-3 Forty dayes, & Nininie shal be destroied; & yet Niniuy was not destroied, because they repeted: so Ezechias was not abridged, be cause he repented. Therfore you must vnder stand the phrase of God. As whewe fay that we shal iourney to morrow, we understand, If God wil: fowhen God faith, I wil destroy, he under stads, if

Dist.18

2 Sam. 18.6

AG. 27.21

we perfift. As all the promifes of God are conditionall to take place if wee repent, wall the threatnings of God are conditionall to take place if we repent not : and therefore sometime this word if is put in, as wherethere is no bleffing nor curling without an if. I may answer againe, that God is a ludge, and spake like a ludge to Ezechias: a ludge doth not condemne al whom he faith he will condemne, nor a school master beate every one whom he faith he will beate, to make him learne; yet the Judge and school master doe not dissemble but menace: this is not lying but threatning. But you will fay, if my time be let, thus long I shall live, and I cannot passe, then I will take no physick, You may as wellfay, I wil take no meate. God hath not ordained the end without means but the means as well as the end. If he have appointed one to die in his youth, hee bath appointed fome means to shorten his life, as he did Absolons: if he have appointed one to live long, he hath appointed also some meanes to preserve his life, as Toseph cherished lacob in his age. Therefore though God had promised Paul that his copany should not be drowned, yet he told the mariners, that wnlesthey kept in the fhip they shuld be drownd: as if their safety should not be without means: but a good mind neuer quarels about these things.

The third point is, that our life is but a fhort life: as many little feuls are in Golgotha, as great feuls: for one apple that falleth from the tree, ten are pulled before they be ripe, and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our Aprill and May wherein we florish, our June and July are next when wee shall be cut down. What a change is this, that within four escore yeeres not one of this assembly shall be left alive? but another Preacher, and other hearers shall fill these roomes, and tread

vpon vs where our feet tread now.

The Rauen and the Phonix, and the Elpheant, & the Lion, and the Hartfulfiltheir hundreds, but man dieth whe hethinks yet his funneriseth: before his eye be satisfied with seeing, or his care with hearing, or his heart with suffing, death knocks at his doore, and will not give him seare to meditate an excuse before he come to judgement. To shew the shortness of mans life, Mose vied the shortest division in nature to expresse it by

he .

he might have faid, Teach me ô Lord, to number my moneths, or my yeares, but he speakes of daies: so the scripture is wontto number our life by daies, and houres, and minutes, to shewvs that wee shall give account for houres, as well as for daies, for daies as well as for weekes, for weekes as well as for monethe, for moneths as well as for yeares: which warneth vs to make vie of all our time, and every day to thinkey pon the last.

This was the Arithmeticke of holy men informer times, To reckon their daies, fo that their time might feem fhort, to make them apply their hearts to wisdome. The Hebrues did number their daies thus: First they did deduct the time of sleepe, so that if our yeares be threefcore and tenne, as the Prophet faith, five Pfal, co. to and thirtie of these yeares are striken off at one blow, because vvcespend halfe curtime in fleepe: then they did deduct the time of youth, which Salomon ca leth vannie, as though itwere Eccl, 11,10 notworthie to bee called life but vanitie: then they did deduct the daies of forrow, because in forrow a man had rather dye then live. So when the houres of fleep, & the houres of youth, and the houres of forrovv are taken away, what an Epitome is mans life come to? The Fathers yied an other account: first they did deduct all the time which is past: for the time which is past is nothing: then they did deduct time to come, because the timeto come is vncertaine, and no man can fay that hee shall liue. Now when the time palt, and the time to come is let alide, there is nothing left but the time present, that is, a moment, which is not formuch in respect of eternitie, as a little mote to the whole earth.

David numbred his daies by a meafare, My life (faith he) is like a span long, Pla. 39. g, when he measured his life he took Bot a pole, nor an ellanor a yard to measure it by, but a short meafure, his shortspan, My life is like a spanne long. Thus you have learned to number your daics, or rather the houres of your dayes. As some came into the Vineyard in the morning, and fome at noone, and some at night: so some goout of this Vineyard in the morning, some at noone, and some at night: some mans life hath nothing but a morning, some have a morning & noone, he which liueth longelt, liueth all the day; & therfore the yongelt of all pray but for this day : & if he line till to morrow,

then

then he praieth for that day, faying still, Gine vithis day our dayly bread. So that a pleasant life may be compared but to a glorious day, and a forrowfull life to a cloudie day, and a long life to a fummers day, and a short life to a winters day. How comesit to patte that when a man dies, all his yearesfeeme but fo many daies; and before he dies, all his daies (ceme fo many years? Iobspeaketh of all alike, Man which is borne of a woman bath but a (bort time to line : Iacob was an 130, yeares old; & yet when he came before Pharaoh, he faid, Fem and enill hane my daies bim. Though Pharach did not speake of dayes, but asked him bow old he was, yet he answered of daies, to shew that not onely his yearcs, but his daies were few. Our Fathers marueling to fee how foddenly men are, and are not, compared life to a dreame in the night, to a bubble in the water, to a ship on the sea, to an arrowwhich never refleth tillitfall to a player which speaketh his part vpon the stage, and straight he giveth place to another; to a man which commeth to the market to buy one thing and fell another, and then is gone home againer fo the figure of this world patieth away. This is our life, while we enjoy it wee lofe it : as lacob faid, that his daies bad been few : fo vve may fay, that our daies shall be few.

Gen. 47.9

this world? Surely, left hee should deferre to doe good; as his manner is : for though his life is fo short, yet he thinkes it too long to repent. The Prophetfaith, that our yeares are but threescore and tenne, as though this were but a little time to live. But why should we live so long? for if our life were but a yeare, yet a year is more then we vie, all the relt is loft: for we deferre till that weeke which we thinke will be last, It is said of the Diuell, that be is bufie, because his time is fort; but the time of man is shorter; and therfore Christ faith, in this thy day: as though no day could bee called thy day, but this day : and therfore all that thou halt to doe, thou must doe this day. Consider this, all which travell toward heaven; had we not need to make halfe, which must go such a long journey in such a short time? How can he chuse but runne, which remembreth that every day run-

Now, why hath God appointed such a short time to man in

neth away with his life?

The fourth point is our aptnes to forget death rather then any

20b-14.1

Pfal.90.10

Reue. 12.13 Luke 19.43

any thing elfe, and therefore Mofes prayeth the Lord to teach him to number his daies, as though they were flill flipping our of his mind. He which hath numbred our days, must teach ve to number our daies: for when Mofes praieth the Lord to reach him to number his daies, he fignifieth that he would very faine remember them, but still his mind did turne from them; and that he could not thinke upon them longer then heethought on the Lord, which taught him to number them : fuch is the rebellion of our nature, weecannot remember that which wee should because we remember so many things which we should forget. How often doth the Scripture call death to our minds? Yer we reade how they put the day of death from them, and Amos 6. s would not remember it. Salomon bids vs remember that wee shall come to judgement; and yet we read how they plead a- Feelef. 11.9 gainst the day of judgement, and syllogize to their fins, That al 2 Pet. 3.5 things shall continue as they bee, because there bath been no change pet : euen fo it is with vs, as the foole faith in bis heart there is no Pfalm.14.1 God : fowe fay in our hearts there is no death, or at least death will not come before we be old. Of all numbers wee cannot skil to number our daies: we can number our sheepe, and our oxen, and our coine; but weethinke that our daics are infinite, and thereforewe houer go about to number them. We can number other mens dayes and yeeres, and thinke they will die ere it be long, if we fee them ficke, or fore, or old; but we cannot number our owne. When two ships meet on the sea, they which are in one ship, thinke that the other ship doth saile exceeding fall; but thar their ship goeth faire and foftly, or rather standeth stil, although in truth one ship faileth as fall as the other : fo every manthinkes that other poll, andrunne, and flie to the grave, butthathimfelfe flandeth flocke flill, although indeed a yeere with him is no longer then it is with other: beside that weare given to forger-death, wee ftrine to forget ir, likethem which fay we may not remember. Amos 6,10

Teach me to number my dayes? nay, teach me to multiply my daies: teach me to remember death? nay, teach me to prolong death: or if I cannot prolong death, teach me to forget death, that I may finne without feare: for the remembrance of death maketh a man to fin fearefully, and takes away the pleafure of

.

1 King. 22

fin. Therefore if ye marke, there is a kind of men which cannot abide to heare of death; they are licke of the name of it; the reason is, Achab canot abide Mich siab, because he never propheesed unto him, but ensil: fo death neuer prophecied good to the wicked but euill : for which they cannot abide it. Therfore as Pharach bad Mofes go out of his fight, fothey biddeath go out of their fight, and lay when he comes, as Achab faid to Eliab, Art thou here my enemy? when they should say, Welcome my friend, For as the divels thought Christ was come to torment: them: fo the vngodly think that death comes to torment them. Is it peace when they fee death? They doubt it is not peace, because they never loved the God of peace, O that I could bring you into their hearts, that yee might fee more then tongue can express: for I doe not thinke that any Epicure, or worldling, or Nonresident, have any joy to think of death, or desire to be disfolued, but rather that he might never bee disfolued, because death comes to the wicked like a laylor, which comes alwaies to hale vnto prison: therefore their care is not to remember death, that they may apply their hearts to mildome ; but to forget death, left they should apply their harts to wildome, and lose their pleasures before the time; for he which is not purposed yet to. leave his fins, would not be troubled with any thought that might make him take his pleasure fearefully, lest he should leave (in before finne leave him. Therfore the divel doth neur reach a ma to nuber his daies, because he gaines by the forgetfulnes of death: butthe Lord, which would have a man reapply bis beart towisdom, it is he which teacheth vs to number our daies; & therfore Mofes praieth vnto him: & because we pray not voto him as he did to teach vs to number our daies, therfore we die like wormes before we be aware. So farr we are fro that which he shooteth at , to apply bis heart to wildome , that we are not in the way vnto it : that is, to remember that we shall die.

The last point is the causewhy M fer would learne to number his daies; That he might apply his hart to wisdome: as if he should ay, until menthink upon death, they never apply their hearts to wisdome, but busierhemselves with worldly matters as though they were feathering a nest that should never be polled downe. Wisdome hath alwaies carried that shew of excel-

Jencie, that the very wicked have labored to put on this vizor: as we reade of Pharaob, who to cover his foolishnes, faith, Come Exed let vs doe wifely. And againe, it is faid, that the Grecians fought 1. Cor. 1.22 afterwisdome, euenthe nation which God cals the foolish na- Pent. 33.38 tion, did feeke after wildom : that is, they would have the name of wildome: but this wildome which Moles calles wildome, is counted foolishnes; the foolishnes of preaching, faith Paul: meaning how the foolish count preaching foolishnes. Againe, foolishwesse to the Gentiles; meaning, that the word of God seemeth likea foolish thing vnto many. For that which Christ said vnto Peter, he may fay almost to all, They doe not fanor the things of Met. 16.20 God. As Anab devised a new creature; so they havefound out Gen. 26.34 another wildome, which is called the wildome of the flesh. They Rom. 8.7. remember, Be wife as ferpents; but they forget, Be simple as dones. Mat. 10. 16 Hee which is like Achitophel, is counted a deepe counfeller: hee which is like Machianel, is counted a wife fellow. Alas, how easie a matter is it to deceive, and counterfet, and play the fubtill ferpent, if a man would fet his head voto it? Could not Danid go as farre as Achitophel? Could not Paul flew as much Agrana cunning as Tertullus? Yes, yes, if they were not taught to bee Mat. 10.6 timple as Doues. Burthis wildome comes not by the remembrance of death, but by the forgetfulnes of death. Men doe not vieto thinke of death when they goe about fuch matters, but Say like the Serpent, We hall not die. Twothings I note in these Gen. 82 words: first, that if wee will find wildome, wee must apply our hearts to feek her: then that the remembrance of death makes vsapply our hearts vntoit. Touching the first, Mofes found fome fault with himselfe. That for all that hee had heard, and feene, and observed, and was counted wife, yet he was now to begin, and had not applyed his heart to learne wildome, like the wife man, which faith; I am more fooligh then any man, I have Pro. 20,7 not the wifdome of a man in me, So vnfatiable and couetous (as I may fay) are the feruants of God: the more wildom, and faith, and zeale they have, the more they defire. Moles (peaketh of wildome, as if it were phylicke, which doth no good before it be applied ; & the part to apply it to is the heart, where all mans affections are, to love it and cherish it, like a kind hostesse: when the heart feeketh, it findeth; as though it were brought rato

Ier.19.13

voto her like Abrahams ramme. Therfore Godfaith, They foull lockome, and find me, because they shall feeke me with their bearges as though they should not find him with all their feeking yn. letle they did fecke him with their heart, Therefore the way to get wildom, is to apply your harts voto it, as if it were your calling and living to which you are bound prentifes. A man may apply his cares, and his eyes, as many trewants doe to their bookes, & yet never proue schollers: but from that day which a man begins to apply his heart vnto wildom, he learneth more in a moneth after, then he did a yeare before: nav, then ever he did in his life. Euen as you fee the wicked, because they are ply their hearts to wickednetle, how fall they proceed, how eafilie and hovy quickly they become perfect fwearers, expert drunkards, cunning deceivers: fo if ye could apply your harts as throughly to knowledge & goodnes, you might become like the Apostle which teacheth you, Therfore when Salomon sheweth mentheway how to come by wildome, hee fpeakes often of the heart : Give thine heart to wisdome : Let misdome enter into thy beart : Get wildome : Keepe wildome : Embrace wildome : 28 though a man vventa wooing for wildome. Wildome is like Gods daughter, that he givethto the man that loueth her, and fueth for her, and meaneth to fether at his heart. Thus we have learned how to apply knowledge that it may doeve good; not to oureares, like them which heare fermons onely anorto out tongues, like them which make table-talke of religion; but to our hearts, that we may fay with the Virgin, My heart doth magnifie the Lord; and the heart will apply it to the care, and to the toung; as Christ faith, Out of the abundance of the bart the mouth speaketh. The last point is, that the remebrance of death makes vs to apply our hearts to wildom. Moles commended not many bookes to a wife man learned: but as Danid commends one book in flead of many, Medicate in the law of God day and nights for the reading of many bookes (faith Salomon) is but wearineffe to

she flest: therfore, as though Moses had marked what did moue him most to seeke after God, he praieth that that thought may, runne in his mind still, the remembrance of death. As many bean nestis come vinto vs by death, so, many benefits come vinto vs by the remembrance of death: & this is one; It maketh a man.

4- 7

Luke 1 .

Pro. 2.10

Pro.4.5.13.8

Mar.15.12

Pf4.1.2. Eccle.12.12

to apply his heareto wildome. For when he confidereth that he harfi but a fhorttime to live hee is carefull to foend it wells like Moles of whom it is faill that when he confidered how he had but afeafon to live, he choferather to fuffer afflictions with Heb. 11.36 the feruants of God, then to enjoy the pleasures of finne for a feafon This is that which makes the old men fast, and watch. and preparethemfelues more then young, because they thinke themselves necret the doore: like old Ifanc, which when hee wasblind forage, faidvnto Efan, Behold I am now old, and know Gen, 27, 3 not the day of my death; that is, because I am old, I looke to dve Biortly. And therefore as Efaytaughe Exechiacrofet all things 2. King. 20.3 in order before he died fo becalled his eldelt fonne tovehom he thought that his inheritance belonged, that he might bletle him before heedied. This wildomethe Fathers called the wife dome of the eroffe, which we ecall the belt, because it was dearest bought. It is hardfor a mamo thinke of a short life, and thinke enille onto thinke of a long life and think well. Therfore when Jeremie had numbred all the calamities and finnes of the Iewes: arthelast heimputed all to this, She remebred not ber end: foif I Lamito may judge why natural mencare for nothing but their pompe. why great men care for nothing but their honour and dignitics why couerous worldlings care for nothing but their gaine. vyhy voluptuous Epicures care for nothing but their pleafure; I may fay vuith leremy, They remember not their and, We never cover the fame things living and dving: therfore when Salomonhad spoken of all the vanities of men, at last hee opposeth this Memorandum as a counterposse against them all: Remember that for all these things thou shalt come to indgement : as if hee should fay, Men would never speake as they Eccles 1.9 fpeake nor does they doe if they did but thinke that thefe speeches and deedes should come to Judgement. As the bird guideth her flight with her traine : fo the life of many is belt-directed with a continually recourse vnto his ende. The shought of death hath made many finnes avoide, like Mata the Diuell, when Christ alleaged Scripture: it is like a straiper all the thoughts, and speeches, and actions which come through it are cleanfed and purified like a cloth which commethous of the wester Seeing then that so much fruit growes! of:

of one stalk, which is in the numbring of our daies : letvis confider what an haruelt wee have loft, which happely before this neuer praied with Moles, that the Lordwould teach vs to number our daies. What if wee had died in the daies of our ignorance, like Indas, which hanged himselfe before he could see the Paffion or Refurrection; or Alcention of Christ? Bur God hath cared for vs more then we have cared for our felves. We should have numbred our daies and finnes toos but alas hovy many dayes have we spent, and yet never thought why any day was given ve? But as the old years went, and a new years came, fo we thought that a nevy would follow that, and fo vyce thinke that another will come after this; and so they thought which are dead alreadie. This is not to number our dayes, but to pronoke God to shorten our daies : there are few here which have not seene twentie yeares: now if we had but every yeare learned onevertue since we were borne, weemight by this time have bin like Saintsamong men: but the time is yet to come, when vycemust apply our hearts to wisdome. To riches and pleafures we have applied our hearts, and our eyes, and our eares, and our hands too; but to wildome we have not applied our hearts.

There be many causes, but there should be no cause if we had numbred our daies. For furely if a man could perswade himselfe that this is his last day, as it may be, he would not defer his repentance vntill to morrow. If he could thinke that this is his last mealethat ever he should eate, he would not surfer; if hee could beleeve that the vvordes which hee doth [peake to day, should be the last that ever he should speake, her would not offend with histongue: if hee could bee perswaded that this fermon should bee the last Sermon that ever hee should heare, he would heare it better then ever he beard any vet, Yet breath is in the bodie, and the heart may apply it felfe, and the eye may applie it felfe, and the eare may apply it felfe, and the hand may apply it felfe: Workewhile it is light. I can but teach you with wordes, as John baprized with water, As Mofes prayed the Lord to teach him to number his daies, so you must pray the Lord to teach you to number your daies. And now I leade you to number your daies. It may be that thou hast but twentie yeares to ferue

ferue God, wife thou not fluetwenty yeers like a Christian, that thou maielt live achoul ad yeeres like an Angelilt may be that shou half but ten veeresto ferne him, wilt thou not ferue tenne veres for heave, which wouldst ferue twenty yeeres for a farmer It may be that thou half but fine yeeres to ferue God, wilt thou not frend five yeeres well an redeeme althy yeeres for five? Fee God doth know whether many have so long to repent for al the yeeres which they have fpent in fin, If thou wert borne but to day, thy fourney is not an hundred yeeres: if thou bea man, halfe thy time is spent afready; if thou be an old man then thou art drawing to thy In, & thy race is but a breath, therefore as Christ saidy no his Disciples when hee found them sleeping Could you not watch one bour? So I fay to my felf and to you, can we not pray? can we notfufferalittle while? He which istired can craule alittleway, alittle further, one flep more for a kingdome. Forthiscause God would not have men know when they shall die, because they should make ready at all times, hauing no more certaintie of one houre then another. Therefore our Saujour faith Watch, because ye know not when the Lord will come to take you, or roundge you. Happy are they which beare the word and keepe it. Thus you fee that death is the last vpon earth, that the time of manis fet, that his race is short, that he thinks not of its that if hee did remember it. it would make him : apply his mind to good, as hee doth to euill; and now !

apply his mind to good, as hee doth to euill; and now I end as I began. The Lord teach vs to number our daies, that wee may applie our hearts to wiscomes Amen.

FINIS.

A GLASSE FOR

Genel.9.

22 Andwhen Cham, the father of Canaan fam the makedness of his father, he told his two brothers without.

23 Then tooke Shem and laphet a garment, and put it upon both their houlders, and went backward, and covered the nakeduesse of their father with their faces backward: so they saw not their fathers nakeduesse.

24 Then Noah anoke from bis wine, and know what his younger found had done unto him:

25 And faid; Curfed be Canaan: a fermant of fernants shall be be unso bis breibren.

26 He said moreoner, Bleffed be the Lord God of Shemzandlet Canaan be his fernant.

27 God persuade kapbet that be may dwell in the tenss of Shem, &let Canaan be bis servant, &c.

Ou haue here the flory of Noah & his sonnes. As Neab did well and enill, so he had good sonnes and enills
but as his vertues were more notorious then his wices,
fo Godblessed him more then he crossed him: for he had two
good sonnes, and but one enill sonne; his good sonnes were
Shem and saphet; his wicked sonne was Cham; his good sonnes
were blessed, his wicked son was cursed. First, of the father, and
then of his sons. In Noah, first you see his husbandry; and then
his drunkennes; and after, his nakednes. In Cham; first, you see
his mockery; and after, his curse; in Sem and saphet, first you
see their reuerence; and after, their blessing.

Of Noahs drunkennelle and his husbandrie we have spoke: now a word of his nakednes. Drinking of the wine, he was drunk, and was uncovered in the midst of his tenr, &c. It is said, that drunken porters keep open gates so whe Noah was drunken, he set al open: as wine went in, so wit went out, as wit went out, so his clothes went off. Thus Adam which begathe world at first, was made naked with sin; and Noah which began the world againe,

Genef.3

is made naked with fin, to shew that sinne is no shrouder, but a stripper. This is one fruit of the Vine more then Noah looked for: in stead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which Tob calleth a 10h 9.24. rodde, which the finner neuer thinkerh of before he have done. 21.9 When the childe hath faulted, then he is beaten: fo now Noah hath finned, he must be beaten; first he is stript naked after he is scourged, wine putteth off his cloathes, and then Cham commeth and lasheth him: to shew that wine can both cheere the heart, and grieuethe heart. As the forbidden tree whe it promi- Gen, 2.6 fed our parents knowledge, took their knowledge from them: so every sinne giveth other wages then it promiseth. Little thought Noah that wine yould make him naked; but now he. is naked and fripped too, as though he were first stripped, and then whipped. Hee which beleeved the threatning (like Lot) Gen. 19. when others mocked, he which escaped the flood when others were drowned, heeto whom all the foules of the aire, and the beafts of the earth flocked in couples, as they did to Adam, he Gen. 2 which was referred to declare the judgements of God, and begin the world againe; Noah, the example of temperance, the example of moderation, the example of lobrietie, lieth naked in his Tentfor drinking the wine which he himselfe had planted: the operation of wine was drunkennes, the sequele of drunkenneswas nakednes, the effect of nakednes was derilion. As the ferpents sting is in his taile; so the end of sinne is bitternesse. Left he should love the vice wherewith he was once defiled (as they which are once drunke, hardly get out of the cellar) God giueth him a Memorandum, like lacobs limping, that he was neuer drunken after, but learned temperancie of intemperance: therefore it is good alittle to feele the fling of finne, that wee may handleit like a horner.

Now when Noah the father vvas drunken, Cham the sonne becommeth a scorner; the father descrued to be despised of his son, because he had dissigned the image of a father. Therefore it solloweth, When Cham the father of Canaan saw the nakednes of his father, he told his two brethern without, &c. Drunkennesse vvas his fault, and shame must bee his punishment. Whereby

you

you may note, how God doth proportionate and match finnes and punishments together, that a man may looke upon his punishment like a glatte, and see his sinne, Againe, by this you may fee how God doth bring forth the faults of the just as well as the vniuft, or elsothers would fay as Chrift faith, Ioh. 8. Who can accuse me of sinne? What a griefe was this to Danid, that his Some should be his traytor? So to increase the griefe of Noah, his sonne was his scorner. He may say as the Pfalmilt saith, Pfal. 54.12. It is thou O man, even my companion and familiar, which delighted together. If mine enemie had defamed mee, I could have borne it, or I would have fled from him: but he whom I haue loued, nay he whom I brought into the world made me a fhame to the world, like the Viper which killeth the dam that beareth it, So oftentimes the prophelie of Michaiab propeth true, A mans enemies are they of his owne house, Chap. 7:6. As Indas betrayedhis malter.

Who can reclaime a wicked disposition? how deepe was the root of euill hid in his heart, that Noah could never know it before he shewed it? Vntill now, Cham seemed as good as Shem ; andif lapbet had faid, thou shalt be cursed, he would have faid, thoushalt be curfed. Hypocrifie is spun with such a fine thread that vvee may live as long with a man, as Noab did with Cham,

and fearle difeerne him.

Herearetwo sinnes which go before Chams curse: one, that hedid fee his fathers nakednes: the other, that hee did reveal it voto hisbreshren.

When he faith that I bam faw his fathers nakednesse: he meaneth that he looked vpon it with a pleasure, as Danidv ponthe nakednes of Bathfieba: for hee might have seene it by chance, and not offended, as a man feeth an image and dereftethit,

The Edomites are reprooued for looking upon the affliction of their brethren, because they rejoyced to see it : but the friends of lob looked v pon his afflictions, & are not reproped, because they sorrowed to see his sorrower. Therefore Cham did not sinne in seeing, but in gazing and rejoycing, like the Edomites.

There is a wife eye, and there is a foolish eye. The wife eye is like the Bee which gathereth honey of every weede: the foo-

2.Sam.II

Obad.11

Eccle. 1.15 Pro. 17,24

lish eye is like the Spider which gathereth poyfon of everie flower. Therefore God licenced Abraham to fee the flames of Sodom, which he forbad Lor, because that which teacheth one tempteth another. It is a true Prouerb, The eye is a shrewe; although it flew light, yet it leadeth many into darknetle. If Eug. had not feene, the had not lufted : for it is faid, Seeing that Gen. 2.6 the tree was pleasant to the eyes she tooke and eat. If Achan had 1060.7.11 not seene, he had not stolne. For he faith first I saw, and then I 2 Sam, 11.3 coueted. If Danid had not seene he had not lusted for it is said first, that hee did see her, and then hee sent for her. So when (ham had seenethe temptation, hee was snared with the sinne: therefore it followeth, He tould his brethren which were without &c. Thus sinne groweth of sinne, from the eyeto the heart, and from the heart to the tongue: a man may goe into a labyrinth easily, but when he is in he cannot get out; so Cham did seea temptation eafily, but when he had seene it, he could not looke from it. Therefore when Efainh [peaketh of vanitie, he named Efa. 5, 18 cart-ropes of vanitie, to flew how one sinnedraweth another, as it were with cart-ropes, and one finner maketh another, as Ene Gen. 3 did Adam. When Satan was call out himselfe, he sought ever. 1 Pet.4.5. after who he might devour : fo when Cham had strained reverence himselfe, he laboured to bring his brethren into the same disobedience, All men seeke after fellowes, and we think it euill. to be suill alone : therfore the theeues before they go to feale, call their mates and fay : Come with vs., Prou. 1.10. It is enough (faith Peter) that we have frent our former time in lusts: fo it was 1 Pet.43. enough that; Cham had faulted himfelfe, but when he had feen, hee would have his brethren fee too; when hee was become a. scorner, hee would have his brethren scorne too : therefore as 106.3 Andrew called Simon, and Philip called Nathanael, to fee the Son of God: fo (bam called his brethren to feethe nakednes. of his father. The finns of men are like a plume of feathers; for it ching eares, and an euill disposition breedeth an euill suspi-... cion. Therefore Chamthinking that his brethren had been as ... shamelessas himself, thought this a merry may-game to make them sport. Come with me (faith hee) and I will show you my fathernaked. They say it is an euill bird which will defile his ownened: fo it is an euill some that wil shame his own father.

He should have covered his fathers nakednesse so foone as he faw it, left his brethren should see it too; but hee was readie to make it worfe-like them which heare a suspicion and make it a report, Hee should have taken the beame out of his owne eye when he spied a mote in his fathers eye: but as the eye seethall things, and cannot fee it felfe, fo wee can fee other mens faults. but not our owne. When Agur had considered the follies of others he confidered his ownefollies, and faid. I am more foolish then any man. When Iudab had confidered Thamars finnes, he confidered his owneand faid. She is more righteons then I. But when Cham did see a fault in his father, all his owne faults were hid under a bushellshe cared not that he was his father, nor that hee was faued for his righteousnesse, nor that he had planted a Vineyardfor him and his brethren, nor that he was neuer drunken before, nor that he had committed greater finnes himfelf: but like them which make their sport of that which should be their forrow, so hee laughed at that which might make him weepe. Often did I well, might Noab fay, and thou didft never honour me for that; but once did I euil, and for that thou wouldest shame me.

There is a kind of men which are assumed of other mens faults, but not of their owne: they are like flies, which alwaies light vpon the fore: if they find any finne, thereof they talke, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did neuer well in all their life, yet that fault feemeth greater to them then all their owne: thefe men are so like the divell, that in the Revel, 12. 10, the divell is called by their name, An accuser of the brethren: and that you may know that fuch tongues shal burne in the fire of hell, Saint Iames faith. That their tongues are kindled with the flame of hel already: Iames 3.6. This was ever the property of bad men, to feek faults in good men, to object againe, that they may finne without reproofe of them. Therfore faid Paul, So behave your felnes, that they which would flander you, may be asbamed, having nothing to speake enill of you. If Noab had not beene drunken, Cham had lost hissport.

Now because this fact of Cham was so hainous; when he is accused of of it, he is called the father of Canaan; as if he should

Cay,

Pros. . 0.1

Gen. 38

Titus 3.8

fay, thinke what hee describes, which being a father himselfe, would so dishonour his father. It was meete that he which had children should know the dutie of a child; and ever think, that as he behaved himselfe toward his father, so his sonnes would behave themselves to him againe: but all this did nothing move him, therefore the greater was his sinne.

To conclude then, as (ham was worfethen Noah whom hee Note. derided: fo if you marke they which are wont to speake hardly of others have geester faults themselves, which they cannot tel how to cover, but by different gothers. Thus much of the wic-

kedsonne: now of the good sonnes it followeth.

Then tooke Shem and Iaphet a garment, and put it upon both their shoulders, and went backward, and concredite nakednesse of their sather, &c. Salomon saith, If sinners tempt thee, yet consent Promisso thou not. So though sham tempted them, they consented note but when he said, Come and see, they went and hid. Noah stripped himselfe, but he could not couer himselfe: so we can corrupt our selves, but we cannot amend our selves. As sham is accused of two saults, For behoulding his sathers nakednesse, and for revealing it: so Shem and Saphet are commended for two things, That they would not see their fathers nakednes, & that they covered it. All cameout of one roote, and all had one dutie, and yet see what difference was between them: one was glad of his sathers shame, and the other were sorie for it; one published it, and the other smakednes.

Once it was no shame to be naked: for it is said that Adam and Enewhere both naked, and were not assaured. But as sinne Gen. 2.25 made labour irksome, which was not irksome before, & made heate offensive, which was not offensive before, and made cold burtfull, which was not hurtfull before; so it made naked nesse shamefull, which was not shamefull before: that rather then a man would be naked now, he will cover himselfe, as Adam did, with sig-leaves. Therefore we encuer reade that Noah was naked before he was drunken; shewing, that a sober man will never open that which nature hath hid.

This is the difference betweene men and beaftes: men are not onely ashamed to be seen enaked themselves, but vnletse it be

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fome

fome Cham, they are ashamed to see another naked. Shem and Laphet saw their fathers nakednesse: Who is so blinde as hee

Note.

which will not fee? Nay, who is so blindeas he which will fee? The light of the eye oftentimes draweth the foule out of light into darknetse: knowing therefore that it was hard to fee like Cham and not co finnelike Cham, they would not fee left they should offend. As they would not see it themselves, so they were carefull that none other should fee it, and therefore they covered it with their cloakes. For we must not only refraine sin, but reftraine finne, according to that, Lett 1917, Suffer not thy brother to finne : fo Shemand Lapher feeing how their brother had finned, stopped the cause that no more might finne; they were loth that he should see that which he would have them to fee : their griefe and modellie was such that they did not flay to make him any answer, or aske him any question, but fraight they thought what was best to be done : and as a Nurse taketh the milke out of her owne mouth to give to the childe, fo they tooke off their cloakes from their backes to cover their father. Such a reverence is in childre toward their parents, if they have but nature, that they wil not fuffer the maielty of their father to waxevile, but rather they will hear cany reprochagain fthemfelues, then abide a word against their father. Now if wee doe Such reuerence to earthly fathers which bring vs into miseries

Marke.

that wee had rather shame our selues then they should beare any shame; why are weefo ashamed and asraid to speake of our father, which calleth vs out of miserie into happinesse? if Chambe cursed for dishonouring a man, let them seare which dishonour God.

Notewell.

You know that the Papil's doe couer the spots of their Bisheps with this cloake of Shem and laphet, and not only they
but others too: for if any speake of corruption in Rulers, or
briberie in Iudges, or Simonie in Bishops, or Nonresidence in
Pastors, he is said to discover his fathers nakednes like Cham;
but as wee may not revealeall sinnes, left the vncircumcifed
rejoyce; sow may not cover some sinnes, left the vncircumcifed
increase. For if some mens drunkennesse were not reprodued, they would be drunken still, and make a common weale
of drunkards: therefore they which will be covered, first let

them proue themselves fathers as Noah was, and after let them. amend as Noah did, and they which couer them, let them distinguish betweene Noah and Cham; and betweene error and obstinacie. For some, Christappointed admonition, for others, reprehension, for others, excommunication, & for others, correction: therefore every mans nakednelle must not bee conered as Noahs was: we will cover the first drunkenesse, as Shem and laphet did, if they will repent as Noah did, and be drunken no more. But shall we follow them like a blinde mans boy, to flay them fo often as they fall, when they fay that they flumble Note. not, though they lie on the ground? This is not the cloake of reuerence, but the cloake of flatterie. Therefore as Christiaid ; Let the dead burie the dead: fo I may fay, Let the wicked cover the wicked; the vvolues are not the lambes fathers, but the lambes Butchers; therefore if they would be couered, let them speake to their children to cover them: for this is our rule, They a bub sinne openly, reprone openly, that the rest may feare : 1. Tim.s.verlezo.

Thusyou have heard what the bad sonne did, and what the good sonnes did: now wee come to Noah againe. Then Noah awoke, and knew what his younger son had done unto him, and said unto him, Cursedbe Canaan, a servant of servants shall he be unto his brethren. Hee said moreover, Blessedbe the Lord God of Shem,

and let Canaan be bis sernant, &c.

First, he sheweth how Nonb commeth to himselse: then, how he knew what his sonnes had done vnto him: then how he curseth one, and blesseth another. As his sonnes were assumed of his nakednesse when he was drunken: so now he is sober, he is assumed of it himselse; therefore he is said to awake from his wine, as though he had beene asseepe: for, The drunkard (saith Salomon) is as one that sleepesh: Prou. 23.34. When the belly is sull, the bones are at rest: so when Noah was full, his thoughts were at rest; therefore being as it were sulled asseepe with our much wine, he may be said to awake.

Here Moses would exhort all them that sleepe with Noah, to awake with Noah. Noah was once intemperate, and many Note. follow him in that; Noah was but once intemperate, and few follow him in that; Danid was once incontinent, and many

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follow

follow him in that; Dand was but once incontinent, and few follow him in that: Peter was once unfaithfull, & many follow him in that : Peter was but once vnfaithfull, and few follow him in that. This is the difference between the faithfull and the wic-

ked ; both fall, and but one rifeth againe.

It followeth, He knew what his younger fon baddone vinto bim: either by the Spirit of God which suggested him, or else by fome other that told him; for a drunken man doth not remember what is faid or done: and therfore the drunkard faith, I was beaten; but when I awaked, I knew it not: Prou. 23, 35. Therefore when Lot was drunken, his daughters lay with him; and it is faid, Gen. 19. 33, that hee perceined not when they lay downe, nor when they role up therfore Noah knew either by the spirit which informed hin, or by others that told him.

Now, as Moles (declaring (bams fin) called him the father of Canaan: fo Noab repeating his finne againe, called him bis youger fonne, He disdained to name him, but calleth him a yonger sonne, to aggrauate his fault, because wee will suffer our elder Sonnes to be more familiar withins, but of the younger we looke for more reuerence; or elfe because parents are wont to make more of the youngell, and dandle them, as lacob did Beniamin; and so he might say: My youngersonne, which for his yeares should have shewed me most dutie, and for my affection should haue borne me most loue; my younger sonne hath sought my dishonour; and not content to scorne me himselfe, hath published my shame, and as much as in himlay, prouoked his brethrentoscorne metoo.

Of whom is a man fo often deceived, as of his nearest friend? Lightly the yonger some is better then the elder : as lofeph was better then hiselder brethren; Danid was better then hiselder brethren; Abel was betrerthen his elder brother; Ifaac was better then his elder brother, lacob was better then his elder brother; but here the youngest is worst: so neither vertue nor vice goeth by age. Now as Christ when hee awoke, rebuked the windes, and comforted his Disciples: so Noab when he awoke, cursed the scorner, and bleffed the other. Moses doth not set down his words of choler, but bringerh him in speaking by the spirit of prophecie, what should come voon all his sonnes. It

is like that the good Patriatch had bewailed his own finhe before, and now having repented, and got pardon for it, he come methforthlikea proclaimer of Gods judgement, and thundreth against this mocker. Whata gricfe was this to the father, to be constrained to condemne his owne sonne, and with his owne mouth to pronounce him banished from the Church of God? For though Cham had not thenature of a fon, yet Neak had not loft the nature of a father, and hee faw what a small number was left voon earth, like Adams children for to replenish the wholeworld againe: therefore it grieved him to curse his fonne, as much as it reloyced his fonne to fcorne him, Yet as Abraham would facrifice his sonne, rather then displease God: fo Noah did curse his fon, rather then he would displease God thewing that wee fliould not space our owe bowels, when God would have them punished a but doe as the fathers and mothers of idolaters and blafphemers did in the law, who Deatz brought the first thone to preffe their formes to death showing that asthe Son of God died forthem, for heit fonnes flould die for god, if they would not ferue him. Now the gurle gooth forth: Carfedbe Canaan thatis, curled be scorners, curled be all they which diffion buntheir father and mother, A ferwant of fermains habbebe. This the first mention offeruants in all the scrip Note. ture. Man was not madero ferue but to rule; but finne maketh them ferue which should rule: therefore as you faw sinne bring in the first nakednesse, so you see sinne bringing in the first ferpante A fermant of fernants shall be be. This curfe is denounced with great vehemencie; for hefaith not fimply. A feruant shall he be; but, Afernant of formants (ball be be : as if he should fay, a servant, and more then a servant, that is, of a service condition. and feruile mind. As the Sabbath of Sabbaths fignifieth a high Sabbath a as the Song of Songs fignificth an excellent Song; as the Holy of holies fignifieth the holiest place; and as the Lord of Lords lignifieth the chiefelf Lord: fo Vaniticof Vanities fignifieth the greatest Vanitie, and fernant of fernants fignificth the vileft feruant. Seeing then that the Popetakeththis namevnto him, and writeth himfele The fere The Pope and want of ferwants, in all his Indulgences as though he did ground Cham have vpon this curse of Cham; it secureth that the Lord would one fule,

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let not ve denie him that which the holy Ghoft dorh give him: burge heetaketh Chams name, fo let himtake his curse too. Carfedbe Canaan, &c. It was not Canaan which tempted Shem

and laphet to gaze upon their fathers nakednetle, butit was Cham, How commeth it then that Noah doth curse Canana, and not Cham? In the 12. verse, Cham is called the father of Canada; fo that Canada was Chami fonne : therefore God not content with the punishment of Cham alone, faith, Curfed be Canaan alfo: thewing, that both Cham and Canaan, the father and the Children, shall be curled for this impietie: because Cham had thewed himselfe a rebellious child to Noah, God showerh that his children shall do the like by him, Heere is to bee noted, that whereas Cham had elder sonnes then Canaan, and Canaan was his yongest yet Godfor a purpose nameth the youngethin the curle; thewing that his wrath thould laft even th the youngell, and be a great while before it was forgotten. Here is to be noted againe, that whereas the countrie of Canaan was fo funifull, and to bletled's Countrie, that it was called the land that floweth with mitke and hony; yet under the name. of Canany hame yongot forme (of whom the Country of Can main tooke the name) God heweth that the Canaanites that be curfed in this bleffed land, as Chin was avagabond upon his owne ground: to the we that the loy of hart, and peace of confcience commeth from God, and nothing elfe. Now the illues which followed from this curfe, do thew that Noah fpake mot from the spleene, but from the spirit of God: for first you reade how the Canaanites, who came of fansan, were flaine of the Ifraelites: then you reade how the Gibeonites which came of Canaan, were made flaues to the I (racines: then you reade how the Egyptians and Ethiopians which came of Canaan, were taken captive by the King of Ashur: rhen you reade how Nemrod and his complices, that came of Canaan, were confounded at Babel, when they went aboutto exalt themselves. Beside, whereas length of daies is a bleffing to them which honour

their father, Chain which dishonoused his father, had not one fon of his line which lived above one hundred yeeres; So that,

as Ifant faid, Incob have I bleffed and he hall be bleffed : fo Nonh

Genef.4

E/ay 20.4

Genef. 17

may :

may lay, Cham have I curied, and he shall be cutied, for he was Gemas curied indeed; curied in himselfe, and curied in his children; curied in heaven, and curied in earth; curied with God, and curiedwith men: for after this hee beganne to bee abhorsed, and they that came of him. Therefore Abraham commanded his servant that hee should not chuse a veise for his some of the Canaanites. Isack given the like commandement to his sonne Iacob, because they were a curied nation, and hated of God ever since Noah said, Curied bee Canaan. Thus when Cham said vnto his brethren; Come, and I will shew you my father maked: hee might have said; Come, and I will shew you my selse accuried. If God have such verath against a scorner, thinkevy hether thousollowest not some sinne worse then scorning.

Now after Noab had curfed Cham, hee bleffed his brethren. Bleffed be the Lord God of Shom, dec. Of Shom came the lewes. which had the first bleffing, and therefore Shem is bletled first: of Japher came the Gentiles, which had the latter blesling, and therefore lapker is bleffed after : the forme of Shems blesfing is, Bleffed be the Lord God of Shem, &c. One which heareth this blesling, would thinke that Noab did not bleffe Shom, but that he bleffed God : for he faith not, bleffed be Shem, but bleffed be the Lord God of Shem. This is to fignific, that as curled Caman came of Cham, fo the bletled Mestias should come of Shem, which though he were Shems fonne, yet here he is called Shems Lord, as hee was called Davids sonne, and Davids Lord. Then, to flew that Noah doth not bleffe Shem, but God doth bleffe him, and Noah prayed that he might be bleffed; as Chrift gauethespirit, and John minstred but the water, Thirdly, to fhew that God for blesfing vs. should be bleffed of vs; and therfore Noab faid, Bleffedbe the Lord of Shem, cre, as if hee should fay, bleffed be the Lordwhich bleffeth Shem, Further, this thew-

T4

eth the difference between Shems blesling, and Inphess blesling; that is, the Iewes and the Gentiles: for heclaith, God persuade Inphes to dwell in the sents of Shem, as though Inphes vere not bleffed yet, but fhould be blesled; but he faith of Shem, Blessed be the Lord God of Shem: as if he should give him possession, & say, take thy blessing: for to assure him of Gods blessing, he calleth

God Shimr Ond; As wee fay, my lands are my goods; fo hee might fay, my God, and my Lord: fuch a propertie the faithfull hauein God. As Paul faith, God is not the God of the dead. but of the lines of foll may lay, God is not the God of the vvicked but of the right cous, and therefore he is called The God of Abrahum, the God of Hanc, and the God of Jacob, which were all good, and righteous, and holy men. The next blesling is laphetisthe forme of his blessing is, Godper funde laphet to dwel in the tentrof Shom: that is, God perswade the Gentiles which come of Lapher, to embrace the religion of the lewes, which come of sheet, See how God counterh it for a blesling to bee in the true religion, and how men flould bee perswaded vnto it because it is love which cannot beeforced; this is the first propheciein Scripture of the calling of the Gentiles : that is, of our calling to Christ. And to put vs in minde that we were once out of the covenant, and but added to the covenant, the name of laphet, which was the father of the Gentiles, doth fignifie, persuaded or inlarged, as it were added to the Church as though the time were when we were out of the Church & therefore first wee are indebted to our good Mediator, which added vs to the kingdome, when weewere out of the kingdome; and then; that hee did it by perswalion, not by compulsion. As Noah prayed to God so perswade lapher, so he hath perswaded vs by hisword, and not forced vs by his roddes: shewing hove wee should perswade one another to the truth, in the spirit of mildnes, remembring that we come of lapher, which fignifieth, perbraded.

Now after Shems bleffing, and after Iaphets bleffing likewife, hec faith, Let Canan beshis fernant; this is thrice repeated in three veries together, as if God had ratified it, and fwome it with a trebble Verily. For when Iofaph told Pharash vvhy his dreame was doubled, he gaue this reason, Because it should furely come to passe: so Cham might be sure his curse vvould come to passe. Here is a sweete observation beside, hove Shem and Iaphet are blessed in Chams curse, and how Cham is cursed in their blessing: for when he saith, Les Canas he Shem and Iaphets fernant; he implies this, that beside they were blessed in their owne children (because they were obedient to them) they.

should bee bleffed in Chamt children, because they yvereferuants to them : to Shemand laphet were bleffed in Chams curfe. Againe, beside that (ham was cursed in his owne children, because they were rebellious to him; he is cursed also in Shems & lapherschildren because they were Lords over him; according to this faying, Let Canaan be their fernant : To Cham is curfed in Shemand laphets blesting, as the Egyptians vvere drowned in the waters which faued the Ifraelites. Thefe are the notes which I could bicke out of this storier here you see hovy Cham was curfed, but for doing cuill; and how Shem and Japher were bleffed, but for doing well: therfore as the angell faid to them which fought Christ at the sepulchre, Feare not you so I may fay to all which leeke Christ, Feare not you : for when Cham is curfed, Shem and lapher are bleffed; fo when the wicked are curfed, the Godly shall bee bleffed, as the sheepewent to the right hand, when the goates went to the left hand. This is enough to thew what we are, that when God faued but eight perfons in the flood, yet you fee one of them drinkevntill he bedrunken. and another (corne vntill hee bee curfed, If two among fofew did fo, when the floodwas by them, what maruell though fo many do so nove the flood is gone, and the weather calme? As there was a (bam in the Arke, fo looke alwaies to have Cham Note. in the Church, Shem did noogo out of the Arke, because Cham was in the Arke; neither let the faithfull go out of the Church. because the wicked are in the Church. As Cham scorned, and Noah was scorned: so there shall bee alwaies one that persecuteth, and one which is persecuted : if the some persecute the father, thinke it not strange to bee persecuted of any; for they vyhich are not perfecuted, lightly are perfecuters the infelues. Thus you have feene Noah drunken and fcorned, Cham fcorning and curfed, Shem and Japhet reverencing, and bleffed. In this florie is the first mention of planting Vineyards, the first speech of drinking of wine, the first example of drunkennesse. the first blessing & curling of parents, the first name of servant, and the first prophecie of the calling of the Gentiles. Noah is a warning to all drunkards; Cham is a warning to all (corners; Shem and lapher are an example for all subjects to reuerence their Rulers, and for all children to reverence their parents. Now as Noah prayed, God perfuade laphes to dwell with Shem: fo God perswade vs to dwell with Christ.

FINIS.

THE ART OF HEA-

RING, IN TWO SER-MONS.

Teaching a way to remember Sermons or counsell afterward, as well as presently, and how every Sermon shall take away some corruption from the hearer.

TO THE READER.

It the care commeth knowledge, and therfore it is likelie that many would profit by fermons, if they were taught to heare. But before they can tell how to heare, that is, what things to observe, and the way to remember them, it is not possible that they should learne much, though they heare often: for this I know by triall, even of those which are counted among the best and ancientest bearers in London, that they might learne more in a moneth, then they have gathered in twentie years. For they understand neither the Lords Prayer, nor the Creede, nor the ten Commandements: but have a few notes in their heades of some Sermons that they bane heard, and that is all their knowledge; except some few, which have kept the order laid downe in this booke. Therefore that enery man may be able not only to make a confession of his faith but to give a reason of his faith too; that which I have preached, here I have written, as a Catechisme for bearers to begin at : desiring all my brethren, that they would tell their flockes at the first that they shall never profit much, unlesse they record their fermons fo

hall never profit much, whelfe they record their fermions for foone as they are gone, and that they as teachers, would fludie to deliner that which is worthic to

bee recorded.

THE FIRST SERMON.

Luke 8.18. Take beed bow you beare.

His is the warning of Christo his Disciples, after they had heard the Parable of the feed, how it fel in foure grounds, and but one of the foure brought forth fruit. Here Christ exhorteth his disciples to be that ground; and we exhort you. As God fent his Prophets and Teachers to Jerusalem, that was the chiefe City of the lewes, where the Temple was built, and where the Prielts, and the Leuits, and the Doctors dwelt, like an V niverlitie, that from it all the Townes and Villages about, might receive instruction and light, like a Beacon which frandeth vpon a hill, and is feene operallthe Country : fo God hath done to this Ierusalem of yours. The Citie of Ierusalem had never so manie Prophets crying at once in her streeets, as this Citiewherein wee dwell; A note for though the Oxe which treadeth out the corne, bath often been London. attempted to bee muzled, even of those which tread not at all. Yet as the Lambes breed in the winter, and Quailes came with the wind : fo Preachers spring in the time of discouragement, morethen when nothing hindereth them; and whother it bee our ambition (asthe kindred of Chrill faid, They which will bee famous goe to great places) or whether God would make this Cities foring and fountaine to water the Land, as he did lerufalem; here is the Colledge of the Prophets, here is the voice of a Crier; heere dwels the Seer, though he be hared, and foorned, and contemned for his paines. When I confider how many labourers God hath fent to this Vineyard, and yet how little fruit it yeeldeth to the Sower, I cannot impute it to thewant of teaching but to the want of bearing : neither so much to the want of bearing, as to a kind of negligent bearing; like the high way which received the feed, but did not cover it. Thereforewhen this sentence came to my minde, mee thought I should goe no further, vntill I had taught you how to heare. I flood in doubt a while, whether I should take such a short text: but when I looked into longer then it, mee thought this (cemed :

feemed longer then they, and as I judge, a text which should be preached before all texts; which because it was not taught and learned at the first, a thousand Sermons have been lost and forgotten, as though they had never bin preached at all: therefore let me say as my text saith, before I expoundir, Take beede how

you beare, while I teach you how to beare.

There is no fentence in Scripture which the divel had rather you should not regard then this letton of hearing: for if you take beed bow you beare, you haltnot onely profit by this Sermon, but every Sermon after this shall leave such instruction. and peace, and comfort with you, as you never thought the Ward contained for you: therefore no maruellif the Temprer do trouble you when you should beare, as the fowles combred Abraham when he should offer facrifice. For be yee well allured, that this is an infallible figne, that fome excellent and nota ble good is toward you, when the divell is so busie to hinder your bearing of the Word, which of al other things he doth moff envievnto you: therefore as he pointed Adam to another tree, left hee should goe to the tree of life: fo, knowing the Word to be like vnto the tree of life, hee appointeth you to other bulinelle, to other exercises, to other workes, and to other fludies, left you should heare it, and bee converted to God, whereby the tribute and revenew of his kingdome should bee impaired: therefore marke how many forces hee bath bent against one little Scripture, to frustrate this countell of Christ, Take beed how you heare. First, heelaboursallthat he can to slay vs from hearing: to effect this, he keepes vs at tavernes, at plaies, in our shops, and appoints vs some other businesse at the same time, that when the bell cals to the Sermon, we say like the churlish guelts, we cannot come. If he cannot flay vs away with any bufinelle or exercise, then hee casts fancies into our minds, and drowlinelle into cur heads, and founds into our cares, and fets temptations before our eies; that though wee beare, yet wee should not marke, like the birds which flie about the Church. If he cannot flay our eares, nor flacke our attention as he would, then hee tickleth vsto millike formething which was faid, and by that makes vs reject all the reft, If wee cannot milike any

thing which is faid, then hee infecteth vs with some prejudice

Genef.3

The divels fleighte against hearing.

Matth.33

of the Preacher, he doth not as he teacheth, and therefore wee lefferegard what he faith. If there bee no fault in the man, nor in the doftrine, then left it should convert vs, and reclaime vs, he courfethall meanes to keep vs from the confideration of it, untill we have forgot it. To compalle this, so soone as we have heard, hetakes veto dinner, or to companie, or to passime, to remove our minds, that we should think no more of it. If it stay Note. in our thoughts, and like vs well, then he hath this trick, in flead of applying the doctrine which we should follow, he turnes vs to praise and extol the Preacher, he made an excellent Sermon, he bath a notable gift, I never heard any like him. Hee which can fay fo hath heard enough : this is the repetition which you make of our Sermons when you come home, and so to your businesse againe till the next Sermon come : a breath goeth : fromvs, and a found commeth to you, and fo the matter is ended. If all these commers heare invaine, and the Tempter be fo busie to hinder this work more then any other, Christswarning may ferue for you, as well as his Difcoples, Take beede bow Mar. 4.22 you beare. There is a hearing, and a preparative before hearing; Eccl. 2.7 there is a praying, and a preparative before praying; there is a receiving, and a preparative before receiving. As I called examination the forerunner, which prepareth the way to the receiuer; fo I may callattention the forerunner, which prepareth the 1.Cor. 1.18 way to the Preacher: like the plough, which cutteth vp the ground, that it may receive the feede. As there is a foundation, vpon which the stones, and lime, & timber are laid, which holderhthebuilding together; fo, where this foundation of hearing is laid, therethe instructions, and lelfons, and comforts do stay and are remembred: but he which leaveth his eares on his pillow, goeth home againe like the child which hee leadeth in his hand, and scarferemembreth the Preachers text. A druine tongue, and a holy eare make sweete musicke, but a deafe eare makes a dombe tongue. There is nothing so easie as to beare, and yet there is nothing so hard as to heare well. You come not hither to learne how to beare, but you come hither to beare as you were wont: for there is none but thinkes before liee come to beare, that he knowes how to beare already. But when I have shewed you Christs meaning in this caucat, you shall judge whether

to beare. In the feuenteenth chapter and the fift verfe of & Mat.

thewes Gospell, the Father teacheth hovy to heare: now the Sonne teacheth you how to beare : fhewing (as lamer faith) that hearers onely are not bletfed, for many shall fay vnto Christ,

Mat 17.5

Hane wee not beard thee in our Synagogues? whom hee will anfwer with, I know you not : & therfore it is not enough to heare, but you must care how you hear: it is not enough to pray, but you must care how you pray: it is not enough to receive, but you must care how you receive: it is not enough to fuffer, but you must care bow you suffer: it is not enough to gine, but you must care bow you give: it is not enough to beleeve, but you must care bom you beleeve : for God hath appointed the way as well as the end. Because Camregarded not the maner, God regarded not his faerifice. It is better to doe well then to doe good; for a man cannot offend in doing well, but hee may offend in doing good, if hee do it not well. Therfore Christ (whom the Father bad vs beare) teacheth vs not only to heare, but how to heare; in the fourteenth chapter of Saint Marke, and the 14. verse, teacheth vs. notonely to reade, but how to reade; in the four candtwentieth of Saint Matthew, and the fifteenth verse, teacheth vs not only to suffer, but bow to suffer: in the fift of Matthew, and the tenth verse, teacheth vs not onely to receive, but how to receive; Luke 22, verf. 19. teacheth vs not only to pray, but how to pray; Luke 11. verse I. lignifying, that there is more sin in hearing, & reading, and praying, and suffering, and receiving amiffe, then in not bearing reading praying Suffering or receiving at all. Therfore Paul takes the Christian before his race, and gives him this wyatchword: Sorunne that thou maiest obtaine: 1. Corint. 9.24. that is, fo seeke that thou maiest finde, so aske that thou maiest obtain, To knocke, that it may be opened, to give that thou maieft doe good, fo suffer that thou mailt have comfort, so hearethat thou

maiest profit. How many have fasted, and watched, and praied more then wee, and yet lost all their douotion; because they thought not of this rule, to doe good in a good fort? The Papills fo they pray, care not how they pray; for they think itenough to pray : and therfore when they have gone over their beades, their prayer is done, although they neverthought what they

Gen. 5

asked,

asked. But Jerem faith, Curfedbe be that doth the bufineffe of the Lord negligently, whether he beare negligently, or pray negligently, or recene negligently, or preach negligently. The Scribes and Pharifies did fall, and watch, and pray, and heare, and reade, and give, and doe all that we can doe, and yet Christ rewarded all their workes, with a woe, Worke unto you Scribes and Pharifies. The Distiple which betraied Christ, heard so much as the Disciples that loved Christ wet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not vie it as the rest did. The lewes did heare more then all the world belide wet because they took no heed to that which they heard, therefore they crucified him which came to faue them, and became the curledft people vpon the earth, which were the bleffedf Nation before: therefore the A.b.c.of a Christian is to legrnethe Art of hearing. We carehow wee low, left our feede should be lost: soletvs care how we beare, left Gods feed be loft. There is no leed which groweth fo fall as Gods feed, if it be fowne well: therefore that I may flew you that method of bearing, which Christ commendeth hereto his Disciples, it is necessary to observe five things. First, the necessity of bearings Five parts of fecondly, the fruite which commeth by bearing : thirdly, the this treatile. kindes of bearers: fourthly, the danger of bearing amille: fiftly, that manner of hearing, which will make your emember that which is faid, and teach you mare in a yeere, then you have learned all your life and in this off mande

Touching the necessity of bearing. When Christ faith, Take beed how you heare; he implies that al his disciples should hear: nay, they which were excommunicate from the praiers, and from the Councels, and from the Sacraments for their fine, yet were not excommunicate from bearing, because they should learne to repent. a) : ngul arobil and

Herethat large commandement of our Saviour Christ standeth, That which I fay anto you, I fay unto all: therefore it is a ge- Inke 8.8 nerall proclamation, Who oeuer hab an eare to beare, let him beare : the place implieth that all foould heare, thoughitims portech that all cannot beare. When the voice spake from heauen, it faid nothing, but This is my beloued Sonne, heare him ; as Mat, 17.5 though all the duties of man were comprised in bearing, When

Christ :

samaqo

Christ spake but of one thing which is necessarie, he spake of bearing, Luk, 10.3c. As though it were so necessary to beare, that all necessities should give place vnto it. When men would not beare, God spake to the ground; O earth, earth, earth, beare the word of the Lord Iere, 22.29: shewing that God so contemneth them which will not beare, that hee regards the earth, and the trees, and the stones, being senselesse creatures above them.

Luke 1.9 2 Sam. 4.4 Note. Alls 9.3 When God strooke Zacharias, he made him dumbe, but not deafe: when God strooke Sanl, hee made him blinde, but not deafe: when God strooke Mephiboseis. he made him lame, but not deafe. Thus God would have them heare, which cannot see, nor speake, nor see. But there is a divell which is called the deafe Divell, Marke 9,25: shewing that the Divell would have vs deafe, because hee that heareth instruction is in the way to life; but, Hembich beares not instruction goeth out of the way, Prov. 10,17. To shew the necessitie of bearing; the word which wee should beare, is called mease in the fit chapter and the eleventh verse of the Epistle to the Hebrewes: and the want of the Word is called a famine in the 8, chapter of Ames prophecie and the eleventh verse; as though it were as necessaries for veto beare, as it is to eate.

Although our hearts are contrary to the Word more then to any thing befide, yet no man can thinke that this is the Word of God, but he thinkes it necessaries be heard. Besides, if Christ be the Word (as S. John calleth him in the first chapter and 14, verse) and the Word is received by no other meanes but by bearing only, can any man then receive Christ without bearing? Let not any be thus fond so vainely to dreame: for that were to receive the Word without the Word.

Therefore as Iohn wept vntill the booke was opened, and so some as it was opened, all the Elders sung: so wee thouse count it the greatest cause of weeping when the Word is taken from vs that we cannot heare it, and the greatest cause of reloycing when it is open to vs that wee may heare without let. Thus much of the necessitie of bearing.

Secondly, touching the fruit that commet by bearing: Of all our lenles, bearing is the lenle of leatning: and therefore Salomon begins his wisedome, with Hearken my sonne, Prou. 1. S.

opening

opening asit were the doore where Wildome must enter. Therefore, except in praying, temptations never trouble a man for much as in bearing; which sheweth, that these two are the destroiers of the destroier: therefore as the tempter himselfe could not abide to heare the Word when Christ spake, so he cannot abide that we should heare the Word. It must needes be good for Manage of the state of t

vs, which our enemies would keepe from vs.

Many hearing the Word, have metwith knowledge, have met with comfort, have met with faluation a but without the Word neuerany was converted to God. Therefore whenforuer the Word is preached, every one may fay to himselfe, as the Disciples faid to the blind man, Be of good comfort, he calleth thee : be Marke 10.45 of good comfort, the Lord calleth thee. When Christ heard a woman fay, Bleffed are the breafts which gaue thee fucke, Christ re: Luke 11.18 plied, Bleffed are they which beare the word of God: thewing that his disciples were more blessed for bearing him, then his mother for bearing him. As I facke gave lacob a double bleffing fo Chrift bleffeth them againe: for in Matth, 16, 17. hee faith, Bleffed are Mat. 16.17 the eares which beare the things which you heare: thewing that the dewes were more bleffed then all the world, because they had this one bleffing, to beare the truth, If they be bleffed which heare, then you come hither for a bleffing, & he which is bleffed wanteth nothing. Euery priviledge doth import somespeciall good to him which hath it: but it is the priviledge of man to hearethe Word, and therforethe Word became man, because it be: Iohni. 1.14 longethonely to man. God hath given life, and light, & food, to fowles, and filhes, and beafts; but his Word is the prerogative of man. Asto speake, is the propertie of man; so to heare is the propertie of man. To shew the fruit which commeth by hearing, The fruits of Christ calleth the Word which we should heare, Verbum Regni, hearing. The Word of the kingdome, as though it brought a kingdome Mat. 13.14 with it : to hew the fruit which commeth by hearing, the Dilciples call the Word which wee should heare, Verbum vita, The John 6.18 Word of life, asthough it brought life with it: to shew the finit that commet by bearing, Christ compareth the good hearers to Verfe 15 the fruitfull ground : to flew the fruites hat commeth by hearing, Paul faith, Faith commeth by bearing, in the tenth Chapter to the Romans, there is one fruit : Knowledge commeth by hearing:

Alls 2-41 Alls 2-41 Alls 2-6.27 Alls 8.28

Matth. 15.10; there is another fruit: Comfort commett by bearing, Plal. 110. there is another fruit: the lenfe of fin commeth by hearing, there is another fruit, As Christ with five loaves and two files, fed five thousand men, so Peter with one Sermon converted three thousand soules, Agrippa hearing Paul but once, almost became a Christian : the Eunuch hearing Phillip but once, fraight received the faith: Zachens hearing Christ but once, gane halfe his goods to the poore : fo I doubt not but fome goe from our Sermons almost Christians, like Agrippa; some whole Christians, like the Eunuch, expressing their faith like Zacheus. Now alittle, and then alittle, the foule groweth like the body. If you hearewell, our voyce is like the found of the Rammes bornes, that made the walles of Iericho to reele; nay it will make the walles of hell to reele: for the same Word made the Prince of hell give backe: Mat. 4.7. Although at all other times wee are as plaine and simple as Licob, yet at this time wee haue a promise, and it is given to vs (for your sake) to speake fometimethat which wee conceine not our felues, because the houre is come wherein God hath appointed to call some of you, as hee hath done fome of you before. Therefore as the princely fpirit came vpon Saul when he should raigne, to teach him how he should rule; so the prophetical spirit comethypon Preachers when they should teach to teach them how they should speake. Therefore as Christ was contented to be baptized of lobr, to be you content to be instructed of vs, that if wee be more simple then you, the glorie of God may appeare more

1.Sam, 12

Ich.5

Mas. 3.29

Thirdly, touching the kind of hearers: If all which come to heare, did heare as they should, Christ need not warne vs, Take heede him yee heare. But as wee pray, so wee heare; the one is a lip-labour, and the other is an eare-labour. As children play the trewants in the schoole, so men play the trewants in the Church: how many come to heare me, and yet (peraduenture) some doe not heare, while I speake of hearing? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth vs Fifters; for as a Fisher taketh but a few in respect of those which goe by, so we reforme but a few in respect

of them which goe as they came. First, of Pauls heavers, and then of Christs heavers, and after of our heavers. When the Athenians heard Paul preach of the resurrection, it is said, that some Acts 17.32 mocked; there is one fort, the chaire of scorners: some said, We wil Pfal. 1 heave thee of this againe; there is another sort, which are not yet resolved, but defire to be better instructed: some did affent vn-so him, and received his doctrine; as Dionysius Areopagita, & Damaris, a woman; there is the best sort: we never preach but we have all these heavers; some mocke, some waver, and some beleeve.

Now of Christs hearers, wee finde in the Gospell, that Christ had foure forts of hearers: while I count them to you, think of what fort you are, for I doubt not but that there bee here of all sorts. Some heard him to wonder at him, like Herod, which was moued with the same that went of him. Some came to heare, because they would know all things, that they might be able to talke of them. It seems that Indas was such a scholler, for he had learned to preach, but not to follow: some came to camilland to trip him in his speeches; of these hearers were the Scribes and Pharises, which would make him an enemy to Casar: some were like to the good ground, which came to know what they might doe, and how they should beleene; like the humble Scribe, which inquired the way to heaven.

Now to our bearers. As there were wife Virgins, and foolifb Virgins; so there are wife bearers, and foolifb bearers. Some are Note. so nice, that they had rather pine then take their food of any which is licenced by a Bishop; as if Elias should refuse his food, because a Rauen brought it to him, and not an Angell: some come vnto the Seruice to saue for feiture, and then they stay the Sermon for shame: some come because they would avoid the name of Papists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and less the should offend him, he frequents the Preachers, that his friend may think well of him: som come with their masters & mistresses or attendance: some come with a fame; they have heard great speech of the man, and therfore they will spend one houre to heare him once, but to see whether it belo as they say: some come because they be idle, to pass

the time they goe to a Sermon, left they should be wearie of doing nothing: some come with their fellowes; one saith, let vs go to the Sermon; content saith hee, and he goeth for companie; some heare the sound of a voyce as they passe by the Church, and step in before they be aware: another bath some occasion of businesse, and he appoints his friends to meete him at such a Sermon, as they doe at Pauls: all these are accidentall hearers, like children which sit in the market, and neither buy, nor sell. But as many soxes have been taken when they came to take; so they which come to spie, or wonder, or gaze, or scoffe, have changed their mindes before they went hour, like one which

findeswhen he doth not feeks,

As ye come with divers motions, so ye heare in divers manpers : one is like an Athenian, and he harkeneth after newes : if the Preacher fayany thing of our Armies beyond the fea, or Counfell at home, or matters of Court, that is his lure : another is like the Pharifie, and hee watcheth if any thing be faid that may be wrested to bee spoken against persons in high place, that he may play the diuell in accusing of his brethren; let him write that in his Tables too: another smackes of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinarie, he may have one figure more to grace and worthip his tale : another is male-content, and hee never pricketh vp his earestill the Preacher come to gird against some whom he spiteth, and when the Sermon is done, hee remembreth nothing which was faid to him, but that which was spoken against other: another commeth to gaze about the Church, he hath an euilleye, which is still looking voonthat from which lob did auert his eye: another commeth to muze, fo foone as he is fet, hee falleth into a browne studie, sometime his mindrunnes on his market, sometimes on his iorney, sometimes of his suite. fometimes of his dinner, fometimes of his sport after dinner a and the Sermon is done before the man thinks where hee is: another commeth to heare, but fo foone as the Preacher hath faid his prayer, heefalles fall alleepe, as though hee had beene brought in for a corps, and the Preacher should preach at his funerall.

This is the generation of bearers: Is not the laying of Christ

72.

fulfilled now, Hearing you heare not? because wee beste and heare not like a couctous Churle which goeth by a begger when becrieth in Christs name for reliefe, & heareth him cry, but will not heare him, because hee craueth that which heavill not part with, May weengt fay againe with Christ, What went ye out to fee, rather then What want ye out to beare ! feeing ye remember that which ye fee, and forgerall which yee heare, So you depart from our Sermons like a flidethrifts purle, which Marke will hold no money: and as you goe home one faith, hee doth notedifie another faith, I cannot profit by him another faith. he keepes not to his text, another faith, he speakes not to the heart; as if the ground should complaine of the feed, which will not receive the feede. Is not this the cause why your Preachers about the Citie care not how they preach, because their fluckes have no careto heare? Is not this the cause why God doth not hearews, because ye will not heare him? I snorthis the cause why years such Doctors in the world, and such infants in the Church? Yeelearned your trade in leven yeares, but you have not learned religion in all your yeares. Can you give any reason for it but this? you marked when your Master taught you your trade, becapie you hould live by it: but you marked not the Preacher when hetaught you religion, because you do notline byit.

Come now to the daunger-by hearing amiffe, Christ faith, Take beede bow you beare: In the fourth Chapter of Deuteronomie it is faid, Take beed how you forget that which ye beare, This Take beed alwaies poeth before lome danger: therefore as Paul faith, that men receive the Sacrament to their faluation, or to their damnation, 1. Cor. 1 : fo Chrift faith that men heare the wordtotheir faluation or to their damnation, The Word which ! bane spoken shallindee you in the latter day, Joh. 12. It is called the fauour of life, becauseitaneth & eitiscalled the fauour of death y Cora co because it condemneth. An cuill eye engendreth lust, and an euill tongue engendreth (trife; but an euill care maketh an Heretike, and a Schismatike, andan Idolater. This carelesse hearing made Godrake away his word from the lewes: therefore you may hearethe word to as it may be taken from you, as the calengwastaken from him that hidit : for Godwill not leave his pearles

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pearles withfwire Boras he laith, What haft thoute doe rutake my word in thy mouth, feeting thou bateft to be reformed? to hee will fav. What half thou to doe to take my word in the eare-feeing thou hatelf to be reformed? If any of you goe away no better then you came, you are not like hearers, but like overhers, which supply a place, but signifie nothing, to you take a room, but learne nothing: and they which are ciphers in the house of God. Shall be ciphers in the kingdome of God. Therefore if thou have an evilleye, and an evill tongue, and an evill hand. and an euilifoote, yet have not an euill eare too; for then all is cuill, because the eare must reach all : if the eare harken to enill. then the heart must learne early, Therefore an euill care is compared to a bad Porter, which lets in every one in a gay coate. though he be never to bad; and keepes out him that goes bare. though he be never fo good : fo an evill eare fees all that is evill enter into the heart, but all that is good it fluts the doore a gainft left it should fer the form and the fieth atvariance. Oh, if the Adder had not stopped his care, how long singe had he bin charmed! But the fhortest time in Gods feruice, is the longest time in all the day. The beatly came to the Arketo face themfelues : and men will not come to the Church to fane themfelues, It is too farre, faith feraboam : but it were not too farreif Ieroboam were not vnwilling. One thing is necessarie, and all vanecessaries are preferred before it. The greatest treasure in the world is most despised; the Starre which should leade vs to Christ, the Ladder which should mount vs to heaven, the Water that should cleanle our seprofie, the Alanna that should refresh our hunger, and the booke that we should meditate on day and night, lieth in our windowes, and no man readeth it, no man regardeth it: the love of God, and the love of knowledge, and the love of faluation is fo cold, that we will not reade over one booke for it, for all we found to many idle times while wee live. If Samuel had thought that God had fooken to him, hee would not have flepr; but because he thought it was not God. but Eli, therefore he flept: fo, because you remember not that it is God which speakes, therefore you marke not. But if you

remember Christs faying, Hewbich beares you beares b me, and bee which despites by ou despites bines, you would heare the voyce

Note.

Note.

Pfal.1.2

of :

of the Preacher, apyou would hearethewove of God. Surely (beloued) wee knowno other way to lave you nor our felues: if weedid, how wretched were weeto keepe it from you, which haue no other calling, but to they you the way of faluation? If this beethe way and no other, if this bee shewed you and no other, & yet you will not take it, but chuseanother, then are you not condemned by any other, but you condemne your felues. He which will not heare, is worfe then Hered; for as bad as hee was, yet it is faid of him, that hee heard lobn, Nay, even those whom our Saufour Christ in the Parable before the text comparethto the barren, the stony, and the thorny ground, were all hearers; and therefore he which will not heare, is worle then any ground. It is faid of Saul, that though he were haunted with an euill spirit, yet when hee heard Danid play upon the Harpe. the cuill spirit departed from him: so they which heare, have some case of their sinnes, some peace of conscience, some intermission of their feare, as Saul had when he heard the Harp: but they which will not heare, have no intermission of their feare, nor of their griefe, nor of their fins, because the enil spirit never departed from them. Therefore as all the beafts tremble when the Lion roareth, so let all men hearken when God teacheth and or are and the removement . I want but I start the

The end of the first Sermon.

THE SECOND SERMON.

N the end hecreof is prooued, that none should preach without due meditation: which is a common presumption in these daies, and makes the worde

and Ministerie despised.

Now it remaineth that I should teach you so to heare, that you may remember that which is said, and learne more by one Sermon then you reape by ten. Christ calleth none vnto him but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

V 4

flomacke

flomacke with them. It is written of the Hart, that when he lifteth up his cares, her squicke of hearing, and heareth every noile: but when he laieth downe his cares, he is deafe, and heareth nothing: So it is, when you marke and when you marke not. They which are quicke of hearing, are fure of remembrance, but they which are dull of hearing, are fure of remembrance; but they which are dull of hearing, are flore I heaping; therefore Before I reach you how to heare, give me I leave to say againe as my text faith, Take beed how you heare; that both our labours be not lost.

Note.

Marke 10.

Pro.16.27

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As there be two spirits, so there be etwo doctrines, two wifdomes, and two counsels. In t. Timoth 4.1 there is a doctrine of lines: if you heare that doctrine, you hear ten to the divell, as Sand did to the Witch. In the fifteenth of Marchen there is a doctrine of men, which Christ called Lenon: If you hearken to that you shall errelike men, because the blinde leade the blind. In Genelis 3, there is a counsell of the Serpent: if you hearken to that you shall perish like Eme. In the 2 of Samuel 18, there is a wisdome of Aebitophel: if you hearken to that, you shall speede like Absalom. Of all these Salomon saith, Henrken no more to the words which make these erre. But there is another doctrine, Acts 13, 12; which is called, The doctrine of the Lord: of this it is said, Luke 8. Whosever bath an eare to heare let him heare.

Now to thew you how you thould heare; when Peter and John would make the cripple attentiue, they faid vnto him, Looke upon vr: fo, many to sharpen their attention, desire to stand before the Preacher, that they may looke him in the face. By this little helpe Peter Theweth, that wee had neede to vie many helpes to make vs heare well. In the thirteenth Chapter, and fifteenth verse of the prophecie of Iereme, when the Lord speaketh, it is faid: Heare and gineeare; as though wee hould behre and more then beare. This more then heare, is to markeandunderstand, and remember, and beleeve, and fol-Tow that which we heare: like the lewes which faid, All which thou peakeft form the Lord, we will doe it, Exodus 24. So, althat which wee speake vnto you from the Lord you should doe it? Therefore alf the commandements but the last, are commanndements of doing. And Salomon in the sweltth Chapter of Ecclefi.

Ecclefiaftes, and thirteenth verfe, concludes his doctrine with this, which he called the fum of all : Feare the Lord, and keep his

Commandements.

In the third chapter of Exodus, and the fiftverse, God teach-eth vs how to heare, when he speakes to Moses, and bids him hearing well. put off his shooes; so we should put off our lusts, & our thoughts, and our cares, and our fancies, and all our bulinelle, when God fpeakes: for he which thinkes or doth any thing elfe, when hee should doe that which is better, though it bee good which hee doth, yet he doth finne in doing it, In the tenth of the Reuelation, an Angell teacheth vs how to heare, when he willed lohn to eate the booke: shewing that we should hunger after the word, and digest it into every part as we digest meate.

In Maithew It. Christ teacheth vs how to heare, when hee faith, Heare and understand. And againein Marke 4. when hee faith. Take beede hom you beare, And Efar teacheth you how to heare, when he faith : Heare for afterwards : thewing that more E/ay 42.22 do hearefor the present, then for afterward, because they forget it againe, and after a while are neuer the better. In 1. Cor. 6,1 Paul teacheth vs how to heare, when hee faith, Receive not the grace of Godin vaine: shewing that many heare comfort, and are not comforted, many heare instruction, and are not instructed. James teacheth vs how to heare, chap, 1.21, when he faith, Be not hearers onely, but doers: thewing that you should doe as you Mails heare, as you would have ve to doe as wee teach. In the tenth of Luke, Mary teacheth vs how to heare, when she leaves all to sit at Christsfeet and marke his doctrine : shewing that we should not fay like the churlish guests, we have other busines : but that this is our businesse; as Christ answered his parents, I must go about my fathers businesse.

In Luke 2. the Virginteacheth vs how to heare: when shee heard the layings of Anna, and Simeon, & Christ ; it is faid, that floe pondred them, and laid them up in her beart : thewing, that our eares should bee but mellengers to the heart: for our treafore should be where the heart is, as the heart is where the treafure is. In the seventeenth of the Acts, the men of Bercea teach vs how to heare, when they went home and searched the scriptures, so soone as they had heard Paul preach, to see whether

Mofes s

Mofes and the Prophets didteach the same, showing that the

word is our Touchstone to try the doctrines.

In the eight of Luke, all the Disciples teach vs how to heare, when they noted Christs parable, and repeated it agains with him to know the meaning: shewing that wee should not only heare, and the Preacher only preach; but if you doubt of any thing, you should enquire, and they should instruct you again. In the third of Luke, the Souldiers and the Harlots, and the Publicans teach vs how to heare, when they come to enquire, and aske, Master what shall wee doe? shewing that wee should come to heare something which may incourage vs to this vertue, or arme vs against that vice, that wee goe from hearing to doing, as John taught them; all these are glasses in the Scripture for the hearer to addresse himselfe by, before he come to the Sermon.

Beside these, other things doe teach vs too. As Salomon faith, Gee to the Pismire and learne to labour : fo Christ in the beginning of this chapter fends vs to the husbandman to learn to heare. As he prepareth the ground before hee foweth his feede, lest his feede should bee lost: so wee should prepare our hearts before wee heare, lest Gods seede be lost. In the tenth of John he fends vs to the sheepe : as they know the vovce of their shepheard, and will not heare a stranger; so wee should knowe the voyce of Christ from the voyce of Popes, or Doctors, or Councels, or Traditions, left we goelike Samuel, from God to Eli. When you have beene in the sheep-folds, go to the woods and learne of the birds; for they will liften to him which teacheth them to fing, that they may learne to fing the fame note after him; so wee should learne to sing the tune of the spirit; for they which heare the word aright, learne to speake even as the word speaketh.

Beside these Schoolemasters, we have other teachers too: all the titles which are given to the Word, doe teach vs how wee should hearethe word. The Apostle cals their writings, Epister, The Epistle to the Romanes. The Epistle to the Corinthians, &c. shewing that the Word is like an Epistle sent form God to man, wherein hee writes his minde familiarly vnto vs, and therefore we should reade it, heare it, marke it, and scanne it, as we would

feanne a Letter which comes from fome of our familiar and deare friends.

In Marke 14 the Gospel of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should heare it, and marke it, and ply it till wee-bee as conning in Gods will as we are in our fathers will. In the first Episteof Saint Paul to Timothie, the fixt Chapter, the Word is called a charge; and in the lecond to Timothie, the fourth chapter, God iscalled a Indre, shewing that wee should heare the Worde of God, as we hearken to a Judge, when he gives a charge, or pronounceth a fentence: for every fentence in this book is a charge to the King, or the Counseller, or the Lawver, or the Preacher. or one, or other alet every one heare his charge,

In the fift Chapter of the Epifleto the Hebrewes, verfe 14. the Word is called meate, thewing that we should defire & hunger to heare it. And as the stomacke sends the strength of the meareinto every member of the bodie: fo wee should fend to the eye, that which is spoken to the eye: and to the eare, that which is poken to the eare : and to the tongue, that which is fookento the tongue and to the hand, that which is fookento the hand, If thou heare comfort, apply that to feate. If thou . heare a promise, apply that to thy distrust. If thou heare a threatning, apply that to thy prefumption, and fill vp the gap full where the divellentreth.

In the Parable before my Text, the Word is compared to feede, the Preachers to fowers, and the hearers to the ground; shewing that yee come hither to bee watered and drelled, and manured: therefore if Gods feede bee fowen, and the diuells fruit comeve, you are like the lewes which brought Christ vinegar when he thir fled for wine.

As the little birds perkey peheir heades when their damme A good Sie comes with meate, and prepare their beakes to take it, striuing mile. who shall catch most (now this lookes to bee scrued, and now that lookes for a bit, and every mouth is open till it be filled): : fo you are heerelike birds, and wee the damme, and the Word the food, therfore you must prepare a mouth to take it. They which are hungrie will strive for the bread which is cast amongst them, and thinke this is spoken so mee, this is spoken ..

to me, I have need of this, and I have need of this? comfore goe thou to thy feare, promife go thou to thy diffrust, threatning go thou to thy fecuritie, and the Word shall bee like a perfume, which hath odour for every one.

Note.

These are good remembrances for all hearers, to think that the Word is an Epissels from God vnto them; that it is the Will wherein their Legacies are written; that it is a charge from the Iudge of life and death; that it is the meate whereby they lives that it is the seede, which if it grow they are fruitfull, if it grow not, they have no fruit: but these are generall matters, my defire is to teach you a compendious way of hearing, which you have not heard before; that as the Word is called a briefe Word, so you may learneit briefly: for it is not gainfull vnto ys as it is to Lawyers, Physicions and Surgeons, to keepe you long in hand; but to heale you and dispatch you quickly, as Christ

healed the Lepers.

This age hath deuised many methodes to learn manythings in shorter time the they were learned of old: A man may spend feauen yeares in learning to write, and hee may meet with a Scribe which will teach him as much in a moneth, A prentife may fpend nine yeares in learning a trade, and fome mafter (if hee were disposed) would teach him as much in a twelve moneth. A man may fetch such a compasse, that he may be a whole moneth in going to Barwicke, and another which knoweth the way will goeit in leffethen a week : fo to every thing there is a further way and a necrer way, and fo there is to knowledge. You doe not remember the hundreth part of that which you have heard, and to morrow you will not remember the tenth notewhich you heare this day. It may bee that some will remember more : and why not thou as well as hee? because one vieth an helpe of his memorie, which the other vieth not. If you will vie this policie you shall remember as well as hee; for let him neglect this helpe, and the best memorie here shall not carrie away halfe which hee marketh now, vntill it beenight. When the woman of Samaria heard Christ Speak of a water of which be that drinketh fall thirft no more, Ob (laith face) nine me of that water: fo, now you heare of fuch a way, you would faine know it: but will you vieit? I wish that I were fuch a mellenger, that I could compell you write it for truly writil you where, you Mat, 22 shall never learne faster then you doe. Now I thinke you have a defire to heare it. I will shew it wate you: first, in mine opinion two things out of every Sermon are especially to be noted; that which thou diddest not know before, and that which speaketh to thine owne sinne: for so thou shalt increase thy knowledge, and lessen thy vices.

Now if thou wouldest remember both these a yeare hence as fresh as now, this is the best policie that ever thoushaltlearne, to put them presently in practife: that is, to send them abroad to all the parts of thy foule, and members of thy bodie, and reformethy felfe femblably to them, and thou shalt never forget them, for thy practife remembreththem, But before this you must vse another helpe, that is, record every note in thy minde as the Preacher goeth: and after, before thou doest eate, or drinke, or talke, or doe any thingelfe, repeate all to thy felfe. I doe know some in the Vniuersitie, which did never heare good .. Sermon, but as soone as they were gone they rehearsed it thus, and learned more by this (as they faid) then by their reading and fludy: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching then they could learn in bookes. The like profit 4 remember I gained when I was a scholler by the like practise.

The Philosophers and Orators that have written such volumes, have lest in their writings, that this was the keeper of their learning, like the bag, which beareth the treasures. Therefore I may say with Christ; that the wicked are wifer then Christians: for the Orators and Philosophers vsed this helpe in hearing of earthly things, and we will not vseit in hearing of heavenly things. The onely cause why you forget so fast as you hear, and of all the Sermons which you have heard, have scarle the substance of one in your hearts, to comfort or counsell you when you have need, is because you went from Sermon to dinner, and neuerthought any more of the matter; as though it Notes were enough to heare, like sieues, which hold water no longer then they are in a river.

What a shame is this to remember every clause in your Note this well. i

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an old tale to long as you live, though it beelong fince you heardit, and the lettons which we heard now, will be gone within this houre, that you may aske what hath stollen my fermon from me? Therefore that you may not hearevs in vaine, as you have heard others, myexhortation to you is, to record when you are gone, that which you have heard. If I could reach you a better way, I would: but Christs Disciples vsed this way when their thoughts ranney pon his speech, and made them come againe to him to aske the meaning: the Virgin his Mother vied this way when the pondered his fayings, and laid them vppe in her hearts the good hearers of Berœavled this way, when they caried Pauls lermon home with them, that they might examine it by the Scripture. This difference is noted betweene Incob and his fonnes, when lofephyttered his dreame, his brethren gaue no regard to it : but it is faidthat Father Tacob noted the laying. Therfore this must needs be an excellent way. For if lofeph and Mary, and Christs Disciples should speake vnto you as I doe, and flew you a way to heare, they would flew you the fame way that they vied themselves. You cannot tel how much it will profit you vatill you practifett; do but try it one moneth, and if you love knowledge, I am fure you will vieit while you live: but if you will not vie it for all that can bee faid, truely you shal be like the old women which S. Paul speakes of, which

This is our first lesson vnto you, Take beede how you heare: I may say now, Take heede how you reade too. For there are bookes abroadlike Ismaels scoffes, like Rabshekeh his railings, like the songs which were made against Danid, which may write for the title of their bookes, Fooles in print. If Hiel had not built sericho again, these might be fit workemen for such a frame.

were alwaies learning, and never the wifer.

If you must Take heed how you heare, then we must take heed how we preach; for you heare that which we preach. Therefore Paul putteth none among the number of preachers, but they which cut the word aright: that is, in right words, in right sense, and in right methode: and because none can doethis without studie and meditation, therefore hee teacheth Timothie to give attendance to dostrine: that is, to make a studie and labour of

Lukez

Luke 1

Acts 17

Gen.37.11 Note.

1.Tim.3.7

Efay 36

1.King. 16.34

Of negligent preaching.

2,7im.4.13

it: for as Saint Peter faith, that in Pauls Epiftlereberebe many 1.Pet.3.46 things bard to understand: to in Peters Epittles, and lobus Epifiles, and lames Epille, there bee many hardthingston, which Daniel before called The wonders of the Law, and Paul calleth Pfal 119 The myferit of faination ; and Christ calleth A treasure bidin the Tphe. 3 ground, Therefore Salomon contelleth, that hee studied for his doctrines, Ecclelialtes 12, verf, 10. Although he was the wifelt and learnedft manthat cuer was, yet he thought, that without fludie he could not doe much good. Daniel was a Prophet, & Dana 16 yet he delired respite to interpret Nebuchadnezzars dreame, la the Scripture lighter then a dreame, that we should interpret it without meditation? It seemes then that Salomon and Daniel Note yee would not count them Sermons, which come forth like vin- Preachers. timely births, from vocircumcifed lips, and vowastien handesas though they had the foir it accommandement. Whear is good, burthey which felthe refusethereof, are reproved: Amos 8.6. So preaching is good, but this refule of preaching is but like Note. fwearing: for one takes the name of God in vaine, & the other takes the word of Godinvaine. As every found is not mulicke, to every fermon is not preaching, but worfe then if hee should reade an Homilie. For if lamer would have ve confider what we aske before wee come to pray, spuch more should we consider before we come to preacht; for it is harder to speak Godsword, then to speake to God: yet there are Preachers risenlately vp, which shrowd every abford fermon under the name of the simple kind of teaching like the Popish Priests, which made ignorance the morber of denotion : burindeed to preach simply, is norto preach vnlearnedly, nor confusedly; but plainly, & perspicuously, that the simplest which doth hear, may understand what is raughe, as if he did heare his name;

But if you will know why many Preachers preach fo barely, Bad hearers loosely, and timply, it is your owne simplicite which makes make bad them thinke, that if they goe on and fay fome thing, all is one, Preachess, and no fault will beefound; because you are not able to judge in or out: and to because they give no attendance to ductrine, as Paul teacheththem. it is almost come to patle, that in a whole Sermon, the hearer cannot picke out one note more then he could gather himselfe: & many loath preaching, as the lewes

abhorred :

Note yee Preachers.

abhorred the facrifice for the flubbering Priefts, which cared not what they offered: and the greater fort imagin that there is no more wildome in the worde of God, then their teachers thew out of it. What a shame is this, that the Preschers should make preaching be despited ? In the 48. of leremiah, there is a curse voon them which do the busines of the Lord negligently; if this curse doe not souch them which do the chiefest businesse of the Lord negligently, it cannot take hold of any other. Therfore let every. Preacher first see how his notes do move himself, and then he shal have comfort to deliver them to other, like an experienced medicine, which himselfe hath proved.

Thus much of preaching: now to you which beare. Thinke that you are gathering Manna, and that it is God which speaks vnto you, & that you shall give account for every letfon which you beare: and therefore record like Mary when you are gone, and the feede which wee fow, shall grow faster then thefeede

which you low.

FINIS.

THE HEAVENLY

THRIFT.

Luke & verfe 18.

Who soener bath, to him shal be given : and who soener bath not, from him shall be taken, even that which it feemeth that be bath.



He next words before are, Take beede bon you beare: the reason followes: to make vetake heed how we heare, he faith, Who former bath, &c. This fentence hath two hands (asit were;) one giveth, & theother

taketh: therfore one calleth it a comfortable faying & a dreadfull faying: for it bleffeth fome, and curfeth other; like Mofes which faued the Ifraelites, and flew the Fgyptians. Whofouer bath, to bim fhat be gine: there goeth the bleffing: Who foener barb not from him shal be saken: there runneth the curse. Thus looking backe to the words before, viz. Take beede bow you beare; this doctrine

doctrine commethyntovs; That he which taketh heed how he heareth, sprouteth and flowrisheth like a twigge which hath life init, till it come to atree: but he which taketh no heed how hee heareth, fadeth and withereth like a stocke which is dead, vntill he hath not onely lost the gifts which he had, but till the spirit doe leave him too, and he feeme as naked to men as Adam did to God. The like fentence is in the 21, of Saint Maisben, where it is faid, The Kingdome of beauen shall be taken from you, and shall be given to a Nation which will bring forth the fruits thereof: there is a taking from them which bring no fruites, and a giving to them which bring fruites. The like is in the 2 1. of the Reuelation, where it is faid, Let him which is inft be inft ftill; and let him which is filthie be filthie fill: whereby it is meant, that the iuft shall be more just, and the filthie shall be more filthie. The like is in the fifteenth of John, verse 2, where it is faid ; Enery branch which bringeth no fruit, hee taketh away; but enery branch which bringeth foorth fruit, bee purgeth, that it may bring foorth more fruit. The like is in the five and twentith of Matthew, where this fentence is repeated againe after the parable of the Talents: as to one servant were committed five Talents, and to another two, and to another one, to in sale and multiply; & he which vied his Talent doubled it, and he which hid his Talent, loft it : even foto every man God hath given some gift, of judgement, of tongues, or interpretation, or counfell, to imploy and doe good; and hee which veeth that gift which God hath given him to the profit of others, and Gods glory, shall receive more gifts of God, as the fervant which yied two Talents, received two more: but hee which wfeth it not, but abulethit, as many doe, that gift which hee bath shall bee taken from him, as the odde Talent was from the feruant which had but one: flewing, that one gift is too much for the wicked, and therefore ir shall not stay with him. One would thinke it should beefaid, Whosoeverhath not, to him shall bee given: and who foeuer hath, from him shall bee taken : for God biddethys giverothem which want. Butthis is contrarie: for hee taketh from them which want, and gleeth to them which have. It is faid, that our thoughts are not like Godsthoughts : and fo ourgifts are norlike Gods gifts: for he giveth (pirituallthings, and

and we give temporall things. Temporall things are to bee giuen to them which have not but spiritual things to them which have. Therefore Christ calleth none to receive his worde, and spirit, and grace, but them which hunger and thirst, which is the first pollession of heaven. When it is faid, It shall be given : God heweth himselfe rich and bountifull, because hee giveth to them which have: that is, he givet hafter he hath given : for. What hath any which he bath not received? Therfore none can lay as Efan faid to Ifanc: Hist thou but one bloffing my father? For he bleffethwhen he hath bleffed, as a spring runneth when it hath runne. First, marke the growth of Gods gifts in them which viethem, how he watereth his feedelike a Gardener, vntill it fpring in the earth: and after he watereth it againe, vntill itspring about the earth: and after hee watereth it againe, vntill it bring foorth fruit vpon the earth: therefore God is called, The Lord of the barnest; because the seede and the blade. and the eare, and the corne, and all doe come from him. After you shall fee the want and the eclipse of their gifts which vie them not, how their learning, and knowledge, and judgement doth berray them, as strength went from Samfon when he had loft his haire: till at laft they may fay like Zidkiyab, When did the forrit depart from me? When did loue depart from mee? When did knowledge depart from mee ? When did my zeale depart. from me?

Mat . 9 23

1,King.12

The first part of this sentence is like the grazulation to him which vsed his Talent in the 25 of Mat. Good and faithfull ser-

nant, I will make thee Lordoner much.

The second part is like the Objurgation to him which hid his Talent, Nanghtie and slothfull servant; take his Talent from him. So God beginneth heere to separate between the sheep and the goates. I acob shall not be cursed because Esau is cursed: Neither shall Esau be blessed because I acob is blessed; but the Lord knoweth who are his, and who are not: and therefore he saith, who sever hath, & who sever bath not: as though he knew them all, who sever they be

This Scripture was performed before it was written. For when Adam served God, God served him: he consulted for a Mansion for him; he consulted for meate for him; hee consult

ted:

ted for a companion for him : vntill Adam rebelled against God, we reade of nothing that Goddid, but his workes for Adam lix daies together; as though he had been hired to labour for him. But when he left his innocencie, then God began to take againethat which he had given : helost his wisdome, hee loft his quiernelle, heloft his libertie, hee loft his glorie, he loft his dwelling, like the man which fell among theeues. Thus while Adam had righteousnetle, it might beesaid of him : Whofoener hath, to him shall be ginen. And when hee had not righteoulnelle, it might be faid of him too. From him which hath not, Shall be taken, Godis called a Father, because he is like a Father, which taketh a pleasure to see his sonne thrive, and grieveth to fee him an vnthrift. First, hee givethys a stock, to prove our husbandrie: and then if wee thripe with that, hee doth adde morevntoit, now a little, and then a little, vntillatlaft theinheritance come too! As they which try a vellell, first put water into it, to see whether it will holde water, then they commit winevntoit: fo first God giueth vs one grace; if wee vse that well, then he givethanother, and another, and another; according to that, He which is found faithfull in a little, shall be made Lordoner much. My Father (faith Christ) is an husbandman; Iohn Is, shewing, that as wee dreffe the ground, that it may bring foorth fruite; fo God dreffeth vs, that wee may bring foorth fruit, All commeth not at once; but as the bodie groweth, so the spirit groweth : first, good thoughts, and then good speeches, and then good workes: as the blade followeth the feede, and the eare the blade, and the corne the eare. Looke how in our first generation onething comes after another; so it is in our fecond generation: As the childe springeth in the mothers wombe, from a gellie vnto milke, and from milketo blood, and from blood to flesh, and thee knoweth not how it groweth till it come foorth: so the spirit groweth in vs; and weefee nothow it groweth, burthat it is growne. Faith calleth to loue, and loue calleth to obedience, and obedience calleth to constancie, and one grace is the foundation of another, Therefore Paul faith, Whom bee predestinated, them he called; whom bee called, them bee instified; and whom bee instified, them hee glorified. Thus as the rich easily grow richer; so the good

eafily grow better: he which hath power to aske, hath power to receive : for itisfaid, Aske and see fall receive; hee which hach power to feeke, hath power to finde; for it islaid, Sreke and you that find : he which hath power to knock, hath power to enter : for it is faid, Knock and it shall be opened unto you. As Gods riches are infinite, so he is never wearje of giving : when a man serveth God, at last it commeths othis, that God delighterh (as it were) to doe him good asit is faid, Ier. 32. and Mich. 7. I will delight

to doe them good.

1.King. 1.10

.Sel: 8

Now when it commeth to this passe, that God hath a delight to doa man good; then Aske what thou will (faith Salomon to his . mother) and I will not fay thee nay: fo aske what thou wilt, and God will not fay thee nay, He which hath the Sunne, may have the Father ; heethat hath the Wedding garment, may have the wedding feast; he which hath the spirit of Elifes, may have the Spirit of Eliah; bewhich cometh vnto Christ, may make Christ come vnto him: as when the Son came toward the Father, the Father mette him in the way; shewing that God is as ready to. giue, as we to ask. When David did well, Nathan faid voto him, The Lordbath ginen thee this, of this, and this : and if that had not binenough, bewould have given thee fuch and fuch things, shewing vs, that the cause why we have not such and such things is, for . that we are not thankfull for these and these things. When the Eunuch beloeved, hee faid, What letteb mee to bee baptifed? fo when thou beleevest, thou maiest say, What letteth me to bee loued? what letteth me to be bleffed? what letteth me to be faned and as Philipfaid, Nothing : fo Chrift faith, Nathing : bur Beit unto thee as thou beleeneft. From that day, righteousnelle. standeth over their heads, as the Sun did over Iofbua, & they renew their vertues, as the Eagle renueth her youth. Therefore when I fanc had faid, lacob have I bleffed; he addeth, and he hall bee bleffed : asif he should say, he beginneth to bee bleffed now. but he shall be more bleffed: so they which are bleffed of God, shall bee more bleffed, rising and rising like the Sunne, vntill it come to the height.

Whien God hath begun to bleffe, he faith as he faid to Abra. bam, What shall I hide from him ? What shall I keepe from him? . As though one of his gifts did bind him to give another; ther-

fore

fore his mercies are called enertasting mercies, because when they begin, they have no end. So soone as he had moved Salomon to pray for wisdome, hee gaue him wisdome: so soone as he had moved Abraham to goe from his countrie, he began to guide him: fo foone as he had moved Gedeon to fight, he began to strengthen him. Gods mercies are resembled to raine : first it raines small drops, and after, fall great droppes; and the finall are fignes of the great. First you fee Elifha with a fingle Note. spirit, and after you see him with a double spirit : first you see Paul litting at Gamaliels feete, and afterward you fee him preaching in Mofes chaire: first you see Timothie a Student, and after you fee him an Euangilist: first you fee Cornelius praying, and after you fee Peter instructing : first you fee Danid repenting, & after you fee Nathan comforting: first you fee the Difciples worshipping, after you see the holy Ghost descending: first you see the Wilemen seeking Christ, and after you see them together with Christ: first you see the sonne comming toward the father, and after you fee the father comming toward the sonne: first you see the Eunuch reading, and after you see him vnderstanding, and after you see him beleeuing, and after you fee him baptifed. Most notable is the example of Nathawael, so soone as he beleeved, Christ remembred this promise, and faid, Beleenest thou for this ? thou shalt fee greater things then the/e: so he gave more to him which had some. That which he said to Nathanael, he said to all which are like Nathanael, beleeuest thou this sermon? thou shalt heare other sermons then this: repentest thou for this example? thou shale see other examplesthen this: louest thou for one benefit? thou shalt receive moe benefits then one: honourest thou God for his gifts vpon others? thou shalt feele his gifts vpon thy selfe : for Hee which keepeth I frael doth not fleepe, but watch. What doth hee watch? Hee watcheth who feeketh for comfort, and who looketh for wildome, and who prayeth for faith, and who intreateth for patience, that hee may give abundantly to him which defires feruently.

If hee see one pray like Cornelius, hee sendeth another to strengthen him like Peter: if he see one studie like the Eunuch, hee sendeth another to instruct him like Philip: if he see one

mournelike Danid, hee sendeth another to comfort him like Nathan: if he fee one willing like Efay, hee fendesh another to enable him like the Seraphin: if hee fee one that thinketh well, heeteacheth him to speake well: if hee see one that speaketh well, he teacheth him to doe well : if hee fee one doe well, hee teacheth him to continue well : if he fee one meeke like Mofes, he maketh him wife like Salomon: if hee fee one wife like Salomon bee maketh him righteous like Abraham; if hee fee one righteous like Abraham, he maketh him patient like lob: if he fee one patientlike lob, he maketh him penitent like Peter; if he fee one loue one vertue, he maketh him loue another vertue; if he fee one have one wice, he maketh him have anotherwice; if beefee one like one Sermon, hee makethhim like another Sermon when he hath him in his schoole, and he commeth once to this, to fay like Samuel, Speake Lord, for thy fernaus beareth, then hee taketh him up to the mountlike Mefer &copenesh his heart voto him, teaching hima way to make vie of all that hee feeth, and of all that hee heareth, and of all that he readeth. and of all that he feeleth, Thus when God hath frained and fined him, he is apt to every good worke, and takes all occasions to doe them. If hee but fee one pray, his heart burneth to pray too : if hee fee one reading, he hath a mind to reade too : if he fee one meditaring, hee hath a zeale to meditate too : if hee fee one for rowing, he hatha defire to forow too : like the Disciples. which when they heard Peter lay, we goe a fifthing, they faid, we will goe a filling too. After this, every benefit maketh him thankfull, every correction maketh him fearefull, and he is neper well, but when he is walking with God like Enoch, or when Christisspeaking to him, or when he is speaking to Christ: for when God meeterh with his children, like a nurse, he emprieth himselfe of his milke, according to this Text which wee now handle, To him which hath, hall beginen.

Thus when you viethole gifts wel which you have, the Lord will come vnto you, and lay that your hart may hear him, Good fermant and faithfull, I will make thee Lordoner much: thy feede shall become a tree, thy spirit shall bee doubled. First, thou shalt have a little knowledge to judge and speake of Gods worde,

of:

1:Sam. 2

of the spirit, and of doctrines: then thou shalt ascend to faith, which will bring thee vnto peace of conscience: then thou shalt meete with good bookes, and God will send thee Teachers to instruct thee, and incourage thee, like the Angells which came to Christwhen he hungered. Thus as a traveller passet from towner towne, vntill hee come to his Inne: so a Christian passet from vertue to vertue, vntill he come to heauen: which is the journey that every man must indeuour to go, till death.

It followeth: And who soener hash not, from him shall be taken,

euen that which it seemes b that he bath.

As the Lordfaith to his faithfull fervant, Thou halt bee ruler oner much: so hee faith to his flothful servant, Take his Talent from him. Heere is one like Iacob whom God loueth, to him (he (aith) shall bee given : here is another like Esan, whom God hateth, from him (hee faith) hall be taken; fo one may fay like lob. The Lord hath ginen: and the other may fay like lob, The Lord bath taken, But from whom doth he take? From him which bath not. And to whom doth hee give? To him which bath. In this, Godsemeth not to deale his gifts charitably: for hee should. give to them that want. Joseph marvailed to see Jacob lay his left hand vpon Manaffeh, and his right hand vpon Ephraim: as though the yonger should be more blessed then the elder. Ishai maruailed to fee Samuel chuse the least of his sonnes before the tallelt, as though the vnfittelt were the fittelt : fo it is maruaile that he which commandethys to give vnto them which want, shouldtake from them which want, and give to them which haue. Isaac would not have bleffed Iacob, but Esau; but God would have him bleffe Iacob, and not Efan: Iofeph would that Manaffeb should have more then Ephraim, but God would that Ephraim should have more then Manaffeh, As God loveth not as man loueth, so he giveth not as man giveth. Why should Abraham have three Angels, and Lot but two; and Balaam but one and Balanc none? Why should not Philip go vp the mount as well as James? Why should not Aaron behold God as well as Mofes? Why should not Mofes goeto Canaan as well as Caleb?

According to our love is Gods love; and according to our X 4

Gen.49.41

harred is Gods harred. Ruben should have had as good a bleffing as Indib: but when I acob bleffed him (Gen. 35, verf. 22) he remembred his finne with Balbab, and therfore curbed his bleffing: for when he bletfed him, he faid, Thou halt not be excellent: as if he thould fay, Ruben, thou shalt have something, but thoushale not have so much as thoushouldest have had, because of thy vincleannelle with Belbab. So Mofer should have gonero Canaan as well as Caleb: but God remembred his murmuring at the waters of bitternelle. And when he defired to goe vnto it. Godwould not heare him, but let him fee it from an hill, and fo he died. So the third feruant should have received as many Talents as his fellowes : but the Lord remembred how he hid the Talent which he had, and therefore would give him no more. left he should hide them too: so wee should have more vnderflanding, more judgement, and more knowledge; but Godfeeeth what wee doe with this, and therefore flaieth his hand, left we should abuse any more. This is Saint Johns meaning, when he faith, God gineth grace for grace: thatis, where he findes one grace, there he giveth another. This is S. Pauls meaning, Ro. 1. where he faith, The righteon [neffe of God is renealed from faith to faith: fignifying that they which have faith shall have more faith. Therefore this is the fearefullest figne, that wee have no faith nor grace, if God do not increaseour faith, and his graces invs: to him which bath, fall bee ginen. Therefore if wee had fairh, we should have love; if we had love, we should have knowledge ; if we had knowledge, we should have zeale; if wee had

Iobn 1.16

3.Chro 24

zeale, we should have holinesse. As he which hath broken one commandement, is made guiltie of all: so hee which hath one vertue, is made partaker of all. It is said; so long as Leboiada lived, loss prospered and did well, because seboiada instructed and guided him; but when seboiada died, soas goodnesse died with him, and he was never like himselfeaster, but turned like his sathers. So there is a seede in the heart, which while it live th and is softered, weefprout and prosper as soas did, but when that seed dieth forwant of cherishing, then we begin to droop and sade, and decay againe as soas did. If one vertue be offen-

ded the lureth all her fellowes from ve, as many of Ifbbofberbs.

friends farunke with Abner.

Danid.

Danidletteth forth the godly man like a tree planted by the Paf. 112. maters fide, which prouteth, and grometh, and bringeth forth fruit. Straight upon this he faith, It wnot fowith the wicked, When he spake of growing, and flourishing, and fructifying, he saith, It is not fo with the wicked. That is, it is contrarie with the wicked: therefore their gifts are not like the tree planteaty the waters fide, but like the chaffe which the minde bloweth away. Nay, faith David, Pfal. 1.9 themselves are like chaffe which the wind blower baway. If they be chaffe, then their fruit is chaffe, The Gluttons table was for Inke 16. they ngodly, but the Lordstable was for the toly therefore he which had not the wedding garment, had not the wedding feast. Mat. 22. For if the Lord would cast pearles unto swine, why doth he forbid vs to doe fo? Therfore it is not faid. Beit unto thee as thon defireft, left al should look to receive : but, Be it unto thee as then beloenest, that all might care to beleene. It is not faid to them that fecke not, ye Shall find : but, Secke and ye shall find. How thould they enter, which have not a hand to knock at the doore? How should they receive, which have not a tongue to aske the given? How should they have mifdome, which have not the feare of the Prost Lord, which is the beginning of wildome ? Thus, as James faith, Show me thy faith, and I will flow thee my faith : fo God faith, flew me thy loue, & I will show thee my loue: as Christ was known as Emmaus, by breaking of bread, fo you may know him here by dealing his gifts. It is faid when Tofeph featted his brethren, Ben- Gen 42 samins melle had finetimes more then any of his brethren, becaufe lofeth loved him more then the reft : fo the mercie and graces of God will thew to whom his affection flanderh, If you fee Christ leaning on a mans breast, as John did on Christs breaff, then may you fay, this is a beloued Disciple: for as Lydia perswaded Paul & Silas to come to her house, saying, If you indge Acts 16.12 me to be faithfull, come so my boules to you may judge them to befaithfull, to whose house the Lord commeth.

If you aske Salomon to whome the Lord giveth wistome and knowledge, he answereth, To a man n bich is good in his fight: Eccle. 2.26 thewing that those men are gracious in Gods sight, as loseph was in Pharaohs. Contrariwise, if you see God stying from a man, as Dunut fled from Saul, that is, withdrawing his spirit as the master did his Talent, then you may say, this is not a faith-

full:

full feruant to his mafter; for if he had vied his Talem well, the Lord would increase it as hee promised; but because hee doth abuse it, therefore the Lord doth withdraw it agains as hee threatned.

To some God giveth, and never recalleth againe; to some he giueth, and after taketh it from them, As fome Angels went vp the ladder, and some went downer so some mens gifts increase and some decrease. To the Ephalians the 4. chapter, you have Godgiuing: In Matthew 21. you have him taking. In Gen. 1: you have Godbleffing: In Gen. 4. you have God curfing. In . Acts 26. you have God opening eyes: In Efay you have God shutting eyes. Ih Dan.a. you have God making wife: In Efa. 44. you have God making fooles. In Joh. 15. you have Goddreffing trees: In Mat, 4. you have God bewing down trees. When one fea floweth, another ebbeth, When one flar rifeth another fetteth. When light is in Goshen, darknetse is in Egypt. When Mordeeni groweth into fauour, Haman groweth out of fanour. When Beniamin beginneth, Rachel endeth. Thus vvee are rifing or fetting : getting, or fpending: winning, or lofing: growing or fading, vntill wee arrive at Heaven or Hell, As Eli-Ba his spirit was doubled; so Sauls spirit departed. As the Gentiles become beleevers: fothe lewes become infidels. As Saul becommeth an Apostle, so Indas becommeth an Apostata, As John goweth in the spirit, so Joash decaieth in the spirit. As Zachens turneth from the world, so Demai turneth to the world. As Lydias heart is opened to Pharach hart is hardened: even as the thornes burne while the Vines fructifie. When 1/6bosheth was alleepe vpon his bedde, Baanah and Rechab came and tooke away his life : So while men fleepe and doe no good. God commeth and taketh away their gifts. It was neuer faid, Samfon hath loft his strength, vntill hee hearkened vnto Dalila. It was neuer faid, Saul bath loft bis (pirit, vntill he hearkened not to Samuel, It was never faid, Take his Talent from bim, untillhe hid it in the ground. One finne openeth the doore for many vertues to goe out. While laceb Itaied with Laban, Labans cattell increased, because Godblessed him for Lacobs facke: but when Lacob went from him, many of Labans theepe went with him, and he grew poore againe: fo while the loue

18.16

and :

lone of rightecofrette is with thee, to husband thy knowledge and wildomelike hareby thou that the jue in graces and one day flial teach another but when that fleward departeth from thee, then looke tharrhy wildome, and knowledge, and judgement front decrease as fall author widowes orleinereased a he world will win she fleth, and the fleth will win the fpirit and one finne will cryito and beras the Moabites didardier out, Now Moab to the foode now innesto your fooiles then thy knowledge shall flic, asthough it were afraid to be taken captive of ignorance; thy love shall not abide thy harred, thy humilitie shall not abidethypride, thy temperance thall not abide thy concupit cente. As thouseeffrite losues fall from the crees in a boillerous wind, forthy graces firal drop away one after another, as though thou wert in a confumption. As the Arke would not flay with the Philliftines, fothe grace of God will not flay with finners, but flieth from them like perfecutors, David was not fo readie to flie from Saul, but the spirit was as readie to flie from him too. This must come voon all which sinne like Samson, their Arength mult depart from them vntill they learne like Nebus Dan A chadnezzar from whence it came. This fentence is such a meditation, that he which would preach it to the quick, had need to haue an eyein all mens hearts, to fee how onevertue diethafter another, vntill the foule die too.

As there is a fall of leaves, and an Eclipse of the Sunne, and a consumption of the bodie: so there is a fall of gifts, and an exclipse of knowledge, and a consumption of the spirit. It is strange to see, how wisdome, and knowledge, and independent doe shunnethe wicked, as though they were a fraid to be defiled. As Barak would not go evaleste Deborah would go e with him: so knowledge will not stay, unless ever will stay with her. To this seremy pointed, when hee mocked the sewes for say-sar. 18.8 ing, Knowledge shall not depart from the Priest, nor counsell from the wife, nor the word from the Prophet. To this Esay pointed, Esay 26.14, when he saith, The wisdome of the nife men shall perish, and the vadderstanding of the prudent shall be bid: as if he should say, one day. Christ will tell you, that Whosener hash not, from him, &c. And when you heare that saying, then remember these examples, how hee hath subsided it before. After come the Aposses

and they flew some bardened, some benisched, some blinded. Paultels how Demas fellaway, and lobe fleweth how many fell away. Thus the Prophets & Apostles on either side, and Christ in the midft, hold up this threatning, as if it were a pit, which al are falling into. The foule of man is called the temple of the boly Gboft, As God pulled down his temple, when it became a denne of theenes; to he forfaketh the temple of the foule, and taketh his graces from her (as from a divorced spowse) when it buffeth after other louers. With any Talent he giveth this charge, Vie and increasest vintill I come: being left, at last hee commeth againe to fee what we have done. The feede was fowen; this yeare the Lord calles for fruit, & none will come; the next yeare, and the next after, and none comes: at last the curse goeth foorth, Nener fruit grow on thee more. Then as the figge-tree began to wither: fo his gifts begin to paire, as if a worme were still gnawing at them: his knowledge leefeth his relish like the lewes Manna: his judgement rulls like a (word which is not yled: his zeale trembleth as though it were in a palfie: his faith withereth as though it were blatted; and the image of death is vpon all his religion. After this hee thinketh like Samfon to pray as he did, and speake as he did, and hath no power, but wondereth like zidkijah how the spirit is gone from him. Now when the good (pirit is gone, then commeth the fpirit of blindnette. and the spirit of error, and the spirit of feare; and all to seduce the spirit of man. After this, by little and little first he falles into error, then he comes vnto herefie, at last he plungeth into despaire: after this if he enquire, God will not suffer him to learn ; if he reade, God will not suffer him to vnderstand: if he heare; Godwill not fuffer him to remember: if he pray, God feemeth vnto him like Baal, which could not hear: at last he beholdeth his wretchednetse, as Adam looked vpon his nakednetse; and mourneth for his gifts, as Rachel wept for her children, because they were not. All this cometh to palle, that the Scripture might befulfilled, Whofoener hash not, from him shal be taken that which he feemeth to bane, As the ship finketh voon the fea, while the Marchant sporteth upon the land, and makes him a bankerupt when hethinketh that his goods are coming in; lo, while wee are secure, and the heart spenderh, and the eare bringeth

notin, by little and little the flocke decaieth, and more become bankerouts in Religion, then in all trades beside, When a man finneth he thinks with himselfe, I will do this & no more; after, another sinne promiseth as much profit as that, and he faith againe, I will doe this & no more; prefently another fin promifeth as much profit as that, and he faith againe, I will doe this and no more. There goeth strength, and there commeth a wound; to the foule bleedeth to death and knoweth not her sicknetletillshee bee at the last gasp. Euen as a man vndreileth: himselfero bed, first he casteth off hiscloak, and then his coat, and then his dublet : fo when God rifleth our hearts, he pulleth away one feather after another: first hee wounds his faith, after he firikes his love, then he blindeth his knowledge; then hee shall have no delight to heare the Word; after he shall grow to hatethe Preachers of the Word at laft hee shall even hatethe Word it felfe, This is the bleeding of the foule, or the fpritual! confumption, when graces drup away, as the haires fall from ap hoarie head before death. Let Achitophelbea spectacle forall to feare, he was counted a wife man and a deep Counfellor: yet because it was the wisdome of the flesh, the storiesaith, that : God turned his wisdome into follie; and that hee might seeme : foolish (as hee was indeed) God made him to hang himselfe, whereby his folly was more notorious then his wisdome, But most notable is the example of persecuting Saul; when hee began to fal, he ran headlong. First, he fel in hatred of Danid, then he felin hatred of God after God felin hatred of him: anon the fprit departed from him: at last he sought for helpe at Witches, which he had condemned before. This is the propertie of fin, to spur a man forward, vntil he commit that which he condemneth himselfe, that hee may be tormented of his owne conscience. Nowif I might apply this scripture as Christ faith, Are there no more sinners but they, vpon whom the Tower of Shilo. fell: So I may fay, is the Talenttaken from nonebut from him which hid it in the ground? Nay, Saul was but a type of many which should lose the spirit; Samson was but a tipe of many which should lofe their strength : Demas was but a type of many which thould embrace the world. As David crieth, How are the mightie onerthrown : fo we may mourne and fay, how are

the zealous cooled, how are the diligent tired? They which should see son others; are become like the white of an egge which hath no tafte: once they feemed to have fruite, but now they are not hanged with leaves. As God cryed vnto Adam, Adam whereart thou? fo they may cry; Zeale where art thou? Learning where art thou? Conscience where art thou? Loue where art thou? They which thined like the Sunne when they role, seeme now to be eeclipsed of their light, The world hath wonnethe flesh, the flesh hath wonne the spirit, and lordan is turned backe. As Godtooke heate from the fire when it would burne his children, so hee taketh knowledge from the learned when they turne it to euill. Now when they fee fuch ruines of their gifts, with what heart can they thinke, I am the tree whom Christ accurseth, or I am the servant of whom it is said, Take his talent from him? Therefore I fay to youas Christ faid, Remember Lots wife: as her body wasturned into falt; fo your wifedome may turne into folly, your knowledge may turne into ignorance, your understanding may turne into blindnetse, your zeale may turne into coldnetle: therefore let all which have a Talent, take heed how they vie it. Three things I note in thefe wordes, and then I end, First, Christ faith not, It shall betaken from them which have, but from them which feeme to have. Lest they which standshould feare to fall, Paul faith not, Let him which standeth, take heede lest heefall; but let him which thinketh be standeth: fo, lest they which have the spirit should feare, Christ faith, It shall be taken from them which seem to have, Marke how warily the scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall but they which feeme to stand, that none shall lofe the spirit but they which feeme to have it. For if Christ would take from them which have, as hee giveth to them which have, he would not fay, they which feeme to have at his taking, no more then he said it at his giving. So we have a comfort in this terror, like the honey which Samson found in the Lyons lawes: for if God will take from none but them which seeme to have, then wee need not feare unleffe we be hypocrites: for the threatning is made to none but them which feeme. Secondly, this speech doth shevy that many have that shew of holinesse which Paul **fpeaketh**

Note.

freaketh of, wherewith they would deceive God, and deceive themselves: you have Pilate washing his hands in hypocrific as well as you have Danid washing his hands in innocencie: you have the Sichemites with their Circumcifion, as well as the Ifraclires with their Circumcilion: you have the Sadduces with their doctrine, as well as the Apostles with their doctrine: you haue the Pharifie with his prayer, as well as the Publican with his prayer: you have the Pythonist with her confession, as well as Peter with his confession: you have the Exorcists with their Adiso Iefus, as well as Paul with his Iefus: you have Satan with his Mat.4. scripture, as well as Christ with his scripture: you have Indas with his kiffe, as well as longthan with his kiffe: you have Cain. with his facrifice, as well as Abel with his facrifice: you have Efan with histeares, as well as Mary with her teares: you have. Achitophel with his wisdome, as well as Salomon with his wisdome: you have Zidkijab with his spirit, as well as Eliah with. his spirit: you have lefabel with her falts, as well as Anna with herfasts: you have the harlot with hervowes, as well as Iacob with his vow, Of all these this scripture is sulfilled, That which

they (cemed to have, was taken from them.

This is the first note, The very shew of goodnesse shall be taken from them which have not goodnetse it selfe: lest men should content themselves with shewes and shadowes. Christ. faith, That which he feemeth to baue shall be taken from him : as if he should fay, Take away his Talentand his napkin too, that he may not feem to have a Talent; as Mofestaith, I will not leave a hoofe behind. Thou shalt not seeme just, norwise, nor honelt, but I will make thee as naked to men, as Adam yours to mee. Euen as the fig-tree because it had no fruit, was spoiled of his leaves, which shewed like fruit: so they which have made shipwracke of honestie, shall make shipwrack of credit too. Their name shall goe with a brand upon it, like Cain the murderer. Achan the thecee, Absolon the rebell, Magusthe sorcerer. Indas had for his title, Indas which betrayed the Lord: Act. 1. Ieroboam had for histitle, Ieroboam which made I frael to finne. Demas had for histitle, Demas which embraced the world, Marke how finne doth persecute and vexe the sinner. Indeed Demas had embraced the world, but hee would not have the world to know it a

but see first how God makes Paulto knowe it, and after, hee makes him to proclaime it, that now Demas is not onely an hypocrite, but knowneto be an hypocrite, like a rogue which is burned in the eare. When Ieroboams wife came to the Prophet to enquire of her son, she disguised her selfe because shee would not be knowne; yet the Prophet knew her, for so soone as shee knockt at the doore, hee called, Come in Ieroboams wife: so though men disguise themselves with sober countenances, and holy speeches, and honest coinpanie, because they would not be known; yet when God seeth an hypocrite, he will pull his vizor from his sace, as Adam was stript of his sigge-leaves; and shew the Anatomie of his heart, as though his life were written in his sorehead, & he shall marveile how men know that, which hescarce thought had been known to God.

Thus he which hath made the day, can bring forth thy righteousnes like the light: hee which hath made the night, can bring forth thy wickednes like the darke. Therefore Salomon saith, The candle of the wicked shall be put out: that is, the least

light that he hath shall be quenched: Prou. 15.

Thus you fee how God will increase your gifts, if you vie them; and how God will decrease them, if you vie them not. Now let vs pray that hee will teach vs this vie, that weemay receive his bleffing.

FINIS.

THE MAGISTRATES

Pfal. 82.6.7

6. I have said yee are Gods, and yee are the children of the most bigb.

7 But ye shall die as aman, and ye Princes shall die like otbers.

May call this Text, The Magistrates Scripture. Confidering the state of Kings and Gouernours, how much good they might doe, and how little they performe, God becomes a remembrancer vnto them. And first shewes what a high calling Princes and Rulers have, and then less

least they should be proud of it, and make their magistracie a chaire of eafe, he turnes vpon them againe, as though he had another mellagevnto them, and tels them, that though they be aboue other, yet they shall die like other, and though they judge here, yet they shall be judged hereafter, and give account of their Stewardshippe, how they have governed, as strait as their subiectshowthey have obeyed. A good Memorandum for all in authority, so to deale in this kingdome, that they lose not the

kingdometo come.

I have faid you are Gods, &c. How can hee call them Gods. which calles himselfe the onely God? and faith, There are no more Gods but be. Elay 44. 5. and 45.21. I have made thee Pharaoh his God, faith god to Mofes, Exod. 7. 1. because he had given him power to speake vnto Pharach in his name, and to execute his judgements upon him: so he calleth Magistrates Gode, because he hath given them power to speake to the people in his name, and to execute his judgements your them. Out of this name, Rulers may learne how to governe, and subjects how to obey, As the inferiour Magistrates doe nothing but as the superiour Magistrate prescribeth : so they which rulevnder God, for God, 1. Sam, 2. must rule by the prescript of God, and doe nothing but as their conscience tells them, that Godwoold doe himselfe. Therefore they which vie their power against God, which beare the person of God, and execute the will of the diuell; which make lawes against Gods law, and bee enemies to his fervants; are worse then Balaam, which would not curse whom Godbles Num. 12.18. fed : and fo much as in them lieth, make God a liar, because they cannot so well be called Gods as divells : such Gods goe to hell.

I have faidyou are Gods &c. First, this name informesvs what kind of Rulers and Magistrates wee should chuse : those which excell all other men like Godramong it men. For a king should be a man after Gods owne heart, like Danid, as appeareth in the first booke of Samuel, the thirteenth chapter, & fourteenth 1. Sam, 13. verse. As all those whom Godset over his people in his mercie, and not in his anger, had some note of excellencie aboue the rest, which God chose them by, as it were the Magistrates mark : the mildeft man, Num. 12.3. Or the wife, millit Reg. 4.31.

or the infest man: Heb. 7.2. as though all these had met in one, the inquisition should have staied there, and all give place to him: but our vertues are so singled, that he which was called the mildest, is not called the wissest had beewhich was called the wissest, is not called the instelled: as though God soundsome defect in his owne election. For when he chose one mild, another wise, and another just, he showed that hee would have one which is mild, and wise, and just like himselfe: that is (as I may say) a many made even in print:

As Paul biddeth to chufe widowes which were widowes indeed:

Efay .20.33.

Daut. 34.9.

3.5 mm. 16.c.

Read 18, 21.

Mash. 23.2.

1. Timoth, 5.3. fowee should chuse Magistrates which are Magiltrates indeed; that is, fuch as feeme to be fent of God for that purpose, as I haraoh chose loseph because heewas the fie teff in all the land, Genefis 4 1 4 8: Elife athought that the fingle Spirit was not enough, but required that the Spirit of Eliah might be doubled upon him, because he was a Propher which should teach others; so wee should picke out them which have a double pirit, to bee Magistrates, because they must governe others : as God picked forth lofus in Mofestoome : he might have chosen many out of all Israel, which had the spirit of wife dome : but he chose losbina, of whom he saith, that he was full of the (pirit of wisedome : Daut. 34.9; shewing that if one bee better than another, heeshould be chosen before the rest, because the belt hauclaid, Sendanother, Exodus 4. 14 2s though none were fit : but for want of Angels, wee are faine to make Magistrates of men. Therefore as Samuel went over all the sonnes of I hai to annoynta succeifour to Saul, and purbacke one aftor another which thought themselves fit, yet there was but one among it them which pleased God, and the Prophet could scarce discrie him: sonecelsarie it is that this choice bee committed to none but to the godly, because hee which would have chosen the best, yet liked another before him. Thereforethere wasfuch a ferutinie amongst the Tribesto finde out the man whom God had chosen, as lethro taught Mojesto cull out of all the people, those which bad best courage, and feared God, and dealt eruly, and hated coneton freffe. Therefore a wicked man may not supplie the place of God, as the Scribes and Pharifes fate. in Moles chaire but asis it faid of Indas, Let another take his.

places:

place : fo let better take their place, forthey which are called Gods, must be like God, If all should be holie as be is holy : how Acts, 1,20. much more should they beepure as hee is pure, wife as hee is wife, inft as hee is inft, which beare his name, which fupply his person, and guide the world vnto good or euill? If the race should bee to the swift, and the battel to the strong? then as Saul did exceede all the men of Ifarell from the fhoulders vp- Ecclef. 9, 11 ward fo hee which commaunds others, should exceede other in 1. Sam, 9.3. gifts of grace, that they may know him from the reft, and fax. This is he, for hee exceedes the rell in vertue, as Saul did in Itature, like the king of Bees, which is faireft of all the hine. Therfore if Pharaoh would let none but lofoph gouerne Egypt, Pha- Gon. 43.13. raob stiall rife vp against those Kings, which care not whom they place over their people, imitating Reboboam, which made them his companions, whom he should have expelled from his Court, 1. King. 12. 8.

Secondly, this extolleth the calling of Magistrates, As Jacob honoured lofephs children, when heefaid, they should be called Gen. 48, 16, after his name; fo God honourerh the Magistrates, when hee gives them his owne name, calling them Gods, as though there were a kinde of Godhead in them. Theferhings pertaine to the wife, and they themselves doe not alwaies see it; yet he which hath a spirituall eye, and carries the paterne of GOD in his Prou. 24.23. heart, may see another likenes of God in Magistrates then in common persons. As the builders of the Temple had a speciall wifedomeand fpirit, which God gauethem for that work Exed. 21.2. which they were chosen to : fo when Samuel had annoynted & 35 41. David, heclaith, That the spirit of the Lord came upon David 1. Sam. 16. 13 from that day forward : as though hee had another spiritafter then he had before. There is a difference betweene Kings and inferiour Magistrates: for the Prince is like a great image of 1. Sam. 28.26. God, the Magistrates are like little Images of God, appointed Numb. 5.8 to rule for God, to make lawes for God, to reward for God, to Pfalm, 2.6. punish for God, to speake for God, to fight for God, to reforme for God : and therefore their battels are called the Lords battels. and their judgements the Lords indgements, and their throne the Lords throne, and the Kings themselves bis Kings, to shew that they are all for God, like his hands : by some he teacheth mercie,

Mat. 14.18.

a,Cor. 9.3.

Meth. 11.19.

Dest. 17.10.

mercie, by some iustice, by some peace, by some counsell, as Christ distributed the loaues and the fishes by the hands of his Disciples. This God requires of all when hee calles them Gods. to rule as hee would rule, judge as hee would judge, correct as he would correct, reward as he would reward, because it is said. that they are in stead of the Lord God : that is, to do as he would: doe, as a scholler writes by a Copie. This is a good studie for Magistrates in all their judgements, to consider what God would doe, because they are in stead of God; I rule for God, I speake for God, liudge for God, I reward for God, I correct for God: then as he would doe and determine, fo mult be my fentence. As we should thinke how Christ prayed before wee pray, and how helpake before welpeake, because his actions are our infructions: fo they should thinke how Christ wouldinge before they judge, because Godslaw is appoynted for their law. Such a thought mult needs level the way before them, and put them in mind of a good, and jult, and holy judgement, because

God is good, and just, and holy.

Thirdly, hey are called Gods, to teach them how they should gouerne. How sour other care for the glorie of God, the performance of his will, thereformation of his Church: Princes & Rulers which are Gods themselves, are to doe the businelle of God as their owne businelle, because they are Gods. Gods businels is their businelse, Gods law is their law, Gods honour is their honour. When the King, or ludge, or Magistrate, doth seek the kingdome and glorie of God, he should thinke he seeketh his owne kingdome and glorie, and therefore seek it, and surther it as earnestly and diligently as he would his own; and rule, and hadge, and speake, and punish, and counsaile as hee would for himselfe. Even as Danid counted Gods foes his foes, and Gods friends his friends. And Moses persecuted them that were Idolaters against God; as he did them which were traitors to himselfe.

P/al. 139.21. Exod. 42.17. Num. 16. 16.

If this were observed, weeshould see such a change, that diuers which take, should give; and they which give, should take; they which labour, should rest; and they which rest should labour. How can they pray to God, which know that the lawes of Godare not obeyed? that his will is not regarded? but the

poore:

poor vnpitied, because of their remitTenes in not bridling the infolent? It may feemethat in Eliah his answere to Achab, it was prophecied who thould trouble I fraell, to the worlds end: for speaking to the wicked Magistrate, he said, It is thon which 1.Kin. 18.18 troublest it, Sotherngodly Rulers, and graceles frivers againft lawfull rules in their own hearts calling themselves Gods, not being so called of God, are cause of all disorder in every Common-weale.

Fourthly, they are called Gods, to encourage them in their office, and to teach them that they need not dread the persons of men: but as God doth that which is infl and good without the lealouse of men; so they, vponthe Bench, and in all causes of justice, should forget themselves to be men, which are led by the armes betweene fauour and feare, and thinke themselves Gods which feare nothing. This boldnes is so necessary in them which should judge all alike, that in Deur, 3.28, Mofes incouraged losbua sin losh. 1. 18, the people incourage him sin verse 9. God doth incourage him, faying, that he will be with him: but heere hee is in him : for hearing God call them Gods, shewes that God is there, nay, that they are hee; which should strike a wonderfull minde in them. As a princely spirit came vpon Saul fo foon as he was a king: fo hearing that they are Gods, it should change them, and make them excell the order of men, vntill they resemble God, afterwhome they are named; as Salomon 1. King. 3.6 studied and prayed till hee was wifer then all that governed: 1.King.4-33 then they neede norbluffrto reade this tellimonie, I have faid yee are Gods: or elseit will seeme a checke unto them, like the mocke which God gauevnto Adam when hee faid, that he was Gen 3.12 become like him felfe. As many fit in Gods place, and ver neuer knew that the Scripture called them Gods, nor why they have this name, no more then Nabal: fo many play Nabal in their offices, and are readier to aske, Who is Danid? Who is Chrift? 1. Sam. 25.25 then (when his cause comes before them) to speak or do any thing for him: but the women goe before them againe like Abigail, asthough God would fliame them with the weaker veffell. I cannot compare them fitter then with king Agrippa, who thought it better to be a Christian almost, then altogether. This is the religion of these times, they feare nothing more then to

bee counted too precise: but God doth call them more then precise, for hee calles them Gods ; of all men they should not forget his name, Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called Gods: other names have beene given them of men. for reverence or flatterie, but no man could give them this. name but God himselfe. Therefore their name is a glatse wherein they may fee their dutie, how God doth honour themand how they should honour him. What am I more then hee, that God should fet mee in his owne Chaire, and give mee his owne name, and more then others? he hath not done to all: but if they which are called his obildren are bappie, they which are called his Disciples are bappie, they which are called his ferpants are happie: how happie are they whom he calleth Gods? It feemes, that if God could have called them by a higher name then his own, he would have called them by some other name: but this word is enough to put them in minde of all that they should doe. Thinke that ye are Gods, and it will make you ashamed to obey the Dinell; for then ye are like Gods no more, but like finfull men: and the poorest vatfall which serves God in a cottage, is liker God then you. Are they Gods which opprette Godschildren? Nay, dorh not heelie which calles them worshipfull, or noble? If such descrue not their titles, how can Antichrist of Rome think of his vsurped names, & not be abashed? Can hee fit downe in Gods place and speake against him, judge against him, decree against him, even in the Temple of God relifting God?

2. Thef 1.4

Mat. 9

2.Sam. 28 .22

1.for,4.4. Dan.4.

Nebe. 6.18 .

Againe, for another forte of Gods: Doth iniquitie become Gods? Doth partiality become Gods? Doebribes become Gods? they are greedy Gods, Idoll Gods, belly Gods, and may be tearmed Gods, because they are like the God of this world, which do but stay (like Nebuchadnezzar) vntill their iniquitie bee full, that they may be cast outlike beasts, as a derision to them that govern. But they which regard this honourable testimonie of God, as Nebemiah said when hee was tempted to sty, Should such a man as I sty? so when they are tempted with bribes, should such a man as I take bribes? should such a man as I do wrong? should such a man as I take bribes? should such a man as I do wrong? should such a man as I take bribes? should such a man as I do wrong? should such a man as I be a lyer, or a swearer, or a scofe

fer, or a drunkard, or a gamefter, or an vfurer, or a profaner, upon whom all eyes are fet to take their example, and would hearken sooner then to God himselfe? Then hee resolueth to rule according to his name, knowing that all the soules which might be wonne by him, shall be required of him, as the sinnes of liraell were imputed to seroboam.

1.King. 15.3

Thus God doth catechize them in their own names, & calles them Gods, to teach the their dutie to God. All should be godly, but they should bee like God: that is, (as I may fay) more then godly, or the next to God in godlinelle. If any come betweenethem, they lofeall their honour, and would think themselves put downe like a guest which is set lower, or a suffice which isturned out of office. For fo God doth humble them 1.5.00.22:7 and diffgrace them, which dishonour their calling, as hee did 2. Sam. 19.4 Saul when the princely spirit departed from him 3 his sonne, & 1.Sam. 18.7 his daughters, and his lubiects did faucur David more then 2.Sam. 4.10 him, that he could doe nothing with them; because God did not love him, he would not let his servants love him. But when Danid came to the Crowne, because hee had grace with God, he prospered in all that hee went about, and ever reformed what he would : for the Lord (as he faid) (ubdued the people unto him : that is, made them incline to his will: as we reade of Saul in Pfal. 18.48 the beginning of his raigne before hee had rebelled, a band of men did cleane to bim, of whome it is faid, whose hearts God had 1.Sam. 10.26 touched: asthough while the Rulers hearts doe fland toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is faid of 1.Sam. 32.6 Danid, What forner the King did, pleased all the people.

Therefore looking into this divine ordinance, what a power they have over the people, which they should never have got from men, if God had not given it them; I have thought it an easie matter to redressean hundreth things which trouble Christendome without reason, and none would kicke against it, if these Gods would cast downer their Crownes, and beginneto the rest, for all stay upon them, like the alarum which soundeth first to the battell of our experience shewes, that there will be no great good done, if the example of the best give no light

vntothe reft.

Nam. 17.7 . Mat. 2.8 John. 2.1

Peo.24.21 1.Pet.2.14 Rem.13.5 Iohn19.11 Heb.5.4

AE \$ 8.9

Rom. 13.2

1 Pet. 2.13 Jer. 17.12 2.Chro. 9.3

Gen,2

Oh, would that princely spirit would once come you them to go before the people, which Mofes appointed for the Kings .. place, and not lagge after them like Herod, which faid hee would come after the Wisemen to Christ: for if Nicedemus came by night, no maruaile though the rell come not at all. Thus their name tels them how they should rule, and by confequence teacheth how we foould obey: God calles them Gods, therefore he which contemneth them, contemneth God: God calles them Fathers, therefore we must reverence them like Fathers: God calles them Kings, Princes, Lords, Indges, Powers, Rulers, Gonernours, which are names of honour; and shall wee dishonour them whom God doth honour? Our first letton is Feare God: the next is. Honour the King: that is, (as Paulinterpreteth) we must obey for conscience; not against conscience : for . that were to pura stranger before the King, and the King before God, which Christ faith, have no power but from God : and therefore cannot make themselves Magistrates, no more then they can make themselves Gods. As none could give this name but God so no man which exalteth himselfe can challenge this honour (no morethen Simon Magus was great, because he called himselfe a great man) but they to whom God saith, I have called re Gods, as if he had the naming and appointing of them. Every power is from God: for by nature, no man can challenge power over other, but by the Word; and therefore enery foula which is subject to God, must be subject to them: for he which cals them Kings, calles vs [ubielts: this is their patent (as the Queen of Sheba faid to Salomon) that God had chofen them Kings, and fet them upon the throne. As hee faid, and all things were made; for as he faith, all things should be. Therfore whiele yee heare this, I fay that ye are Lords, Judges, and Magistrates, yee are no. Lords, no Judges, no Magistrates of God. And therefore the Pope and his Clergie, to whom God neuerfaid, yee are Lords. or ludges, or Magistrates; are no Lords, no ludges, no Magifrates of God: but that which the Lord faith they are, that they are, and no more, though they put on a triple crown. If they were worthie to be called as others, Pastors, Doctors, and Teachers, wee would give them those titles. They which give them more then the Lord gives them, make them proud, and :

and infolent, and tyrannous, more then they which are Lords, Judges, and Magistrates indeed, But for these vorped titles, & bale-borne honors which they have incroched fro men (which puffe them vp, and trouble them like Sauli armor) they would 1.Sam. 17.39 haueintended the dutie of Ministers and Teachers, as the Apofiles did: whereas now they are focumbed and mingled by their viurping over Princes, that they are neither good Minifters, nor good Magistrates; but linsie wolfie, a mingle mangle betweene both, nay vtterly fallen from both, being no Shepheards but Wolves a of whole flaughters, all Christian kingdomes have hin the shambles, who feeking a superfluous title, they have forgone all necessarie duties: & but for their formalities a man could not know of what profession they are; for they never preach, nor write, but to maintaine their kingdom, which falles (like the rower of Babel) faster then they build Therfore as Napay faith, Call me no more Naomi, which he wifeth beantiful; but solline Adara, which figuifies b bister : fothey may Cay, Call veno more Bilhops, or Pattors, or Doctors, or Preachers but call varobbers, and fleepers, and giants & Phanties, whom we succeed. For why should they bee called Bishoppes, which do not watche or Paffors which do norfeed or Doctors which deen breach or luftices, which doe not justice? except this bethereafon, The Idols were called gods, though they were Exed, 20.13 vnlike God. If their bodies had grown as far our of fquare fince Christsascension, as their titles, pompe, & honor, they might fland in the maine feas, and not bee drowned; for their heads copskehere with the least when instrudent suddenos bluow

It followethe Bunge fall die as a man Herehediftinguisheth between mortall Gods, and the immortall God. Yee haveleene their glory, now behold their end . They fall all die like others; Thoughebey be never forich, to godly to mighey to honorablewhile their date lafteth, yeathey may astrolly as lob call cor- lob 17.1 xuption their father, and the warme their mother; for the grave foal be the last bed of all steft. As they were borne like men, fothey . hall die like wen; the same comming in, and going out, isto all: nay, if yerefpect butthe body, heemight fay, yee shall die like

bealts : Man being borne in bonoun (faith Danid) may be compa- Palac. red unto beasts that perift : though hee be in honour, yethe pe-

rifreth.

XUM

F/47 40

risherh like the beasts which have no honour; and Death will nottake his kingdome for a ransome, when God doth but fay. histime iscome. When Elay had faid, that All flesh is graffe: asthough he would correct his speech, he addes ; and the glory of it as the flower of the field. As if hee should fay a Some men have more glory then other, and they are like flowers; the other arelike graffe: no great difference, the flower thewes fairer, but graffe standslonger; one fithe cuts both downe, like the fatte theepe and the leane, that feede in two pastures, but are killed in one flaughter. So though the great man live in his palace, and the pooreman dwels in his cortage, yet both shall meet an the grave, and vanish together. Even they which are Lords, and Judges, and Counfellors now, are but succeffors to them which are dead: and are neerer to death now then when I beganne to preach of this Theame. It had been a great Sellions for all other to die: busfor Magistrates, Princes, for Kings, for Emperorsto dre as they die; what a battell is this, that leaves no man alive? Shall the Godsdie 100? Hee gives them their title; but he telles them their lotte. Though their power, though their wealth, though their honour, though their titles, though their traine, though their friends, though their eafe, though their pleafures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearefull then other: for God makes him examples of great men, as he did Pharaob; and therefore we fee fo many france and Judden deaths of Princes more then of other. Therefore he spake here with the least, when he faid, Te Bull die like orber : for very fevy of them escape the sword, or knife, or poylon; which other neuer, or very feldom feare, But if all your subjects were your friends, yet you hall die like them: for are ye not cold when winter comes ? are ye not withered when age comes? are ve not weake when licknetle comes? and shall wee not goe (as well as the meanest) when death comes? Therefore bee not proud of thine honor, as though it would last alwaies, for thou shalt die, and then all thine honour shall for sake thee, and another shall rife in thy place as great as thou ; and when his glaffe is runne, another shall follow him, and so another, cill death haue all. monor of

cod 9.16

Be not cruell in thine authoritie, asthough it would last alwaies, for thou shalt dee, and then thy authoritie shall de with thee; and they which remains a line, will send in finit curses after

thee, because thy life was a scourge vnto them,

Be not secure for thy wealth, as thoughit would last alwaies. for thou shalt die, and then other shall take thy riches, and thou shalt goe to give account how thou camest by them. Hely manythings doth hee imply when hee faith, yee fall die? This is a barre in their Armes, which makes the proudest peacock lay downe his feathers when hee thinkes vpon it, though hee prick them up againe: whereby the holy Ghoft would have them learne, that nothing will make them live, and rule, and deale fo well in their thrones, asto remember that they shall die, and shortly give account for all : lignifying, that prosperitie makesvs forgetfull of our ends, and that these moreal Gods liveas though they were immortall. A hard thing for Princesto remember death: they have no leafure to thinke of it. but choppe into the earth before they becaware, like a man which walketh over a field covered with fnow, and fees not his way, but when hee thinketh to runne on, fuddenly falles. into a pitte : even fo they which have all things at will, and . fwimme in pleasure, which as a snow covereth their way, and dezleth their fight, while they thinkero lineon, and rejoyce still, fuddenly rush vpon death, and make shipwrackein the calme lea.

Therefore as it is good for them to heare they are Gods: for it is meet to know they shall die. Wherefore yes hall die, lith he, in the next words: as if hee would prevent some conceit that they would take of the words which hee cast out before, he cooles them quickly before they swell, and deferres not to another time, but where hee calles them Gods, there hee calles them wormes meate, lest they should crow between the praise and the checke, I have said years Gods, but yee shall die like other men. But for this die, many would live a merry life, and feast, and sport, and let the world slides but the remembrance of death is like a dampe, which puts out all the lights of pleafure, and makes him rubbe, and from ee, and whine which thinkes ypon it, as if a moate werein his eye. O hove heavie

tidings is this, to heare thou shalt die, from him which hathlife and death in his owne hands, when the melfage is fent to them which raigne like Gods: as if he should fay, Even you which glisterlike Angels, whom all the world admires, and fues, & bowes to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old like other; then, ye shall fall licke like other; then ye shall dy like other; then yee shall be buried like other; then yee shall be confumed like other; then ye shall be judged like other, cuen like the beggars which cry at your gates : one fickens, the other lickens; one dies, the other dies; one rots, the other rots: look in the grave, and show me which was Dines, and which was Lazarus. This is some comfort to the poor, that once he shall be like the rich; one day he shall be as wealthie, as mighty, & as glorious as a King; one houre of death wil make alalike; they which crowed over other, and looked downey ponthem the Oakes, othershall walke woon them like wormes, and they shall bee gone as ifthey had neder been.

Where is Alexander that conquered all the world, and after fought for another, because one would not satisfie him? Where is Xerxes, which could not number his Armie for multitude? Where is Nemrod which built his ness in the cloudes? Where is Nemrod which built his ness in the cloudes? Where is Constantine, Nero, Caligula, Titus, Vospasian, Domitian, thunderbolts in their times? A hundred Princes of England are dead, and but one alive; the rest are gone to give account how they ruled heere, when they sustained the person of

God.

Who would bane thought (faith Ieremy) that the enemie should bane entred into Ierusalem, and spoiled that faire Citie? Yet hee brake into it, and Ierusalem was ransackt sike other. Who would have thought that Herod which was honoured like a God, should have hin devoured with wormes, and savoured that none could abide him? Yet while he was to his pompe like an Idoll, suddenly he was strucken, and all his glory like the souffe of a candle, which all men looked vpon even now when it shined, and nowit savors, that they tread it vnder foot.

Who would have thought Iezabel that beautifull tempra-

en.11.4 udg.15.15

1m,4.11

St.12.13

612.5

tion should have been gnawed with dogges ? Yet she was cast 1 King. 9. 36. vnto dogges, and not an eare left to feafon the graue. What would he thinke, that had feene Salomonin his royaltie, and after feene him in the clay? O world vinworthy to be beloued! who hath madethis proud flaughter? Age, Sickneffe and Dearb, the three Sumners, which have no respect of persons, made them pay the ranfomethemselves, and bow to the earth from whence they came a there lie the men which were called Gods. Howfoone the flower of this world is faded! Yerfterday the ta!left Cedar in Libanus, to day like a broken flicketroden under foote : yesterday the State sued vpon earth, to day shrouded in . earth, forfaken, forgotten, that the poorelf wretch would not be like vnto him, which yesterday crouched and bowed to his. knees. Then woro them which had the name of God and fins of men, for the mig by fleat be might by tormented, All their friends and subjects, and servants for take them, because they goe to prison to trie themeroie of hell, and take what the spirits of darknetle will heape upon them : there lie manie of the men which were called Gods, & thus ends the pilgrimage of Kings, Princes, and Rulers. This is our life, while wee enjoy it, wee lofe. ir, like the Sunne which flies fwifter then an arrow, and yet no man perceives that it mooves, Heen hich lafted nine hundred Gen, 1, 27. yeers could not hold out one hourelonger; and what hath he now more then a childewhich lived but a yeere? Where are they which founded this goodly Citicswhich policifed thefe faire houses, and walked these pleasant fields, which crected these flately Temples, which kneeled in thefe feater, which preached out of this place butthirtie yeeres a gre ? Is not earth turned to earth? and shall not our sunne set like theirs when the night comes? yet wee cannot befeeue that death will find out vs. as hee hath found out them: though all men die, yet everie man dreames, I-shall escape; or at the least I shall live rill I be old. This is strange, men cannot thinke that God will doe againg that which hee doth dayly, or that hee will deale with them. as hee deales with other : tell one of vs that all other shall die, wee beleeue it : tell one of ve wee shall die, and wee beleeue it fooner of all then of one though we be fore, though wee bee weake, though wee bee lickey though wee bevelder thans

than those whom weefollow to the ground. So they thought which lie in this mould under your feete, as you doe. If wifedome, or riches, or favour, could have intreated Death, those which have lived before vs would have keps our possessions from vs but Death would take no bail, we are all tenants at wills and wee must leave this corrage whenfocuer the Lanlord will putanotherin our roome, at a yeeres, at a moneths, at a weekes. at a daies, at an houres warning, or lette: the clothes which we weare voon our backes, the graves which are vnder our feete the funne which fets over our heads, and the meates which go into our mouthes doe crievnto vs, that we shall weare, and setand die like the bealts, and fowles, and fishes which now are dead in our diffies, and but even now were living in the Elements. Our Fathers have fummoned vs. and we must fummon our children to the grave. Everiething every day suffers some ecliple, nothing standeth at a stay, but one creature calles to an other, Let vi leane this world. While wee play our pageants vpon this stage of short continuance, every man bath a part, some longerand some shorter; and while the Actors are atit, suddenly Death steps upon the stage, like a Hawke which separates one of the Doues from the flight , hee shootes his darr where it lights, there falles one of the Actors dead before them, and makes all the rest agast, they muse and mourne, and bury him, and then to the sportagaine. While they sing, play, and dance, Death comes againe and firikes another; there heelies, they mourne him, and bury him as they did the former, and play againe; fo ondafter another, till the players bevanished like the accusers which came before Christ, and Death is the last vpon the stage, to the figure of this world paffeth away, Many which stand heere, may lie heere or elfe where within this twelvemoneth. But thou thinke fit is not I and he thinketh, it is not hee, but hee which thinkes fo commeth foonest toit. If I could make you beleeve that you have but a yeere to live, and that all which heare mee this day, shall come to the Barre before this day tweluemoneth returne againe, ye would prepare your selues to die and leave your fins behinde you, and depart Christians out of the Church, with a mind to do all that God would have you: that when the twelvemonethis ended; yee might line with the Angels LISEL

Tolm 8.9

Lolgio. ac.

Angels in heaven, and efcape that heriefake, where the Glutton begges but a drop of water to coole the tip of his tongue, and it will not be granted him, fall it thould cale him. But now wee know not whether wee shall line a weeke to an end, we will doe nothing that hee bids vs, but abide the venture, and try the marker what God will give for finnes to one is taken after another and because wee are not readie, we go against our will, the Bots Gen. 19.16 wife out of Sodome. This is our fashion to fet the best last, till we can neither for fakeour fin nor hope of mercie. Thus I have proclaimed to all Kings, Princes, Judges, Counfelters, and Magiffrates, that which Efay foretold to one, Set thy things in are 1. King 20. der for there fall die tivet fifecent yeeres were behind when the Prophetwarned him to fet all things in delder. But I cannot promife youlifrene years for manie Princes do notraigne fo long, for one that doth. That which Efin fpake to one; God here pronounceth to all, yee foall die: therfore the mellage is fent to you and when you thinke of your bonounthinke of your and. Theferwo notes, that yet are Gods, and that yet foull dies the holy Ghost thought enough, to teach you how to live, and how to rule. And that we may be all like Gods hereafter, letve prepare before the account: for none are in heaven, but they that left the world, before it left them.

Therefore let ve pray that God would keepe ve in remembrance of his judgements, that the subtiltie of sinne never steale our hearts from him, but that wee may count this life a respite to repent, before the judge fit to divide betweene the sheepe and the goates, when wee shall give account of all his in-

Aructions, corrections, and benefits, even of this feed which hath been fowne fince ye came . in how you have received his wordthis houre.

FINIS.

THE TRIAL LOFICE OF SERVICE OF SE

The Mostly ates Seripture.

. To an Lymbas of Jones Ecclef, 1. 2. 14

Varieties of wanties, faith the Proachers Varieties of wantie a All

wife out of Sudome. This is our fall ton to fix the bell litt

Ecclef. 12.3.

Luke 10. 40.

Ezech.16. 1

Iob. 15. 31.

Hisbooke beginnes with, All is vanitie : and ends with. Feare God and keepe his commandements. If that fentencewere knit to this which Salomon keeperh to the end, asthe hauen of reft; after the turmoiles of vanitie : it is like that which Christ faid to Martha ; Thou are troubled about many things; but enething is necessarie. That which troubleth vs, Salemon calles Vanitee : that which is necetlarie, hee calles the Frare of God: from that to this, should be everie mans pilgrimage in this world: we begin at Vanitie, and neuer know perfectly that we are vaine, vntill wee repent with Salemon, Thereforethis is his first greeting and lesson to all after his conpersion, to warnethem that All is vanitie; as if God had faid to him as he faid to Ezechiel , Canfe lerufalem to know her abominations; as though mendid not know their finnes how vaine they are, as Eliphaz faith, He beleeneth not that he was vaine : which makes every man deferre his repentance vntill the verie houre commeth, that finne maketh preparation to leave him's and then fainting, he is vn willing to depart, because hee is not ready. Therefore I have chosen this sentence, which speakes of nothing but vanitie, to shew how wee takethe way to milerie for the way to happine fle, and turne the day of Salvation to the day of vanitie. Let every manthinke as I goe in this matter, why he should loue that which Salomon repented, if hee thinke Salomon happier after hee repented then hee was before. This verfe is the lumme or contents of all this booke, and therefore Salomon begins with it and ends with it : as if hee should fay ; first, this is the matter which I will prove; and after, this is the matter which I have proved: now vou see whether I told you true, that All is vaine, I may call it Salomons Theame, or the fardle of vanities, which when hee hath bound in a bundle, he bids vs

call it into the fire sfor after hee had done with them in his laft chapter and thirreeneverse, as though he would have no more thought of them, he turnes away from them, as if he had buried them, and goes to another matter, faying a Now let vi heare the end of all, Feare God, and keep his commandements: for this is the whole duty of man : as though he were exceeding glad, that after fo many dangers through the rout of vanitie, yet God let him feethe haven of reft, and brought him to the right end, and fer him vpon shoare, where he might fee his vanities, as Mofes lookedback vpon his enemies, and faw them drowned behind Exed, 14.30.

The whole narration doth shewe, that Salomon wrote this bookeafter his fall. When hee had the experience of vanities, and seene the folly of the world, what euill comes of pleasure, and what fruit groweth of finne, hee was bould to fay, Vanitse of vanities, &c. Which he avoucheth with fuch proteflation, as though he would inflifie it against many adversaries: for all the world is in love with that which he calles vanitie. Therefore he puts to his name in the midft of his sentence, as if he would defend it against all commers: if any manaske, who broached this frange doctrine? the Preacher (faith Salomon.) To teffife his heartie conversion to God, he calles himselfe a Preacher, in the witnelle of his vnfained repentance; as if God hadfaid vnto him, Thou being connerted, connert thy brethren, and be a Preacher, as thou art a King: fo when we are converted, weefhould become Preachers vnto other, and shew some fruites of our calling, as Salomon left this booke for a monument to all ages of his conversion. Therefore they which write that Salomon died in his sinne, and that such a famous instrument of God went to the damned, doe greate wrong to the worthy King which gives them such an example to repent, and would correct their rash judgement, if they considered, first, that hee was the cleerest figure of Christ(except Melchisedech), which pailed all the Kings in prosperitie, and all men in wisedom. Secondly, that hee was inspired by the holy Ghostlike the Prophets, to bee one of the Pens of God to write his holy word, the word Pfal. 45.7. of faluation, which was not fit for a Reprobate. Thirdly, that God promised to his Father, that hee would not take his spirit

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Rom. 9.13. 2. Sam. 7.13 3. Sam. 12. Nehem. 13.6.

Rom.o. Gen.17.

1. King, 11.45. 2.Cong. 31.

1.King 11.45.

and his mercy from him as he did from Sant, nor forfakehim as he did San/, but correct him in another fort. Fourthly, that God is faid to love him: therefore as Paul concludes, that I acob was elected, because God saith, lacob hane I toued : so we may conclude, that Salamon was elected, because God saith, Salamon bane I laned Fiftly, that in Luke 13.28. All the Prophets of God are faid to be in heaven; and therefore Salomon being an holy Prophet, must be holden to be in heaven. To shewe that he was a holy Prophet, in the 2. Pet, chap. 3. verf, 2, Peter calleth all the Prophets which wrotein the Scripture, Holy Prophets, Laftly, wee may gather out of the seventh chapter of this booke, and the thirteenth verse, and out of the fift of the Proucibes, and the fourteenth verse that Salomon had lest his concubines and vanities before hewrote this book. Therefore to fay that the figure of Christ, the pen of the holy Scripture, the man whom God loued, the wife ft-manchat ever was, and one of the holy Prophets died a reprobate, is prefumption against the Word, impietieagainst God, and wrong to the dead : although because of his gricuous fall into Idolatrie and vncleannelle, God left him indiferace, and makes no mention of his repentance, where hee speakes of his death, that they which frand, may take heed left they

was wifer then they. Salomon being wicked, and yet faued, was a figure of the Church, whose sinness are for given.

Thus having found as it were the Mine, now let vs digge for the treasure. Vanities of vanities, &c. This is Salomous conclusion, when he had gone thorow the whole world, and tried at things, like a spie sent into a strange country, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seene abroad, and what he thinks of the world, and the sethings which are solved amongmen; like a man in admiration of that which hee had seene, and not able to expresse particularly one after another, he contracts his newes into a word: you aske mee what I have seene, and what I have heard: Vanitie sainh Salomon: and what else? Vanitie of vanities; and what else? All is vanitie. This is the historic of my voyage, I have seene nothing but vanitie oper the world. Cartic this for the newes from the Preacher: Vanitie of vanities, all

fall and see how easie it is to slip, by the example of him which

Ecclef. 2.11.

is varities as if heeshould say, Vanitie, and greater Vanities and more then Vanitie : fo the further hee did goe, the more vanity hee did fee, and the neerer hee looked, the greater it feemed: till at last hee could fee nothing but vinitie. When hee was come to this, that hee did fee all things vame, vpon which men fee their hearts, hee was mooued with compassion and could be filent no longer, but needes hee must write to them which fecke felicitie (as hee did)in transitorie things; to warnethem that they feeke it not any longer in thefe foolish things, which have no flabilitie nor contentation, but flie from them to Thefeare of God, which haththe promises of this life and the life to 2. Tim 2.8 come. Thereforehe begins with All is vanitie, as if he should 1. John 2:19 lay, Lowe not the world, nor the things of the world, for I have tried that there is no certaintie in them, Thus he withdraweththem: First, from the wrong way, and then sets them in the right way to happinelle, which he defineth at last, to Feare God and keep bis commandements. When he had gone through a thousand vanities, then that comes in at the end, even like our repentance which flairstill death: fo his drift is to flewe that mans happinelle is not in the feethings which we count of, but in those which we deferre : his reason is, they are all vanitie : his proofe is, because there is no stabilitie in them, nor contentation of mind: his conclusion is, therefore contemne the world, and lookevp to heaven from whence you came, and whither ye shall goe.

This is the scope which Salomon aimes at, as though weedlid Ect. 12.13. all fecke happinelle; but we goe a wrong way vnto it : therefore he founds a retire, shewing that if we hould on our course, and gue forwards as we have begun, we shall not find happinesse, but great milerie because we goe by vanitie. Therefore to fright vs out of this way, he breakes forth into an exclamation, Va-

nitie of vanities, all is vanitie,

Now Salomon full of wisedome, and schooled with experience, is licensed to give his sentence of the whole world. For the spirituall man indgeth all things, his judgement is so certaine 1 Cor 2.19. that it runnes before the Euidence; and condemnes all for vawitie, before he convince them to be vaine: whereas we procue first and condeme after, because our words are no authorities; he concludes first, and prooues after: neuer any Judge did condemne

z.Chre.g. &

Zake 12.14.

demne so many together. Salomon resolved all the questions of the Queene of Sheba, yet Salomon never answered so many quellionsatonce, as new: for what can you inquire, but heere you have an answere? Aske him as the Souldiers, and Harlots, and Publicans asked John : What is Sinne ? Vanitie, faith Salomon. What is Pleasure? Vanity too. What is Beautie? Vanitie too. What is Riches ? Vanitietoo. What is Honour? Vanitie too. What is Long life? Vanitie too, This is the state of allthings afterthefall, all turne to Vanitie, This is no reproch to the things, but shame to him which so abused them, that all things should bee called Vanitie for him. What a testimony is this of him which should be the onely servant of God on earth, whom hee created in holinetleand right eoulnetle, whom he framed to his owne image, whom hee placed in Paradife, and would have raifed to heaven, to heare that he hath fo polluted his life with euery linne, that now there is nothing but Vanitie? That is a lamentablesong, which will make him weepe that tunes it, if he think what he faith, how his stare is changed since Adam his father died. Once God faid that all was good, and now he faith. that all is naught and vaine; as though hee forbad man, that which he created for man. That is not Salomons meaning to debarremen from they fe of creatures : although all things changed with man, and became worfe then they were; yea hee doth heere rather shew, that man reapes nothing but vanitie out of thefethings, by reason of his corruption; then, that the things themselves are vaine, if they were well vied. For ever fince the creation, Paul faith, 1. Timoth, 4. That enerie creature of Godis good, and nothing is to be reietted, if it beereceined, or vied with thankesgining: for it is sanctified by the word of God and prayer. That is it which makerh them profitable to vs : which because it is wanting for the most part, therefore Salomon faith, that all are vaineto vs: not vaine of themselves, but because they are not fanctified asthey fhould be; therefore in the 2, 24. the 3,12. and 22. the 5. 17. the 8. and 15. he shewes a way how wee may make profit of all, and rejoyce in our labours, and find a law-

full pleasure in earthly things. So often he calles to thevse, lest we should erre as the Monkes and Eremites have done before, mistaking these words, when heesaith, that All is vanise: they

Gen, 1.

Rom.8.20.

hauc

have forfaken all company, and government; and office and erade, and got themselves into the wildernelle among beasts. to live in quiet and filence, faying that men could not live in the world, and please God, because all is vanitie. So while they counted all things vaine, they became vaine themselves, and left those bleffings which Salomon inivied after his knowledge, more then he did before. Therefore it is vaine man which Salomon reproueths which is not onely called vanity, but lighter then vanitie, If he did not things vainely, nothing should bevaine in the world: whereas now by abuse, wee may see sometime as Plat 63.0 great vanitie in the best things, as in the worst. For are not many vaine in their knowledge, vaine in their polices, vaine in their learning, as other arevaine in their ignorance? Was not the wisedome of Achitophel a vaine thing? The swiftnes of Hazael avainething? The strength of Goliab a vaine thing? The treasures of Nebuchadnez zar a vainething? The honour of Hamanavainething? The beautie of Absolon avainething? The knowledge of the Scribes a vaine thing? The depotion of the Phariles a vaine thing? And fois the learning of all those a vaine thing, that do no good with it, but either it lies vnder a bushell and moulds, or elseit prattles like Tertullus, alwaies against Paul, thriuing to makewarre betweene them, which love Acts 24.5 dearer then any brethren.

By this you may fee that vanitie is bold, when shee breakes into houses and Churches, and Palaces: and sometime vanitie may come to infect, where Truth may not come to reproue. Is it not high time then to sound this alarme againe, Vanitie of vanitie of vanities.

nities, c.

If we would heare how vehemently, and how pitifully Salomon pronounceth this outcry, happely it would mouevs a little to heare how he did exclaime of his ownelife, and condemned himselfe, as it were by the sound of a Trumpet, that all might heare. For wee are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying; they goe away from vs againe mourning like Ieremy, We would Ier. 5.9. have cured Babel, but she would not be cured. Nay, the Cittie of Ierus salomon sould not, faith our Sauiour Christ when hee wept for his Israelites. Therefore Salomon speakes thrice, like a Crier,

Z 3

Vanitie

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Prow. 3 1. 1.

Ir. 22.28

Vanities of vanities: as the mother which would faine make her sonne to heare, shee doubles and trebbles her words; What my sonne, and what the sonne of my wombe, and what the sonne of my defires? So when God would stirvs vp to heare, he cryeth thrice to the earth, and saith, Earth, earth, earth, heare the word of the Lord: sowhen Salomon would dissade from the company of the wicked (reade Pro.4.14.) how often he repeates the charge:

Enter not into the way of the wicked, walke not init, auoidit, goe not by it, turne from it, and passe by, as though he would never have done, or as though we would never heare. So Christ when hee taught Peter what was his dutie, rehearled it thrice; Feed, feed, feede. Iosep sheweth the reason of these repetitions, when he tels Pharabo why his dreame was doubled; because the mat-

Ishn 21.16. Gen. 41.32

ter was important and certaine. Therefore when Salomon repeates this saying so often, he calles for audience, as though he had some weightie and great matter to vtter. Such a point of wisedome it is for every man to know that Allis varitie, if wee direct not things to their right end. As when the holy Ghost would signifie that God is all holy, he repeated thrice, hely, hely, hely: so when he would shew how man is all vaine, thrice

May 6.

Zob 15.31.

15.

Rom. 8. 20.

Zuke 21.5.

Math 24.81

witnesses preue it: All agreevpon the same words, but that the last is more plaine, and saith, that All is vanitie: that is, that man is not onely changed and become vaine; but for the vanitie of man, as the Apostle saith, The creatures are subject to vanitie, and have not the glory and libertie which they should have, for the sinne of man.

As piritualleyed oth see some vanitie or other in every thing.

he repeateh vanitie; to shew how hardly man beleeues that he is vaine: therefore he brings in three affertions, as it were three

as appeareth betwixt Christ and his disciples at Ierusalem. They gazed vpon the building of the Temple as a brauething, and would have Christ to behold it with them: but hee didsee that it was but vanitie, and therefore said, Are these the things that yee looke vpon t as if hee should say, How vaine are yout o gaze vpon this? If Christ thought the beautie of his Temple a vaine thing, and not worth the sight, which yet was beautified and built by his owne prescription; how should Salomon expresse all the vanitie of the world, to which all men have added more:

and:

and more fince the beginning? Therefore as if he wanted words to expresse it, as he didsee it, he breakes forthinto an exclamation, and repeates the same often Vanitie of vanities : as if hee should fay, I cannot speake how vaine the world is, but vaine it is, and very vaine, and nought but vaine : speaking as if he had the feeling and fenfe of it:as though the world flood naked before him, and it greeved him to fee, he cuts his words in chiding manner, and makes shortriddance, asif it irked him to speake all that he knew : therefore that which heefpeakes hefpeakes roundly, that if they reade no more, but seepe all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a found behind to waken them when they are gone; as many (you know) remember this fentence, which remember no sentence in all this booke beside. Who hath not heard Vanitie of vanities, &c. though few have conceived it? This is the phrase of Scripture; when the holy Ghost would commend the fong of Salomon about all other fongs, hee callesit The fong of fongs, so called in the Hebrew, and mentioned in the first booke of Kings, the fourth chapter, and 32, verf. When he would exalt the heavenly King about all, he calles him the King of Kings : fo when hee would note a great vanitie, and yet a greater, and a greater then that, which is the greatest of all, hee calles it Vanitie of vanities; as when wee would note a great foole, wee will fay a foole of fooles, a sinne of sinnes, a servant of servants. These are scornfull names to the world, and homely titles to give our pleasures, to call them Vanitie of vanities, and againe Vanitie of vanities, and yet againe Vanitie; as though wee would prouoke them to fall out with vs, like a man which sharpens his enemie with taunts, when hee would egge him to fight. He might have mollified his tearmes, before hee condemned the world thrice : but the world is no changeling, that Salomon should change his judgement : but vaine it was, vaine it is, and vaine it will bee; and therefore a thrice vaine world hee may call it : first, Vanitie, streight Vanitie of vanities, and suddenly All is vanitie. What a transcendent is this? as though it increased while hee spake : so fast groweth this weede to worfe and worfe, like the image which appeared to Nebuchadnez varithe first part was of gold, the second of sil-Dan, 2; 2 Ming 11.3.

uer, the third of braffe, the fourth of iron, the fift of clay : fo by many changes the world growes work and worke, and all they which follow it. When a man begins to like of pleasure, and opens the dooreto one vanitie which he loues, fraight as manyvanities flocke to him as Salomon had Concubines, till the Temple of God be like a denne of theenes. Therefore when Salomon beheldfuch apluralitie, and Tot quot of vanities, like furges comming one vpon another in pleits and in foldes . hee fnake as though hee would shew vs vanitie hatching vanities: Vanitie of vanitie, all is vanitie. The first faying doth palle without let; but the last rubs, and linkes not into the hearts of men so easily asit is spoken. Methinks I heare some men dispute for Baal, and bid Salomon Itay before he comes to All is vanitie. It may beethat sinne isvanitie, and pleasure isvanitie: but shall wee condemne all, for finne and pleasure? What say you to beautie which is Natures dowrie, and cheereth the eye, as fweet meate doth the taste? Beautie is like afaire picture, take away the colour and there is nothing left. Beautie judeede is both a colour and a tempration: the colour fadeth, and the temptationsnareth. Butwhat say you to Riches, which make men Lords over the rest, and allow them to go brave, and lie foft, and fare daintily, and hauewhatthey lift? Riches are like painted grapes, which look as though they would fatisfie a man, but doe not flake his hunger, nor quench his thirft. Richesindeed doe make a man couet more, and get envie, and keepe the mindein care. But what fay you to Honour, which fets as man aloft, and makes the knee bow, and the tongue footh, and the head stand bare, asthough they were other kind of creatures aboue them? Honour is like a King in a play : when his part is done, his ornaments are taken from him, and hee which held the bason to him is as good ashe : Honour indeed may commaund all but life: hee makes a faire shew now; but when death comes, all is one. But what fay you to profound knowledge in deep mysteries, which makes men sought vnto and called deep Clerks, and great Doctors? Knowledge is like the letters which Vriah carried against himselfe : so knowledge drawes on a greater judgement, & oftentimes condemnes the bearer, Knowledge without vertue, leaves a man without ex-

24.S419,1 I.

cule,

cufe and is a witnesse against him, because he understands what is good, and will not doit. Yet there is another dearling of account behind: what fay you to Long life, which caufeth a man to fee his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot fleepe : fo age is wearifome with ficknetfe, and strives with it felfe, because it cannot walke, nor talke, nor heare, nor fee, nor rafte, por fleep; as it was wont: therefore wisheth often the night were gone, that the paine were past. Indeed he that fees many dajes, fees many mileries: and therefore what is not vaine in life. fith life it selfe is vaine? Shew me the light which will not darken, thew me the flower which will not fade, thew me the fruit which will not corrupt, shewe mee the garment which will not weares flew me the beautie which will not wither, flew mee the Arengthwhich will not weaken, thew mee the time which will not palle, and I will recall that All is vanitie: but if all things vanish, then all things are vaine: yet this will not goe for truth. before men have smarted for the triall. Some are so vaine that they count nothing vanitie: but that which is vainer than the rest, delights them most for there is as it were a commonweale of vain persons, & he which can be vainest, is like a king of the Prov. 12.12. rest. Some are of this mind, that they think all is vanitie but that Prov. 14.9. which they loue: and therfore they call them vain, and curious, Pron. 28. 4. and fantasticall, which speake against their vanities, and say that it is necessarie to bevaine: for they cannot line vales ethey deceiue, they cannot please vnletse they flatter, they cannot be beleeued vnleise they sweare, they cannot be esteemed vnleise Ast. 16,34. they royst, as Demetrius thought that he should begge valetle hee might fell I mages. There is another fort, like the buyer in Prou. 20, which faith, it is naught, it is naught, but when be is gone apart he boafteth. So they will fay of the world, It is naught, it is naught, before men, and (wearethat all is vanity; but when they are gone apart, they reconcile themselves vnto it and kisse it, and promife to be vaine still but they cannot abide to be counted vaine, the vainest manthat is. This shewes that the follie of the world is so open and shamefull, that her lovers must needs. condemne her. You shall heare them say oftentimes; It is a vaine world, a wicked world, a naughtic world, yet they will not

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1. John 3.20.

forfake it to die; like dastard fouldiers, who raile against the enemie, but dare not fight against him, All isvanitie: but this is Vanitie of vanities, that men will follow that which they condemne. But this is that every finner might condemne himfelf: for the conscience must judge first, and then God: asour Sauiour faith. Out of thine owne mouth, and fo, out of thine owne hart I will condemne thee, naughtie fernant : flewing that the wicked condemne themselves, before they are condemned of God. Thefearetheworldsfooles, which care not what be their end.

so that their way be pleasant.

Oh that here were a full end or conclusion of vanities; but behold a greater vanitie is behinderfor our religion is vanitie. Math. 23.27. · like the Scribes and Pharifes, as Matthew faith in the 22. chapter and 27. verse, having a bare shew of holinesse, as he saith: he could call it but a shew of holinesse, and scarce that: our vanitie is vanitie, but our holinelle is but a shewe of holinesse, not worthy to bee called holineffe, but like holineffe: yet the most part have not fo much as the flewe of holineffe, as the Pharifes had. but are vaine in shew, inside and outside too. Thus we find nothing yet but vanitie. I cannot leade you from one vnto another, to shew you the seuerall vanities of euery person, or euery thing because Salomon faith, All is vanitie. How many sinnes then have we to condemne vs, whose vanities are sprinkled in eueriething? Which have not onely fo manie vanities asthere be things, but many vanities in every thing. As in our fare, how manie vanities beethere, which makes vs rife sometime ficke, sometime sleepie, somtime drunken? Yet are there more vanities: in oursports, our laughing, and swearing, and iesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaves fuch a fling behind, that wee had rather have loft our sport, then feelethe worme that gnawes vs for it. And yetthere are more vanities: in our apparrel, ruffe vp. on ruffe, lacevoon lace, cut voon cut, foure and twentie orders to the third and fourth degree, as though our apparel were apparrelled, untill the woman be not worth fo much as her attire; that if we would see Vanitie herselfe how she would goe if she did weare apparell, shee would even goelike our women: for the should not goe, nor speake, nor looke vainer. Who doth not know

know that thefe are vanities, and that they might leave them if they would? But that yee might fee there is a heart within, vainer then the apparrell is without therefore when these vanities are worne out, they will have new, and stillnew, till all be spent vpon vanitie: and then they begin like the prodigall child, to Luke 15.23, fee how vaine they were, when they have bought wisedome with forrow. What would Salomon fay, if hee should fee how vanitie is growne since his time, what a height she is mounted, what atrainefollowes her, that there is no Prince in the world hath so manie attendants as Vanitie? She was but an Impethen, but now the is a mother, and who can number her fonnes and daughters? The child is vaine in playing, the mother vaine in dandling, the father vaine in giving, the courtier vaine in fpending, the fouldier vaine in boafting, the fuiter vaine in ftriving, the traueller vaine in talking, the Merchant vaine in swearing, the gentleman vaine in building, the husbandman vain in carking, the old man vaine in coueting, the Serving man vaine in foothing, the young man vaine in sporting the Papist vaine in fuperstition, the Protestant vaine in conversation. Every vanity is so pleasant to one or other, that they cannot mille one. So she gads by fea and by land, and still moe disciples flocke vnto her of gamesters, and swearers, and players, and tiplers, and hacksters, and Courtiers, as thicke as the flies of Egypt, which buzzed in their eares, and their eyes, and their neckes, before, and behind, that a man cannot fet his foote but v pon vanitie. As the waters covered the earth when but eight persons were fa- Gen. 8. 30, wed; so vanitie hath couered it againe: a worse delugethen the Gen. 7.27. first, because it hath not suffered eight persons to escape, but euerie man is tainted with some vanitie or other: which God feeing in that place and Citie which should be best in the world (that all men in the Citiewere vaine) callesit the Citie of vanitie, Elay. 24.10 So we may fay the world of vanitie, because the hath an interest in euerie person of it, shee sits vpon the earth like a Serpent, and hatchethall the fins which you fee amongst men. As full as heauen is of bliffe, fo the world is fraught with vanitie, Court, City, and Country. Whither doth not vanitie goe, butto heaven? Seeing then that vanitie is so extolled amongst men, Salomon gives this sentence, that all is vanitie. Christ like a mediatour Luke 30.420

concludes vponit, that there is but one thing necessarie: therefore let our sentence bee like theirs : for sure, if wee had Salomons repentance, wee should see such an image of vanitiebefore vs. as would make vs cry againe, and againe, as often as Salomon. Vanitie of vanities, vanity of vanitie, & all is vanity. What a sweet Centence is this from a King (who may live as hee lift by authoritie) to fay that all is vanitie? Oh, that wee might heare Kings speake so againe ! for it is a speech which had need of some to countenance it; for none are counted vaine now, but they that speake against vanitie. Then Salomon cried it, but now we must whilperit. You may fee how times are changed. Once this was found divinitie, now it is flat railing : to fay that allis vanitie, is even the vpfhot of a diffurber. If ye aske the Atheift or Epicure. or these roguish Plaiers, what is a disturber? you shall see that they wil make Salomon one, because he speaketh against vanity: for this is their definition, He which will not allow men to prophane the Sabbath, but faith, that cards, and dice, and stageplaies, and May-games, and May-poles, and May fooles, and Morris-dancers are vanitie, is a pratter, disturber, and an Arch-puritane, by the law which the lewes had to kill Christ. The reason is, Because men cannot abide to be controlled of their pleasures: Therefore they hold it as an offence to speake against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toies : and they which would not be counted precise in these times, must take heed that they goenot fo far as Salomon, to tearme all Vanitie, Butthey must lay, that the vanities of great men are necessary recreations, and the vanities of the people are meanes to make vnitie. Greater bookes are written to maintainethis, then Salomon made to refute it : fo they have made their wit and their learning vanitie. and are vaine in print, But they that would know now of what standing such precise reprouers are, and how ancient this reproofe is, may seehere, that if this be a crime to call Vanitie Vamitie, the wifest man that ever was before Christ, was herein criminate not when he strayed, but when hee repented. In his best minde (when he came like a Preacher) he preached this first. Vanitie of vanitie, all is vanitie : yet many had rather try it with Salomon, then beleeueit of Salomon; and while they are wan-

Iohu 19.7. Pres. 13.1.

dring

dring withhim, fomeate takenout of their way, and out hort of the time which they for to repent: from others God taketh away his grace, fo they never returne because their guide is gone. This the holy Ghoft pointed at when he faith, They followed vanitie and became vaine Thewing that the things we follow will make vs like them elves and lead vs whither they belong : to heaven or hell. In Rom, 8, 20 Paritie is put for deffine Etion, but it is never put for (alwasson, If other creatures are fubieft to a kind of destruction for the fin of man, as Pant thewerh, what destruction shall light upon man for his owne sin? Therefore let our fentence runne with Salomon Vanitie of vanities, all is waine. Wee could affoord the world better words and fairer titles, then Vanitie of vanities; but callie what we will, Salomon theweswhat it is, and what we will fay in the end when wee have tried it: then Vanitie of vanities ; yet it is comfort of comforts, gloric of glories, and life of lines. Bur as Laban flewed himfelf Gen. 21. at parting, fo at pasting you shall fee how it will ferue you. They feeme pleasant vanities, and honest vanities, and profitable vanities : but Danid calles them deceitfull vanities, Ionas Pfal. 31.6. comes after and cals them lying vanitarithatis, which promife pleasure, and profit, and all, but decelor all, When they should performe, they play Lubancahich gave Loub for Rachell Ifthey be lying vanities and decritfull vanities, then are they woful and miferable vanities. Therefore if we bee not come to Salomons conclusion, to thinke all is Vanitie, it is because our own vanity will not suffer we to see the vanitie of other things. When wee have proved like Salomon, as fall as everle man groweth in knowledge and experience of he begins to crie Vanitie, and after Vanitie of vanities, and atlast, all is vanitie; so we contempe not al at once, but one fin after another, one pleasure after another, till at last weecount Alles vanirie, and then wee are come home with Saloman, and may be Preachers vnto other . Thus I have shewed vnto you as it were a limme of Vanitie, you may looke about you and see the whole body: for if she be any where in this land, this is her pontifical feat, where the is never nonrefident :now I will leave you to examine thefe fayings, whether all things have not been in vaine vinto you yet. If they have bin vaineto you, and yet are good in their owne nature, then think

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how vaine you are who have turned to many good things to vanitie. Yet to fet you in the way before I end, I will answere them which aske, If All things be vaine as Salomon faith, Tell vs what we flould chuse, that we be not vaine? Christ faith, that one thing is necessarie. Is Salomon contrarieto Christ? No: therefore one thing Salomon excepts too, to Feare God, and keepe his commandements. Therefore, if all be vaine but this, let the Tempter take thee yp againe, and shew thee the kingdoms of the world, when hee saith, All these will I give thee, thou maist say, All these I contempe, for all is vaine.

Pfal. 119.

Luke 10. Matth.4.

What then? Turne away my eies (faith the Prophet David)
and my cares and my heart too from vanitie. Trie and producthou no longer, for Salomon hath product for thee, it is better to believe him then trie with him. Therefore now irremaineth, that as they brought foorth their vaine bookes after Pauls preaching, and call them into the brestoye should call out all your vanities this day and sacrifice them to God; for they have

Alls 19 19 ...

been your Idols, therefore buriethem as Incoh did the Idols, that neuer man faw them after. And as God gaue Iob other children; to be will give you other pleafures: feare not that your

2.Sam.6.14.

Pfal.4.7.

Pial.53 17.

Pron. 14.18.

Efay.21.

floyes will goe away unbyyour vanities, as many thinke they shall never be merry againe, if they would be converted to religion. But as David daunced before the Arke as merily as Herodias danced before the King: so know vindoubtedly that the righteous finde more toy in goodnetse, then ever the wicked found in filthing the. Nat (saith David) more then they can find in riches or honours, when their wheat and wine abound. As a horse is a vaine thing to save a man: so all these things are too vaine to make a man happic. I appeale to your selves, if yee have tried

may readily lay with S. Paul, 15 hat profit have wee of these things whereof we are assumed? no profit: but shame, and griese, and guilt, and a dreadfull expectation of judgement: As Salomon calles folly the inheritance of folly: so vanitie is the inheritance of vanitie. Ten times Laban changed Jacobs wages, but tenne thousand times sinne hath changed your wages, and deceived you with other successes then you looked for: like Shebna which built his sepulchre in one country, and was buried in an e-

the pleasures of vanitical ready (as I know yee have) whether ye

ther:

ther: and yet how many changes are behind, you know not for if you did, you would make inquifition now, and baniff them at first : for when seeier ye goe about to cast them out, they wil Say Alllikethe diucls, that thou tormenteft them before the time, Matth. 8.19. It feems that many are touched with compassion of this, and therfore reprive their vanities & flick the execution as though they were afraid to offend the divellequen we perhaps are in the trace of vanitie, hunting with Sulomon to find that which wee love, and findst not because weeferk out of the way. What is the remedie? So runne (faith: Pant) that yemay obtaine: you have 1. Cor. 9.14. tried the cuil way to happinelle, now try the good way and then that which ye lone how, that not only feeme vame, but Fall niticof vanities that ye wil maruaile how ye would love them to long, and would not be in that dotage of them against for all the world. Votill these earthly things seeme vaine, no heavenly things that feeme pretious, therefore lofe no more time, the day comes when Vavirie of varities shall be turned to miferie of miferies; and Allisvanitie, to All is milerie.

There is a certaine place called Hell, where God keepsgenerallSeefions; there tuffice shall fitto examine Vanite, who hath : imbraced her, and who hath for faken God: and he which made his pleasure of linne, so soone as he heares this donne, Depart from me yemicked, shall go downe by a blacke way with many a figh and fob, from God, from the Angels, from the Saints, from ioy, from glory, from blille, with the fiends of hell to sup in the place of darknes with the Princes of horror, at the table of vengeance, in the chaire of calamitie, with the crown of death upon bis head: and her which tempted him to finne, shall plague him for finning, untill he cry like Cain, My punishment is greater then I can beare: for all the griefes, and feares and cares, and troubles, which fed vpon him while hee fived, shall meete in an houre, and exceede them fo farre, that he fuffers for all, and marvailes how any torment can bee left for other. What faith or feare have they that goe dancing or leaping to this fire, as it were to a banquer, like a foole which runnerh to the stockes? How happy were it for men, as wee live in these dayes, if there were no judgement at all? What will wee answere when hee which made Salomon to write this, shall aske why wee would

nota

The Ladder of peace.

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3. Sam. 11. 36. not belegue it ? What shall we say when hee which came from his kingdome to bring va vato it; demandes why weedid turne the day of faluation into the day of wanitie? If ye cannot excuse it here, how will yee defend it there? Wee were borne in vanitie, and wee line in vanitie; but we would not die in vanitie, because no man lookes for any good of his finnes, after hee is paft this world : therefore let vs remember, that whither the vaine men are gone, thither vaine men shall goe. There be not two ends for finners, but one : what a wofull bargaine will it feem then to remember that thou diddeft fell thy foule for vanitie: If any thing will reclaime va; this will be a terrour in our heartes, to thinkethatwe shall give account vnto him, which will measure to vs as much miferie as we have raken vanirie : therefore as Ab-1. Sam. 14.15. ner faid to Ioab, Knowest thou not that it will be bitternesse in the

latter end? So let every man confider with himselfe, though his vanities be sweete now, yet they will be bitter in the end. As

2. Sam. 13.15 Amon after he had fulfilled his luft did hate Thamar (which defiled her) more then he loued her before; fo when the foort is past, and death lookes vs in the face, wee shall hate our vanities more, then we loue them now. All this doth conclude that our Saujour faid to Martha, but one thing is necessarie. Which God grant we may chuse, for his Sonnelesus Christ, and then wee hauelearned this letton.

Lake. 10.41,

FINIS.

THE LADDER OF PEACE.

1. Thef. 5. 16.

Reioice enermore, pray continually, in all things gine thanks.

Hen I spake last of these wordes, I shewed you how the Apostle commendeth vnto vs three vertues, of greater price then the three presents which the Wisemen brought vnto Christ: the first is, Reiorce enermore: the second is Pray continually : the third, In all things gone thanks, All three are of one laft, for we must reinyer continually, because he faith, reisyce enermoresand we must pray continually, because he faith, pray continually: and we must give thanker continually because he (aith, In all things gine thankes, Thefe are the threethings which onefaith, All men do, and no man doth, because everte man doth them, and scarce one doth them as he should. Therefore the Apolle, to fhew as how we should doe them well, doth put continually vntothem; as though continuance were the perfection of all vertues. I chose this scripture for a consolation to them which are afflicted in consciece, which is commonly the disease of the innocentest soules: for they think that they doewell to mourne continually, and Paul faith, reiorce continually; and therefore I will speake a little more of these words then I did before, If you marke it, it way well be called The Ladder of Peace: for it flands v ponthree steps, and euerie step is a step from trouble to peace, from forrow to loy: for hee which can reloyce, is past griefe : and hee which can pray, is palling from his griefe; and hee which can give thankes, bath obtained his defire. A man cannot rejoyce, and mourne; a man cannot pray, and despaire; a man cannot give thanks, and bee offended: therefore keepe still voon one of these three steppes, and you shall never forrowtoo much If thou canft not reloyce, as if thy paine were Note. past, then give thankes, because thy paine is profitable: if thou canst northinke that thy paine is worth thanks, then pray that thou mailt have patience to beare it : & it is vnpossible in praying, or thanking, or reioveing shat any griefe should want patience enough to beate it. But when you forget to reioice in the Lord, then you begin to mule, and after to feare, and after to distrust, and at last to despaire, and then everie thought seemes to be a sinne against the holy Ghost. How many sinnes doth the afflicted confcience record against it selfe, repenting for breaking this commandement, and that commandement, and neuer repenteth for breaking this commandement, Reiorce ener-

It is not an indifferent thing to re joyce or not to rejoyce; but we are commanded to rejoice; to shewe that we breake a commandement if we reiovee not. Oh what a comfort is this, when the comforter himfelfe shall command vs to rejoyce! God was

A a

wont

wont to fay, Repem, and not reloyce, because men reloyce too

Pfal.149.5 Efay 40.1.

Prop. 1 3.1

Ecclef. 1.24.

Louis, 13.

1.Pet.1. 16.

much: but here God commandeth to rejoyce, as though forme men did norreiovce enough. Therfore you must vinderstand to whom he speaketh, In Pfalme 149.5. it is faid, Let the Saints be glad, not let the wicked be glad, And in Elay 40. 1, he faith, Comfort my people, not comfort mine enemies; shewing to whom this commandement of Paul is lent, Reiovee enermore, It is not inthis as Christ faith, That which I fay unto you I fay unto alsbut that which I fay vnto you, I fay not vnto all. Ginewine (faith Salomon unto him that is forrowfull, that be may forget his griefe: 10. give comfort vnto him that is penitent, that he may forget his feare, Salomon faith five times, that this is the portion of man under the sunne to receive the gifts of God with thankfulnelle, and to reiorce in them, Hee which would have ve boly as beeis boly. would have us in full as hee is in full a hee which would have vs doe his will yoon earth, as the Angels doe it in heaven, would hauevs reioycevponearth, as the Angels reioyce in heaven, he which hath ordained vs to the kingdom of Saints, would have vs reloyce that wee have fuch a kingdome to receive. Therefore he faith to his Disciples. Reioree that your names are written in the booke of life. As Boaz faid vnto Ruth, Go not out of this field to gleane in any other field, for beere thou fhalt bane enough : To he would not have ve goe from this comfortanto any other comfort for heere weefhall have enough; the spirit of God is called the Comforter, because we should have comfort in it. I will fend zonshe Comfarter, faith Christ , to shewe that they which have the spirit, have comfort too; & they which refist comfort, refist the Spirit : therefore the Sonne of God is called the Confolation of Ifrael, to shewe that hee bringeth consolation with him, and that joy is where Christis, as light is wherethe Sunne is. Therefore the chiefe toy is called their of the boly Ghoff, to shewe that they have the cheefellioy, which have the holy Ghoffe therefore the greatest peace is called the peace of conficence, to

Inte 10.20.

Zabu 14. 16.

Zuke-2.25.

Rem. 14.17.

Phil.4.7.

Zfay 61.3.

Kam.1.17

science: therefore the faithfull are said to bee anointed with the ople of ion, as though ion werein their countenance: therefore they are said to bee clothed with the garment of gladnesse, as though gladnesse did compasse them like a garment. There-

shew that they have the greatest peace, which have a good con-

fore Paul (in all his Epifles) doth iowne grace and peace toge- 1. Cor. 1. 3. ther, and thew that the peace of God doth follow them which I.Cor. 1.1. have the grace of God. It is not in vainethat theholy Ghoft Ephof 1.2. when he named Barnabas, interpretedhis name too, becaule it Col. 1.2. fignifieth the some of consolation : as though hee delighted in 1. Thes. 2. 1 fuch men as were the fonnes of confolation. Comfort one an. Tit. 1.4. other, faith Paul: How shall we comfort one another without Philem. 3.

comfort? Therefore Paul (aith, Godcomforteth vs, that wee may 1. Thef. 4. be able to comfort other by the comfort whereby wee our felues are a Cor. 2.4. comforted of God : shewing that wee cannot comfort other, vnleffewe be comfortable our felues: and therefore shat we may performe this duty, we are bound to nourith comfort in our felues. Paul faith, I am full of comfort : who then can fay, lam , Corrai full of forrow, but hee muft contrary Paul? As the body-may not offend the foule, for the foule may not inture, the body, becaufe it is the bodies keeper : but a penfiue man doth injure the body and the foule too : for Salomon faith, A found spirit will Prov. 18.14 beare bis infirmities, but a wounded spirit who can beare? As if he should say, the heart must be kept courageous, and strong, and lively, like an inflaument which istuned to tune to al the reflaor else euery griefe will make theeimpatient. In Deut. 30. 9, it is faid, that God reierceth to do vs good; and therefore in the eight and twentish chapter of Deuteronomie, the Tewes are reprooued, because they rejoyced not in the service of God. As he loweth a cheerfull giner, to he loueth a cheerful ferner, and a cheerfull Preacher, and a cheerfull hearer, and a cheerfull worthipper:and therfore Danid faith, Les vs fing beartily vnto the Lord, Pfal. 65.1 Thewing as it were the tune which delighteth Gods eares. If you would know with what tune yee should sing vnto God , David faith, Heartily ; that is, you must gine beartily, you must lone beartily, you must obey beartily, you must pray beartily; and when you do all things beartify, then you shall doeall things obserfully.

Therefore now I may fay vntothem which refull comfort and nourish griefe, as the Prophet faith, Who bush required these things of you? God doth require no forrow but the forrow for Elay 1.12. sinne, no feare but the feare to sinne, no care but the care to please him, nay he hathforbidden all othercare; and therefore

3.Pet.5.7.

Matth. a.

John.

.Cor.7.10

Gen. 19. 33.

Sen. 27.34.

Paul faith, Caft your care upon bim. Asthough God did not allow vs to care, hee fent his Apostle with this charge, Cast your care upon bim: as we do cast our sinnes upon Christ, so we must cast our care vponhim: for God hath commanded vs to labour, but notto care, because care hindreth our labour, like the Samaritanes, which feemed to helpe the Iewes to builde the Temple, and hindred them to build the Temple: fo care, and forrow, and thought, feeme to helpe vs in our labours, and our studies, and our prayers, and our strife, but indeed they hinder vs; for they take all the time from that which wee should doe, and disable veto do it and therefore when care compact to vs, wee fould answere it as Christ said vnto Satan, Awid Satan; Aupid care; for every care which is not of God, is of Satan, and wee may not beare that which God commandeth vs. to cast upon him: should I hang my joy, my faith, and my hope, because I have sinned, as Indas hanged himselfe ? The Scripture faith not, let him which hath stolen despaire of mercie but, Let him which bath folen, feate no more, & it is enough. As we are taught to discerne of spirits and of doctrines : so wee must discerne of cares and sorrowes : for when Paul faith, There is aregentance not to borepented of; he sheweth that there is a repentance to be repented of, that is, a repentance which is a fin, likethetearer of Efan, which wept not for his sinnes, but for his patrimony. When we forrow for any thing but for fin, as Efant did, then our forrow is murmuring : and when we forrow more for sinnerhen wee should, as some doe, then our forrow is distrust, which hurteth ve more then the thing which weeforrowe for. For, The forrow of the beart (faith Salomon) is the confuming of the bones: not onely the confuming of the foft flesh, but the confuming of the hard-bones; that is, it will pull downe the ftrongeft man that is and he which intertaineth it, shall quick? ly fay with Naons, Call ma no more beautifull, but bitter : Call me no more strong, but weake, for it wil change him like a sicknelle : therefore as Christ refused the vineger, and would not drinke it when hee talted it : fo let no man drinke of forrow before he tafte it : but if anything eatether up, let the zeale of Gods house eatetheevp, forthy charge is not to ger

thy living with the care of thy minde, but with the facate of the

fal.96.6

ath. 1.10

en 3,9.

brones

browes. Now (as Iames faith) Refift the Dinell, and be will flie from Iames 4.7. you. So relift forrow, and it will flie from you. This is all the care, and all the feare, and all the repentance which ever I could find in the Scripture. Therefore let vs pray God everie day toturns all our joy into the joy of the holy Ghoft, and all our peace into the peace of conscience, and all our sorrow into the sorrow for finne, and all our feare into the feare to fin ; that fo we may forrow and reioycetogether, feare and hope together : that is, haue one eye to the Law to keepe vs from presumption, and another eye to the Gospel to keepe vs from despaire; and then this comfortisfent to va Reioyce enermore : or elle wechaue nothing to dawith it.

It followeth, Pray continually. As Elifba would not prophecy 2. Kings 3.13 vntill the Musician came; and while the Musician plated, Elifia prophecied: fowhen the hart rejoyceth in God, then it is fittelt to call upon God; andtherefore Paul putteth reierce before pray, like the Musician which played before Elista prophecied. Afterreioyce continually, hee biddeth vs pray continually : shewing that it must be such a reinycing continually, that we may pray continually too, or else hee dorn notallow vs to reloyce. How can these two loyne together, Pray, and reiogee? Some, if they should pray, cannot reiorce for their hearts. Nay their hearts are ficke vntill their praiers be done, although they pray not themfelues, but heare another pray for them: this is the difference betweenethe reioycing of the wicked, and the reioycing of the godly.

The comfore of the wicked is like a compound medicine made of many mixtures: for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or elsthey cannot be merry: but the comfort of the faithull is like a light in the aire, which shines when no matter is feene : so the godly reioycewhen no cause is seene: if they do but thinkey pon God, they rejoyce straight. If there be but a prayer, and a thankfulnelle, and a meditation, there are instruments enow for them, and they can be as merry as birds in May. The reason of it is this, 28 Christ faid, I have another meate which you know not of: 6 Ishn 4.72 the godly have another joy which the world knowes not of: of this ioy a man may reieyee continually. And therefore Salemon

Aa 3

faith.

Pros. 15.15.

Zames 5.13.

Luke II:3

faith, A good conscience is a continual! feast : that is, a continual ioy. But of the wickeds ioy he faith, In languter their beart is forrowfull: that is their laughter is forrow : as if he should fay, The wicked neuer reioice indeed, but counterfetioy; as they counterfet vertue. Thus Paul ioyneth reione continually, with pray continually: as if he should say, By this thou shalt know whether thou reioyce well, if thou canst pray too: that is, if thy reioycing move thee to prayer, asthe loy of Angels makes them praise God and fing, Holy, boly, holy, vnto him. This is according to that in the fift of lames, If any man be merrie, lebom fing Pfalmes: marke how lames joyneth mirth and Plalmes, as Paulioyneth reiorcing and praying. All this doth conclude, that as we should do Gods will in earth as it is done in heaven, fo wee should reioice in earth, as they reioyce in heaven, and then this ioy is a figne of anotherioy; but if we cannot rejoyce in praying, how shall we reioyce in suffering? I am now in a large field, where I might flew you to whom wee should pray, and the cause why we Should pray, and the things which we Should pray for, and the Mediator which wee should pray by, and the affections which we should bring to prayer: but I will keepe my felfe within my text, which faith no more but pray continually. First, we are commanded to pray, and then we are commanded to pray continually: of all our duties this is only Gods duty, which is given to none but God, according to that, bim only shalt thou serve: such an excellent thing

Math. 4.10.

Pros. 26.10.

calleth Excellent.

Secondly, it is such a pleasantthing, that Paul ioyneth, Pray continually, with Reioyce continually; to shew that no man hath such ioy, as he which is often talking with God by prayer: as if he should say, If thou hauethe skill to pray continually, it will make thee reioyce continually, for in the company of God is nothing bution and gladnesse of heart.

is praier, that it is offered to none but to him which Salomon.

Note.

Thirdly, it is such a necessarie thing, that Christ calleth his Temple the house of prayer; to shew, that as we sell in our shops, and as we buy in the market, audas we eate in our parlouts, and as we sleep in our chambers, & as we walke in our galleries, so we should pray in the Temple: which is such a necessarie trade for men, that Godbuilt a house for it, and called it the house of prayer,

prayer, as though prayer brought God and ve to dwell continu-

ally in one house together.

Further, he bath made a day for it in everie weeke, asthough Note. he would bindve to pray : and because we cannot pray before we be fanctified, therefore he fet down an order for vato obferue and keepe, which is this, that before enerie Sabbath he appointed another day belide, in which we should provide our felues to fanctifie and preparevs, that wee might pray info effe-Ctual manner as we ought, was reduced a reserve a real balist

Fourthly, if weeindevour our felues to live vprightly and in the feare of God, according to the precise rule of his Commandements, wee shall finde it such a heavenly life, that it wil make vs like the Angels which are in heaven: for when we reade, God speaketh to vs because we reade his word; but when weepray, wee speak to God, because we commence our suitto him:and fo prayer makes vs like the Angels which are alwaies linging to God. Now if the company of wife men can fo change one, that in a short time herepresenteth their speeches & qualities: how will their nature and their manners alter, which are filltalking with God, like the beloved disciple which leaned on Christs 10hn 13.23. bofome?

Fiftly, it is fuch a sweet thing about other things that wee do Commendati for God, that in Revelat, 7. the prayers of the Saints are called in- on of prayer. cenfe, because when they ascend to heaven, God seemes to smell

a sweete sauour like incense.

Sixtly, it is such a profitable thing, that it doth more good then almes: for with my almes I helpe but three or foure; but with my prayer I help thousands. Prayer is the rich mans almes Note. as well as the poore mans. For Pharaoh begged for praiers as

well as Lazarus beggedforcrummes.

Lastly, it is so victorious and powerfull, that it overcometh God himselfe which overcommethallthings. For if we will ouercome our Lordas lacob did, wee must overcome him with Gene (12.18, praier. This God fleweth whe he faith to leremiah; Pray not for Ier. 14.11. this people. Shewing that the prayer of the righteous is of fuch force and power, that God is faine to forbid them topray whenhe would not grant, left he should be overcome. This Christ sheweth againe when hee resembleth his Father to the deafe Luke 18,23,

Aa4

Judge,

1udg. 16.17

The powerful- Iudge, and his suppliants to the importunate woman which cripeffe of prayer. ed vpon him, & made him hear ken vnto her, as if she had compelledhim, Therfore one compareth praier vnto Samfons hair: As all Samplons thrength lay in his haire, fo all our flrength lieth in prayer. I have read of many which write, that they did learn morehy praying, then they could by reading. And I have heard fome fay, that they have done that by prayer, which they could not doe by countell. In Exod. 17, wee readethat the lewes prevailed more by praier, then they could by fight. Therefore one faith, that he which can pray can doe all things, because he can ouercome God which helpeth him to doe all things: And hee which can overcome 60d, can overcome the divell too, which hindrethall things.

Math. 17.12

Math, 6,33

Genefiz4

pallthings 12y. 1813 20.36.38.

Who ever fel into Herefie, or into Apostalie, or into despaire, before he fell from prayer the preservative of the soule? If then hadft been beere (faith Martha to Christ)my brother had not died : foif prayer had been here, these cuils had not happened. This is the Holy-water which driveth away uncleane (pirits, as Christ shewith when hee speaketh of the diuell which is not cast out but by fasting and prayer. This is the Crosse which faueth vs from euilas Chrift fheweth when he teacheth vs to pray (as it is written in the 11.0f Luke) Deliner ws from enill. This is the oyle which healeth our fieknes, as James fheweth in tis fift chapter; verse 15, when heefaith The prayer of faith shall fane the fick. It hath fuch a hand in all things, that it is like the fanctifier of euery thing. It bleffeth our thoughts, and bleffeth our fpeeches, and bletleth our actions. As Abraham bletled his fervant before he went from him: fo prayer bleffethour workes before they goe from vs. Whatfoeuer thou doll before thou haft bleffed it with prayer, thou half no promife that it shall prosper or doe good; because he which should bletfeit, is not made a counsel toir. Therefore we frould not prefume to vie any of Gods gifts, or any of Gods graces without prayer, left that which is good, doenot good, but hurryntove.

For this cause S. Paulin the 14, of the Romanes, and the fixt verle, teacheth vs to pray before wereate. For this cause Paul prayed before hee journied. For this cause Eliah prayed before hee facrificed, asit appeareth in the fift booke of Kings 18.36:

Fork

For this cause the Israelites prayed before they fought: and for this cause wee pray before wee preach. It is a good thing to preach; and yet you fee we do not prefume to preach before we pray, because Paul planterb. Apollo watererb but God ginith the increafe. Even lo, we flould not prefume to give almes, ner to i.f. 3.6 give counfell, nor to give helpe before wee have praied that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayers because there is no faith fo perfect, but it had need of prayer to ffrengthenit, Allo there is no loue so perfect, but it had need of prayer to confirme it. There is no repentance fo perfect, but it had need of prayer to continue it: there is no obedience lo perfect, but it had need of praier to direct it. Therfore he doth fin which prefumeth to do any good work without prayer, because he seemes to doe it by his owne power; for that he craueth not assistance from God, which giverh power to faith to bring forthworkes, as wel as he doth to trees to bring forth fruits, or to Phylick to bring forth health; Therfore no vertue hath done so much as . praier hath done, for al vertues have had their power from praier: and therefore one faith, that praier hath done as many exploits as all vertues belide.

The Apostle Paul in the eleventh to the Hebrewes saith, that by faith Noah did this, and Abraham did this, and Danid did this, I whe 17.3.

and Enoch did this; but did their faith any thing without praier? I folia 13.

For their faithwas strengthened by prayer and therfore the differenthmas strengthened by prayer Eighb 34.31.

made the cloudes to fall: by prayer loss a made the Sun to stand Exod. 16.1.

Mill: by prayer Eigha raised the dead to life: by prayer Moses Genes, 3.9.

made the enemies to sile: by prayer Salomon obtained wildom. Numb. 13.11.

So that as Paul in the first to Timothy, and fourth chapter, saith of Godlines; Godlines is prostable to althings: so I may say of praier; Praier is prostable to althings. The Doue could find no rest for the sole of her foot, wntil she returned to the Arke: so the sinner when he can she no longer, nor suffer any longer, nor helpe himselfe any longer; at last he turneth to prayer; which is like the Citie of to struge, where no enemie, where no aduersitie, and

where no temptation hath power to hurt him.

Laftly, as prayer is excellent in respect of God, to whom only

Zach. 12.10. Rom. 8.19. it is offered, so it is excellent in respect of the godly, who onely offer it. For as Pant saith of faith, in the second to the Thessalonians, All men have not faith: so I may say of praier, All men have not the gift of praier, and therefore Zachariah speaketh of a spirit of praier. And when we pray, Pant saith, That the spirit helps thour instruities, and praieth in vs: as though there were a peculiar spirit for prayer, and none could pray but they which had that spirit.

I have known many wicked men beare, and I have knowne many wicked men fast, and I have knowne many wicked men fast, and I have knowne many wicked men preach, and I have knowne many wicked men counfell: but I did never know any wicked man that could pray well; nor any that could pray well, live wickedly. This Peter proveth in his first Epistle, and fourth chapter, when he saith, Be sober and watchfull in prayer: shewing that all cannot pray, but they which are sober and watchfull.

This Peter the Apostle proueth againe in his first Epistle,& third chapter, when he exhorteth the husband and wife to love one another, lest their praiers be interrupted: shewing that sinne doth hinder our prayer, and that a man cannot pray heartily when wrath and malice, or luft doth carry his mind away. This Paul witnesseth againe when he saith; How should they call upon him in whom they base not beleesed ? Thewing that none can pray. but they which have faith : and that is a ligne that the spirit is within, if hee can pray: and therefore one faith, So long as God doth not take away thy praying, hee hath not taken away his mercie. Seeing then that prayer is such asacrifice as is offered to none but God, and none can offer it but they which have faith, and love, and repentance to bring it to him; as Aaron did not standbefore the Lord before he was washed: so let no man call vpon God before he befanctified, For as Ifaac did first taste Iacohrmeate, and then bleffed him when he liked his offering: fo Godwillhaue an offering which pleafeth him, before he give the blessing which pleasethve. Therefore as Iacob charged his fons when they went vnto Iofeph, Take the best fruits of the land, and give unto him : fo I aduise my selfe and you whenwe go to God, let vs take the best fruits of our hearts and give vnto him: that is, not the shewe of repentance, but repentance indeed.

Exod. 29.4

Genef. 27.25.

Genef.43.11.

As Abraham left his Asseat the foot of the hill when he went to sacrifice; so when we goe to pray, we must leave our passions and affections, and lusts behind, lest they trouble vs, like the fowles which hindred Abraham in his sacrifice. And when our prayers do please God, as Iacobs meate pleased his father, then God will heare our prayers, and blesse vs as his father blessed him.

Now to informe vs what prayer delighteth God, the Apostle Paulin his first Epistle to the Corinthians, & the seuenth chapter, shewing that he had the minde of Christ, teacheth vs to pray continually. This hee expoundeth in the second Epistle to the Thessalonians, the third chapter, and the thirteenth verse, when he saith, Be not wearie of weldoing. Therefore if you do wel when

you pray, you must not be wearie of praying.

The like faying is in the twelfth Chapter to the Romancs, where it is faid, Continue in prayer. The like faying is in the first chapter to the Romans, where it is faid, Pray at altimes. The like saying also is in the 18. chapter of S. Luke, where it is said, Pray alwaies and be not faint. We are not commanded to preach continually, nor to watch continually, nor to give continually, nor to watch continually, nor to give continually, but we are commanded to pray continually, as though praietwere more needful then all the rest. We want continually, and we are tempted continually, and we fin continually; and therefore we had need to pray to God continually, that God would supply our wants, and for give our sinnes, and prevent our temptations.

To shew that wee should pray daily, Shrist teacheth vs in the richapter of S. Luke, to say, Gine vishis day our daily bread. This day we aske no more but our daily bread: and if we live till the morrow, then we aske no more but our daily bread: so the word daily, dothteach vstopray daily: for there is great reason, that they which have continually need of God, should pray continually with bim. But as some answered Christ, as it appeareth in S. Iobns Gospell, Who is able to do this? so you will say vinco

me, Who is able to pray continually?

Saint Paul in his twelfth chapter to the Romans, teacher his areasonable service of God. Heere he seemes to inioyne va an vareasonable service of God. For who did ever pray conti-

nually?

nually? or if we should pray continually, when should we heare, or preach, or when should we studie; or when should we work? so one service seemes to hinder all services: but indeed it doth further all services, and therefore wee are commanded to pray

continually, because wee can doe nothing without prayer. But if you imagine that this commandement is broken, if your lippes be not alwaies going, which was the herefie of the Mellalians, or if you dwell not alwaies in the Church like the golden Candlefficks, then you are out of Pauls mind: for Paul did not pray continually with his lips; and therefore he doth not meane alip-prayer: neither did Paul line day and night in the Temple, and therfore he doth not meane a Church-prayer: and further, it seemes that the lewes were not appointed to pray at all times, for they had fet times of prayer; and therefore we reade how Peter and John went vp to the Temple atthetime of prayer: therefore to pray continually, is to lift up our hearts continually vnto God, and to pray in our thought, as Mofes did, though we open not our lips; and so wee may pray continually. As when a good man is to answere before the persecutor, a thought prayeth in his heartthat hee may answere wifely : when hee is to giue Almes, athought prayeth in his heart that it may do good: when hee is to give counfell, a thought prayeth in his heartthat it may prosper: when hee is to heare a Sermon, a thought praieth in his heart that he may be edified and fanctified by it. Thus we may pray and heare, pray and speak, pray and eat, pray and studie, pray and worke together, as the lewes built and fought together: and therefore prayer feemes a harder thing then it is. For if it had been irk fom for any to pray, Paul would not have loyned praying and releying together. It is not hard which a man may do and reioyce too. If a man love intirely, he hath no fuch delight as to talke often, and to conferre daily

with him whom he loueth; for by this, his loue is increased, and his ioy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though we had never been acquainted. Even so our affections and familiaritie doth grow toward

God by often praying vnto him: and when wee leave off

to pray, then our affections draw from him, and his affections

How to pray cortinually.

Neh. 4.7.

Dan. 6.19 Pfal. 119.164

from

from visthereforewe reade how ofte the good men were wont to pray. In times palt Daniel faith, that bee prayed thrice a day! Danid faith, that hee praied fenen simes a day : it is faid that Cornelins prayed continually : it is faid that the Disciples praied cont tinually : and in the first to the Romans, Paul, which teachethy's heereto pray without ceasing, faith that he himself opraced without Rom. 1. ceafing. As lacob would not let the Angell goe before heeliad bleffed him, fo a Christian should not let Godrest before hee heare him. This is the flate that a Christian should frivero, and neuer thinkethat he is found at the heart, till al his thoughts be a kind of prayer. Now if we thould examine our felues which her wee pray aswee should, as Paul teacheth vs to examine our felues whether we belieue as wee should: I am of opinion; that there is no fuch want in this land as the want of prayer : for it is neglected as though it were never commanded, as if there were no God to worthip, orașif wee had no need of him! In the Papifis time, none were called Beadf-men (that is, men which were bound to pray)but the poore men: as though none were bound to praybut poore men: but now the world goeth : as though neither rich nor poore were bound to pray die would thinkethar our deliverance out of Egypt, that our vieto rie against the Spanyards, that the weather which threatneth fickneffe, that the death which threatneth famin- should make vapray, and yet it doth not: for where is the person that praieth now morethen he did before? Some are like the foole which Pfal. 14.1. faith in his heart there is no God: forthey pray wever, though Paul Say, Pray ener. Cain was rejected for offering an vinworthy facrifice : what shall be done to them which offer no facrifice at all? Some are like Exorcifts, which cannot adjure but in a circle: fo they cannot pray but in the Church, and then they pray when they should heare. Some are like the Ephramites, which Indg. 12. 6. can pronounce every word but that which they should: fo they neuerwant words, but when they speake to God. It is strange to thinke how lively they are to every thing elfe, and how dead they are to pray. As many come to Sermons, and neuer marke what the Preacher faith vntill hee come to this, To whom be all praise, power, and dominion for over ; to, many pray, and neuer markewhatthey fay, vntill they come to this, Give vs this day

our daily bread; Doeft thou thinke that God doth marke that prayer which thou doft not markethy felfe? Some come to God asif they did fetch fire, a spurtand away, like a mellenger which is gone before hee have his answere. If God willtake a Pater nofter of them, and heare them for that foit is for they nover made any other praier in their lives : but even as achilde faith grace, fothey fay Our Faiber: put them out of that, and they cannot pray a word, no more then the childe can make a grace, if hee be put out of his owne. Some are like Nadab and Abihu, which never looke with what firetheir facrifice is kindled ; fo they never respect with what motion their praver is kindled, whether it bee from the spirit, or from the flesh : but fometime they pray of malice for revenge: fometime of greedinelle for riches: somerime of luft for pleasure. Now as no facrifice was accepted with God, but that which was kindled with the fire which came downe from heaven, : fo no prayer is accepted with God, but that which is kindled with some motion from heaven. Their prayer neuerascendeth to heaven for Abels heart made Abels offering accepted. Some arelike the builders of Babel, which calfor one thing when they should cal for another, fo they pray for onething when they should pray for another a when they called for stones, they brought them timbers when they called for timber, they brought them ftones: fo when they call for health, God fends them ficknetle; when they call for rell, God fends them brouble; when they call for riches, Godsends them wants; when they call for honour, God fendsthem shame; whenthey call for ease, God sends them a yoke : for it is a just thing with God, that they which doe one thing for another, should receive onething for another. Some are like the prodigall fonne, which praied but vntill hee had gotten his patrimony, and then hee forlooke his father which gaueit him : fo they pray no longer but vntill they have thet which they would have, and then they flie from God as hee did from his father, and live like swine in another Country, till extremitie and penurie fend them home againe. These are the Beadf-mon of ourage, and thefe are the praiers which we offer to him which made heaven and earth. Wouldest thou regard

his fuit which would intreate thee fo contemptuously as thou

Num 3.4.

Lewit.3.5.

Gen. 4.4

Gen.1 1.13.

Lute 15.12.

intrea-

intreateft God? Letve confider, how that prayer fhould obtaine Note. remission of line, which is lim it felfe, Paul faith, Let all which eal a Tima. 10 upon the name of the Lord, depart from iniquitiens if he foold fay, the Lord wil heare none which pray vnto him, but them which depart from iniquitic, Salomon faith, The prayer of the wicked is pren 28.0. an abomination; if his best worke be an abomination, what are his worlt deeds and the finner himfelfet Therefore headuifeth, Prepare thy bears before show go into the Temple, left thon offer the Ecslef. 18.0 facrifice of fooler :as if he should fay, He which offereth a prefent unto a Prince, which the Prince Irkes not, is a foole for his pains. This is the cause faith one why God doth not heare our praiers ashe did our fathers, because wee pray not with such humilitie and perfeuerance as they did. Many touched Christ, but one drew vertue out of him: fo many pray vnto Christ, but few drag comfort from him.

Now if you will know what prayer to accepted with God, Lames Cattle. The praier of the inft musileth much, if it be feruent. He James 4.6. faith not that the praier of the wicked quaileth any thing, thogh it be neuer fo feruent but the person must be just, and the praier Notes must be feruent too; by this thou knowest then whether thy praier be accepted with God. As God fent down fire from heauen to consume Enab his facrifice, because it pleased him fo he 1. King. 18.38 will fend downe a kind of toy, & lightnes vpon thy heart, which shall kindle thee within, as the fire kindled Elias facrifice, and fend thee away with fuch a loy, like a fuiter which cometh from the Prince when his petition is granted. This is the end of enery prayer which is made in faith, as Christ answered the Centurio. Best unto thee as show beleeveft: fothy hart shall answer thee. Be it unto thee as thou beleenest. When we beginto pray, we are going from the divelland when we end our praise, we are come to God a at first, many temptations will hinder thee, but with carnestnes thou shalt drive them away, Then make no bast (22 Salomon faith) to get out of the Kings presence : for the Lordandthy Gents. 17. praier are met together in heauen, like Christ and the woman at Iacobs Well.

Seeing then that prayer is such an excellent thing that it is given to none but to him which is called Excellent, and fuch a pleasant thing that Paul joyneth, Pray continually, with Resoica.

continually, and weben heavenly thing there makes valike the Angels which are in heaven; and fuch a necessarie thing, that God built a house for it, and made a day for it; and such a holy thing, that none but the holy can deale with it and fuch a throng thing, that it overcometh God, which overcommeth all. How is it then, that our fathers spent so much time in praier, and wee make no account of it? Haue weenothing to pray for as well arthey? Nay, they prayed for nothing, but we had neede to pray for the like. The Turkes and Idolaters pray to them that cannot heare: but he which faith, I will beare, hath not fo many supplications to him as Noblemen. What will wee gine Godif wee will not affoord him thankes? What will wee doefor him, if we will not praise him? If thou be mise (faith Salemon) then art wife voto thy felfe : fo if wee do pray, wee doe pray for our selves. Shall the birds sing vnto God, and not they for whom he created birds? What a foole is hee which will fight and travaile, and watch for himselfe, and will not speake for himselfe? If God had required such colly facrifices of vs. as hee did of the Iewes, it is to be feared, that hee should not be ferued at all : for wee are fuch Gergefites, that wee would not part from our beafts to facrifice to him. Therefore let vs not fay, God will not heare; but let vs fay, we doe not aske,

for God is readier to give, then weeto aske:

therefore let vs pray that our neglect of prayer may be

FINAS. Ladina alaman

Tour as as of the second through growth

from

THE BETRAYING"

Math. 27.1.2.34.

When the morning was come, all the chiefe Priests, and the Elders of the people tooks compell against lesus to put him to death:

2 And led bim away bound, and delinered bim unto Pontius Pilat the Governor.

3 Then when Iudas which betraied him, faw that he was condemned, he repented himselfe, and brought agains the thirtie process of filuer to the chiefe Priests and Elders?

4 Saying, I have fined, betraying the innocent blond: but they faid,

What is that to vs ? feethen to it.

He last time you heard how a Publican received Christ : now you shall heare how an Apostle berraieth Christ. But first heere is set downe what the Priefts and the Elders did against Christ; of whom it is faid, When the morning was come, all the chiefe Priests and the Elders of the people tooke counsell against lesus to put him to death: 2. And led bim away bound, and delinered bim unto Pontius Pilate the Gonernor. The Priests were Ecclesiasticall persons, and the Elders were civill Magistrates : so they which should have flood most for Christ, flood most against him. Marke putteth Make 15.5 in the Scribes too, and Luke putteth in the whole multitude: as Luke 23.66 if hee should say, The Priests, and the Scribes, and the Pharises, and the Elders, and the people. Hee which stood for all, had all against him. Here is fulfilled that which was prophecied in the second Plalme, They banded themselves against the Lord, and a-Psalma.6. gainst his anointed. But why did they band themselves against the Lord, or against his anointed? What was their delire of him? To haue his goods? Nay, hee hath none for himfelfe; but they were richer then hee. To have his liberty? Nay, that would notsufficethem; for they had bound him before. To bring the people into diflike of him? Nay, that would not ferue them: for they had done so alreadie, vntil even his Disciples were fled

from him, What would they have then? his bloud? Yea, i bey took connfell (faith Matther) to put him to death. They had the dive!s mind; which is not faits fied but with death; and how do they contriue it? He faith, They tooke connfell about it.

Brod. T. 1 d.

Mab. 16.2 C.

When Pharaoh did most foolishly, he said, come Let winork misely. So when they did worst, then they seemed to do it in best manner; for they will not sinnewithout counsells when they give licence for treason. They may be sidier said to take armes, then to take counsell. For Christ saith before, that they came with swords and states to take him. Danid speakes of a malignant Church; that is, a Church of malicious persons; such a church was this: for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night, Christ instituted the Sacrament, & consulted how to save them; and at midnight they instituted their treason, and consulted how to destroy him. The time which they chose, and the ludge which they chose, are specially to be enoted; The time. In the morning, che.

This therefore is not to be expounded of the beginning of their counsell, but of the end of their counsell; for they took a counsel in the night, & executed it in the morning. When they agreed to go evento Pilat; it was night, but when they brought him to Pilat; it was morning. But mark how unitely they handled him before they brought him to the Judge. They should have done nothing against him before hee came to his judgement: but they did all against him, except condemning him, and crucifying him, before they came to the Judge. For all that is spoken before of examining him, and mocking him, and reuiling him, and buffetting him, and spitting in his face, was done before they came to the Judge: which shewes that they were even angrie that they could not kill him without the

Judgetoo.

All this was done in the night, and therefore Christiaid to Mathin 6.31. his Disciples in the evening: This night all of you shall be offended for me: showing that all these things should be done in the Marita 41.43. night. Therefore S. Markesaith, that Peter, and sames and blue were assented, when Indas and his companions came against

um::

bimewhich sheweth that it was the time of sleep; and in the cr. verse hesaith that a young man ran after with a linnen garment vpon his bare body: which sheweth, that hee hearing a tumult and an uprore to grow in the night, ran forth of doores in great halte without his clothes as they do in a fire, (to fee what was done) : and it is added that they ftroug to take him, and that he was faine to flip off his linnen, and run away from them naked, as lofeph did when he left his cloake with his light Miftris, when he flipt from her: which sheweth how void of shame and modeflie they were, to offerfuch violence to a stranger, that he could scarce scape their hands naked, although they had nothing against him, This I note, to shewe that their conspiracie against Christ was a night worke ; like them which hatethelight, because they do euill. It was not their wont to sit in counsell in the night, but in the day. It would have troubled them to watch fo long for a good cause: butitwas fit that the worke of darknelle fhould be done in darknetle and therfore Chrift faith, This Lake 32,52 is the boure of darknesse; the houre of darknes, and the power of darknetle, and the worke of darknetle metrogether, When they should rest, malice would not suffer them to rest, but they became like Owles which watch in the night, and cannot fleepe, Here was fulfilled Salomons faying, They cannot fleepe before they Pron 4.76. bane done entll : fo eager wee are you revenge more then any thing elfe. They fay, that he cannot flay which rideth vpon the divell: for malice driveth him, and furie (purs him, Therefore Zachens went not so hastily to receive Christ, as his enemies halt to dellroy him may, rather I may fay to dellroy thefelues. For as they praied at Christs death, so it came upon them, They faid, His bloud bee voon vs, and voon our children: fo his bloud is Math. 34.39. vponthem, and vpontheir children, which have bin vagabonds cuerthe earth euer since, and have no country of their owner for if they be curfed which doe the Lords bufineffenegligently, they must bee cursed too which doe the divels businetse dili-In. 4840. gently.

If men were so hastie in executing inslice, as they were in executing malice, fo many men should not be vadone by suits of law : for in one day, they could apprehend, and accuse; and A note for examine, and condemne, and execute him which was inno-

cent : but hee which is iust cannot bee quit in one Terme not two; nay if he have right in a yeere, it is counted quick dispatch, and he is glad that he metwith fuch afpeedy Lawyer. How then when they take a bad cause in hand, and prolong it too, which keeps their Clients in suspence from day to day, and from week to weeke, in great charge and fin together? I would to Godthat fome did not fit in counfell against good Christians, as these Priests did against Christibut God in his mercie daily doth confound and bring to nothing the accurred counsels of the wicked Antichrift, and all his rebellious confederates. So when the wicked took counsell together, wickednes was the end of their counsels: for there is nothing worse to the vngodlie, then to meet together; for before they meet, their wickednetle is a little hidlike the poylon in a serpent; but when they meet together, one fetteth on another, and the poylon breakes foorth into vile speeches, and detestable works, and ungodly practifes; as we see in Tauernes, and fuch like affemblies as this.

For new they are mettogether, they have conspired amongst themsclues to accuse vinto the governor the most innocent man in the world, as if hee were the worst manissing: they abused him, and mocked him, and resided him, and buffetted him, beforethey brought him to the Governour; which sheweth that they would have killed him too, if they durst, without the Gouernour: but sinne is crassic, and therefore they observe the order of law, & forme of judgement, less they should be taken in

the fnare which they made for him.

First, because Pilar had the authoritie over judgements of death, & notthey; therefore they are inforced to seek vnto his judgement seate to save themselves from blame, and to be delivered out of trouble, if they did vsurpe any thing v pon the Ma-

giffrates office.

Then, because they might not run vnto the Gouernour before day, without suspicion of tumult, they stated vntill it vvas merning: but so soone as they could come, they came post hast; for the Sunne did no sooner peepe, but even at the very breake of the day, they were all ready to slockevinto the suggestion and they did without knowledge: but God directed every thing vnto a right end. For it was meet that the

Sonne of God should be cleared in a solemne manner by an earthly sudge; to shew how we shall be cleared by the heavenly sudge: and therefore as it appeareth Mat. 27.24. Pilat saith, that bee found no enill in him; before he gaue sentence against him; which sheweth that he died not for his owne sinnes, but for our sins: and therfore though they went to the sudge to saue themselves from blame, yet God sent them to the sudge, that his word might be suffilled.

Laftly this Pilat was a Roman Governor, which ruled for Cafar, as Zachens was a Roman collector which gathered for Cafar: for at that time the Romans had brought much of the worldinto their subjectio: as since that time they have brought much of the world into idolatrie ; and therefore God would have his Sonne to be judged by the Roman policie, and to bee condemned by a Roman Judge, and to be flaine with a Roman death, as it were loyning the lewes and the Romans in impietietogether; to shew that these two Nations should beethe odiousest people vnto him in all the world, and how his servants should be crucified there, where he was crucified himselfe: for as the Romans did then crucifie Christ your a Crotle, fo they crucifiehim now vpon their Alear, and refemble the Dragon which whenhe could not prevaile against Michael himselfe, Ren. 13. then befought against the woman and her seede; that is, the Church and her children, which are flaine in Rome, as the Prophers were in Terufalem. Thus Rome began with the head, and ends with the members. So much of the Priells, & the Scribes, and the Pharifies, and the Elders, and Pilat, what they didagainst Christ, of whom was fulfilled Danids praier; Lordiurn the counsell of Achitophelonto folly : so their counsell was turned 1,5 am., 15, 21. vnto folly. For as Panl revived when hee was stoned, so Christ role againe when hee was buried to shewe that there is no

Now we come to Indas: to aggravate this tragical counfell, the Evangelist annexeth vnto it, the desperate end of the curfedst manthatever was. Three things are specially noted of this traitor; his death, the cause of his death, & the confession which he made before his death. His death in the sist verse; Hee went

counfell against God : and therefore let all our counfels be for

Bb 3

God.

and banged bimfelfe. The cause of his death in the third verse-Far

that be badbetrajedbis Lord, and now did fee him condemned, and abd no ioy of the money which was ginen wate him for his treafen. His confession in the third verse; I have finned in betraying the in mocent blond, I will speake of every word as they lie, for your memory. Therefore first of histreason: When Indanthe traiter Before he was called Indas the Apostle now he is called Indas the traitor, to diffinguish him from other of that names left any of his name (hould bee defamed for him a brand is fet in his forehead like the letter Tan, or Cains mark, to make him hatefull like a Rogue which is burned in the care : fo Elan was called Edom, which fignifieth Red to keepe his wickednes in remembrance, herause he sould his birth-rightfor a messe of red pottage. So Simon is called the Sorcerer, as though Godwould note him for the worlt of that name: fo God knoweth Simon Peter from Simon Magnig & Indas his brother from Indas his betraiers and therefore as leroboam comes in with histraine after him. Ierotoam which made Ifraelto finne ; fo Indas comes in with his Praincafter him: Indas which betrayed the Lord, For when God Taid I will honour them which bonour mee; hee lignified how hee would dishonour them which dishonour him; and therefore this name is a word of reprochantilthis day; and all traitors are called Indaffer for his fake, that the prophecie might be fulfilled, The names of the wicked fallrot: that is, they shall be named with lothfomenetle, & remembred with difdaine, as a manpatfeth by a rotten carion, and floppeth his posevntilhe be past it. This is the just wrath of God, As Christ promis'd that Maries good worke should be spoken of to the worldsend; so he hath caused Indas enill worke to bee spoken of to the worldsend soo. Fortherewere three euils in one, Firft, his praftifewas impudent, because hee offered himselfe to beatraitor before hee was asked. Then it was conetous, because he was contented to

mafter.

The next confideration is, how Indu his repentance came vpon:

betray his Lord for thirty pence. And lastly, it was crafty, because he betraied him him with a kitse, which is a signe of love. Like this traitor do all other traitors, and therefore are all called Sudalies: that is, impudent, and countous, and crafty like their

in.

Gos. L

ACT 8.

PASS.10.7:

spon him, in these words ; when he fam that lefus was condemued, de. Peter heard three crowes before hee felt any remorfe; lo Indas fau his Lord apprehended, and yet hee repented not; then helaw him accused, and yet he repented not; then helew him mocked, and yethe repented not; then he law him buffetted, and yer he repented nor, at last he faw him condemmed, and then, faith Matthew, he repented, like one which flateth his friendin his rage, and forreweth when it's past. In Gen. 6. God is faid to repent; but God repenteth not like men: fo here the wicked are faid to repent, but the wicked repent not like the faithfull, But as it is faid of Elan, that he fought repentance; fo they may be rather faid to repent, then to repent indeede, For if Indas had repented like Peter; hee should have been forgiven like Peter : but to fhew that he did not repent well, when hee had committed one sinne, hee addeth another to it : for when hee had murthered his Maister, hee murthered himselfe too, Therefore if you aske how he repented; I thinke hee repented fo as most Vivrers repent ypon their death-beds. There is a shame of sinne, and guilt of conscience, and seare of judgement even in the reprobate, which is a fore-talle of hell which the wicked feele: even as the peace of confeience and joy in the holy Ghost is a foretaste of heaven, which the godly feelebefore they come thither. So Indas was displeased with the velinesse of his trecherie, and had a misshapen forrow like a Beares whelpe, but without any conversion to God, or hope of mercie, or praierfor pardon, or purpose to amend. Onely he felt a fhame, and guilt, and anguish in his heart, which was rather a punishment of finne, then a repensance for his finne, and a preparatitueto hell, which he was going vnto. For hardnes of heart, and despaire of mercie are sinnes, and punishments for sinne too: buttrue repentance is fuch a forrow for one linne as breedeth a diffike of all linnes, and moneth to pray, and refolivethro amend which falleth vpon none but the elect : and therefore Paul calleth the heart of the reprobate, A heart which cannot Rom. 1.9. repent. Butifehe Papille doctrine of repentance be true, there is nothing wanting in Indas repentance; for in him may be found all the parts of their repentance. For wee fee in this reprobate, contrition of heart, confession of mouth, and farisfaction

B b 4

of worke, which is all the papills repentance. For contrition in islaid, Hee repented; for confession, hee faith, I have fruned; for fatisfaction, herestored the money againes and yet he is Inday the Sonne of perdition, And therefore as Christ told the Lawyer, that one thing was wanting in his obedience : so Indas telleth the Papilis, that one thing is wanting in their repentance; that is, the conversion of a man to God, and change of minde : when. a finner renounceth himfelfe for shame of his finne, and yeeldeth to right eous net lewith as great a love as ever he loved wickednetle. If Indas had repented to, hee would rather have fuffered paine like lob, then by vnlawfull meanes ridhimfelfe out of paine, like Cain, which thought to prevent Godsjudgements against him. This was not a figne of repentance, but a figne of despaire. Therefore let everie one learnethis, that so long as Gods mercy is greater then mans iniquitie, there is no cause to despaire, butto hope. For why did our Saujour saue. Mary Magdalen, which had seven divells, and spare the theefe which never did good, but left as great finners as they should despaire of mercie, if they preuented? If thou canst knocke, his promise bindeth him to open. Therefore say not, God will not give; but, I doe not aske; for God is readier to give, then we. to aske.

The next confideration is, how Indas reftored his bribe 2gaine. In the first of the Properbs 31, Salomon faith, The wicked hall be filled with their own denices. And in the fourteenth chapter.verl. 14.he faith, They hall bee fatiate with their owne waies : for, Indas hath sinned so long, that now hee is wearie of his finne, and would reflore his bribe againe, even the fame day that hee tooke it. It was given him in the night, and in the morning he brought it backe: (ofoone is the pleafure of finne eclipfed. Euen now his thirtie pence was the sweetell filuer that ever he fingered: and now it is the bitterell money that ever he purfed. Therforelet al confider what Abner faid unto loak Knoweft thou not that it will be bitternes in the latter and 2. Sam. 2.26. The fling of the Serpent is in his taile : fothe mile of finne hath the fling, that is, the end. There is no finne but it haththree punishments which follow it like handmaids: Feare, Shame, and Guilt ! feare of judgement; thame of men and guilt of Confcience.

the handa...

All .

All thefe did furprife Inder at once fo fuddenly as Aden fried his nakednessand shough they come after cutrie finnesyer they are never looked for, Gebenicooke his bribe merily, but he did 1. King. 31. weare it heavily. Irzabel thought that the had gor a vineyard for nothing; but the paied more for it then the would give for all the world. So Indas thought that hee was made forever. when he was vindone for euer. Heere was the Scripture falfilledy The bread of decest is freete to aman but his mouth final be filled prou 20.17. with granell. So this gains of treason was sweete to Indas, but when he digested it, it cracked like granell in histeeth. Who would fuffer for millions of gold, that which fudantiffered for thirtie pence? and yet many are content to finne for leffe: the Note. das was a traitor for thirtie pence ; but a thouland are fiers, and deceivers, and swearers for a penny; If they can get anything by lies, or oathes, or wiles, it is like the mylterie of their occupation. Be not deceived, the time commeth when you would restore this gaine againe, as ladas did, and peraduenture you! shall not find the owners, where to make restitution. How many at the houre of death have offered their praiers and their fupplications and feruicevnto Godas Indae offered his money to the Priests, and God would not accept it i bur they died as they lived, and went from despaire vnto deflructions therefore today beare his voice. If you wil not be fo good as Zachene, to reflecte fourefold for all that you have gotten by viuries or briberie, or extortion, or deceir, yet be lo good as Industo bring againe fo much as you have taken; and if you doit, rot with /wdarminde, but with Zachens minde, it shall be accepted as Zacheugwas, James James anno a silved Torisoni

The last consideration is the confession which he makes before his death; I have firmed, &c., Oh Indas (laithone) does thou know that shou half sinned, and didst not know that thou shouldest sinne? It is not enough to say, I have firmed: so said Sant, and Cain, and Phorach, I have firmed. But who saith, I millinet sinne? When sinne is past then we know it: but if we did took to it before, then we enced not say, I have firmed for sinne is chosen in the darke, like had wares when the faults are not seen. Sinne seems no sinne untill a come to I have sinned; that is, untill it be past, If Indas had showed his repentance so

God.

God, as he thew dir but to men, happely his offence might have found mescy : but he did separate himselfe further from God by his despaire, then he was separated before by his treason, and chose rather to runne vatothem which would mocke him, then water him, which thould fuccour him scherefore his confession was without remission: and though he faid, I bene finned, yet God answeres northane forgiven to thew, that except our repentancebee better then his, it shall not waigh against one finne. Yet Inder doth not onely acknowledge himselfe a finner, which is the most that many of vs confesse, because hee would not be counted worfe then other but reckoned his linne without an acouses : as if one should come forth and fay. I have Rolne a horse, forhefaith, thaneberrayed my Maifter, In what did Inder firme ? In treason: then treason is linne, and vetthe Papille count it a merit, usthough they should merit by sinne, Thre was never any heretike which maintained treafon but the Papills. Touch not muse ansinted (faith God) : Yes, kill his anointed fay they, How farre are they from David, which would not lay his hand vpon Saul? If he were a man after Gods heart, as he iscalled, then they must be men after the divelsheart, After that Inder had received meat of Christ he went about to betray him: so after they have received peace & plenty, and profperirie of their Prince, they go about to betray her. As Danids enemies longed and faid When wil Danid dieset the name of Dawid periff ? fo they long and cry, when will Elizabeth die, and the name of Elizabeth perish ? But Elizabeth liveth, and they die which feek her death.

Iohn calles the Pharifes a generation of Vipers, which never arebothe, but their mother dieth for it. How right this fitteth with the papiffs, for they cannot live without the death of their mother. For the Spanyard which would flaughter them, they would flaughter the Nurse which cheristich them. Had Zimri pence (saith Ieeabel) which slew his Master? So I may say, have they died in peace which would have slain their Mistrets? They which have nor hanged them selves like Indes, have been hanged by others like Human, as though they had been sent over buttoviste Tiborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some traitours

have confessed, that they have sinned in herraying the Lordeanointed, as Inder confelled that hee had finned in betraving the Lord himselfe. Hee betraied him, as though hee had not been innocent : and now he mult die, he faith, I have betraved be innecent blond innocentindeed ; for when hee had Christs inasked his enemies which of them pould accuse him of finne, nosencie, they had nothing to answere. Innecent in life ; innocent inspeech; and innocentin thought. The infants which he calleth innocents were not to innocent itherefore how should fice be innocent which betraved the impocented of all? We are taught to doe good vato all, but especially to the good i but Aides was naught to all, but world to the both, If he had betraied any, hee might fay, I have finned because all distimulation and guile is condemned : 1. Pet, 2:1. But when the innocents are betraied. nay when the innocentell is betraied. It feemeth more then linne, because never any betrated innocent Christ but fude. Thus Christ was inflifted of his Difciples, and his enemies. Hee which beerayed him, faid hee was innocent, Hee which condemned him faid hee was innecent. And the divels which made Indus berray him, and Pilar condemne him . faid before that her was the Sonne of God, and called him holy. Thus everie finner half bee condemned of himfelfe before hee bee condemned of God, that the Lord may bee inflified when hee judgeth. If India could have faid, I believe, when hee faid; I have firmed; God would have answered him as Nathan answered Daniel, Thy finner are forginen : but hee confelled and amended not What shall beet othern which doe not confeile, but defend their linnes? Is not thy linne worle then Indas, when Indas faith, I bane finned, andthoufaielt, I Note. have not finned? This is our manner, to pleade not guiltie folong as wee line : finnes and exceles are twinnes borne at a birth; and one followerhanother, as Zarab came after Phares out of the wombe: Gen. 18. 30, Indas faith, I have finned: but we fay, I have not finned, or I have finned bee a little, or I have finned against my will; so wee mince our sinner as though thex needed no forgivenelle Salomon faid, Tam more foolifb sben any man : but wee would becounted wifer then any man. Pant! calleth himfelfe the greatest finner; but wee would be judged

Two Con-

the least sinners to weareashamed of sinne, and yet not affiamed to finne. If we would indge our felues, wee should not be judged. Beenot deceived, for finnedoth not end as it begins. When the terrors of Indas come voon the foule, the tongue cannot hide it finnes: for despaire and horrour will not bee (mothered : but hee which hath Sauls (pirit hunning him, wil rage as Sauldid. There is a warning confcience, and a gnawing conscience. The warning conscience comment before sinne: the gnawing conscience followeth after sinne. The warning conscience is often fulled afleeper but the gnaving conscience wakeneth her againe, If there be any hellin this world, they which feele the warme of conscience gnawing vpon their hearts, may truly fay, that they have felt the torments of hell. Who can expresses that mans horror but himselfe? Nav. what horrorsarethere which heecannot expresse himselfe? Sorrowes are mer in his fouleas at a feast; and feare, thought, and anguish divide his foule betweenethem. All the Furies of hell leap youn his heart like a stage, Thought calleth to Feare Fearewhilt leth to Horror; Horror beckneth to Despaire, and faith, Come and helpe me to torment this finner: One faith, that thee commeth from this finne, & another faith, that the commeth from that finne: so he goeth through a thousand deather, and cannot die. Irons are laid vpon his body like a prisoner. All his lights are pur out at once: he hath no foule fit to be comforted. Thus he lieth as it were voon the racke, and faith that hee beares the world woon his shoulders, and that no man suffereth that which hee suffereth. So let him lie (sith God) without ease, vntill he confetle, and repent, and call for mercie. This is the godly way which the Serpentfaid would make you gods, and made him a divell. Therefore at the last learne the sleight of Satan in this wretched traitor. His subtilities are well called the depth of Saran for he is so deepesthat fewe can found him. Now he lets Indas fee his sinne : before, he hid it from him. Vntil he had finned, he made as though it were no finne, but with promifes and bribes muffled his face, and coverd the vilenesse of his fact, lest shame should keepe him from it. But when hee haddone, he made it feeme as vile as he could, to make him despaire for it. All his baits are made of this fallion, that the linne is done before

before the punishment bee considered. Let vs not looke for Indas to come out of hell to warne vs. for this is written for our learning: and therefore, Beas wife as Serpents, that the Serpent may not deceive you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23. 24.

And I befought the Lord the same time, saying 30 Lord God, thou bast begun to show thy servant thy greatnes, and thy mighty hands for where is there a God in heaven or earth, that can doe like thy workes, and like thy power t &c.

Page Mofes teacheth vs how to pray he beginneth fir (1. Mand telleth God that hee hath begunto thew him fauour : and well might Mofes fo fay, for heewas no fornerborne, but the Lord began to thew him his greatnes, in faving him when he was call into the river, and delivering him Ered, 1. 6, unto a Kingsdaughterto be brought vp: and after by his mightie providence, bringing him to his mother to be nurfed. If all that the Lord hath done for him till this time be confidered, he had great cause to say, O Lord, thou bast begunto frew thy fernant the greatnes. Herein Mofes in some part thewerh himself thankfull for that hee had received, trulling thereby to intreste God to continue his benefits and louing kindnesse towards him. which is athing which plefaeth God : for which of vshaning a friend, at whose hands we have received a benefit heererofore, if we should standin need of him againe, would not say vnto him, Sir, you have been my friend heretofore, and many waies done good vnto me ithe confideration whereof at this time hath imboldned meto come vnto you again. Who is it but will account this a thankfulfellow, and fay ; See, it is a good deed to doe for one which shewes himselfe so thankfull? Even so Moles com meth to God, hee is not like one who fitting in his doore and feeth

feeth one day by day come by him and falure him, and yet taketh no acquaintance, fo that it he fland in need of him, either he knoweth not where he dwelleth; or elfebecause heis not acquainted with him, he is abashed to ask any thing of him, Meles is not such a one, but he is acquainted with the Lord, who so often palled by him, and therefore he now faith, Thou baft begun (O Lord) thou hast begun to shew thy sernant thy greatnes and thy mightie hand. Of this is already spoken : what this greatnesse and mightic hand which God shewed to Moses, was, wee have alreadie heard : namely, that mightie deliverance which the Lord even from his birth to this time, had fent him in the time of need.

For where is there a God in heaven or in earth, that can doelike

Pfalm.87.7

Deut. 3.25.26.

shy works, or like thy power? Here Mojes challengethall the Idolgods, and telleth them, that among It them all, there is not one of them that can do like his God. So God, when he is opposed and set against his enemies, is then most glorious, and confoundeththem al. Now Mofes proceedeth in his praier, faying; I pray thee let me go oner and fee the good land that is beyond fordan that goodly mountaine and Lebanon. But the Lordwas angry with me for your fakes, and would not heare me. And the Lord faid unto me. Let it suffice thee, or becontent, speake no more unto me of this matter. Get thee up into the top of Pifgab, &c. Herein are foure things to be considered. First, the prayer of Moses, in these words, I pray thee, or. Then the answer of Godfor his prayer. Then, the mitigating of his anger, fet down in thefe words, Let it fuffice or be content. &c. Speake no more unto me of this matter. Then, the promilewhich God maketh vnto Mofes that be fall fee the land of Canaan, though not possesse it.

First, for the prayer of Moses, set down in these words, I pray

thee let me goe over, and see the goodland &c.

Here Moles prayeth like one of vs, who are alwaies craning, but never have respect to the will of God, to say, Thy will bee done : Christ hath not raught vs to aske Our daily bread, before he taught vs to fay, Thy will be done: and therefore Christ when hewent to prayafter hee had prayed that if it were possible that Mar. 1433.36, houre might paffe from bim : yet afterward remembring how hee had saught his Disciples before, returned againe, and faid, No-

wertheleffe,

merthelesse, not that I will, but that thou wilt, be done. And our praiser made after this fort, is the cause many times why wee are not heard: therefore let vs hereaster learne in our prayers to pray that Gods will may be done.

What this mountaine Lebanonis: furely Mofes meaneth the 146.22.10. place where the Temple should bee built, and God honoured: for after that 10 sina had quictly possessed the land of Canaan, hee builded a Tabernacle, wherein to call vpon the Lord, not perfect,

Nowitfollowethin the Text; But the Bordwarangriewithme-

for your faker, and would not beare mee, de.

So foone as Mofes changed his prayer, God turneth from him and will not heare him: fo foone wee make God to forfake. valif wee doe not according to his will. Mofes sheweth the cause why Godwould not heare him : although he were a great man, and in high authoritie, yet bee is not assamed to confesse hisfault, which he might have kept fecret if he would : for the people knew not that hee had finned, because the finne which hee committed was not open, but fecret : yea it was a little repine, as in the 1 . of Numbers, the 11, verle, and therefore Mofes might No. have kept it from them : but because he would not justifie him- Exed 5.12. felfe, he celleth them that the Lord was angrie with him; and becaule hee would not have the people to justifie themselves, lie telleth them it is for their fakes. Thus when Mofes changeth his Numb 34.19. praier, God wil no longer heare him : fo we fee, that where finne Exed q 1.44. is, there praier is not effectuall: fo that if we will hope to receive 2 umb. 12.14 by prayer anything at Gods hands, we must first remove & take 1 King. 17.12. away the cause of our hinderance (which is lin) beforewe can a King. 4.34. receive the thing we pray for. For here we fee that praier, which Alls 40.19. before pacified the wrath of God; which healed Miriam being 1. Cor. 18. Aricken with Leprosie swhich rassed the widowes sonne from 1.07.7.1. death to life by which David obtained victorie; which brought 1004 1.2.100. downe fire from heaven to confume the Idolaters facrifices; 10/2.1.13. which brought Ieremiab out of prison, and Iona out of the fithes bellie, and made the Sunne to fland ftill, and the raine to fallfrom heaven, and triumphed over all: is here by a little fin : quite ouerthrowne, even like a great Monarke poifoned with a lucle (pider.

beare mee, God when Moes had prayed, did not grant his re-

Numb, 20, 12. 24.27.1 3. Dest. 23.40 Genef. 27.33.

quell, but was angrie with him: but left Mofes should be quite discouraged, hee straight waies mitigateth hisanger, and biddeth him be content and freake no more wate bim of that matter. God doth not bid him, that hee should not pray any more ynto him, but that he should prayno more for that thing. First, God hiddeth him to be content; as if he should have faid, Although thou maiest not enter into the land, vet I wil content thee other waies. Thus God would have vs in what efface foeuer wee be to be content with our calling, for it is his appointment. And feeinghee hath enough to content vs all, therefore wee flould not murmur nor grudge one at another, but be thankfully no him. because it is his good will and pleasure it should beefo. And furely Moles would, and was willing that the lewes should profit by his doctrine: for hee hath fet it downein the 20, of Numberstwice, and in the 27.13, in Deut, 32.49, and in this place, all to the intent to shew that Godisable to content all. He is not like to Iface, who when he had bleffed one of his fonnes, could not bletle the other: but hee, when hee had bletled the poore bleffed the hungrie, and when hee had bleffed the hungrie, hee bleffed them that wept, when he had bleffed them that wept he bleffed them that were reuiled, and fuffered for Christs fake. There is no end of his blesting, because his mercie indures b for ewer. God is so mercifull, that though we are not able to pray aright, yet hee considereth of our praiers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we doe defire of him : as when Danid prayed that the child gotten in adulterie might live, God heard him, and did confider of it, yet did not grant his request, but a better thing sthat was, that his sonne Salomon should raigne after him, And when our Saujour Christ prayed that that houre might passe ouer him, God heard him, and did consider of it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world : and here in this place where Moles prayeth, God heareth his prayer, and doth confider of it. yet doth not grant his request, but a better thing: that is, that hee shall goe into beauenly Canaan, Thus wee see that God is so mercifull

Pfa'm. 135.

mercifull that hee can scarce punish finners; he is so louing char often he giveth vs better things then we can delire , who then wil offend fo merciful & louing a father? Let va feeing God is fo mercifullyntovs, take heed that we abuse not his mercie; least in so doing we prouoke himynto judgement. Now God hath told Moles that he shall not goe into the land, hee begin neth to teach him how he shall doe to fee it, and biddeth him goe wo into the top of Pifgah, and saft his eyes Eastward, and West. ward, and Northward, and Southward and beholdit, &c.

Asabird flaied with a little flring, or a flrong man in fwimming held backe by a fmall twigge : fo a little finne flaieth Note. this great Captaine, that hee cannot come within the land of Canaan, First God is angrie with him, and enuies him altogether, as though hee were not worthy fo much as to goe vp the Mount : thus we may fee how one of the least sinnes is able to curne from vs all the goodnetle, and all the fauour which God bearetheovs. After God commaunds Mofes to goe vp Note. the Mount. Here Mofes obeyeth Gods commandement : but if hee had been like many a murmuring man, hee would have denied to go vp the Mount, faying, what banquet is this to mee, but a daintie dish set before one forbidden to eate? but Meles had rather die then anger the Lord againe, when hee had bid him be content. Thus we may learne of Moles to be content with our calling, whether wee have little or much : for God contented Moles as well with the fight of Canaan, as those who possessed it. So when God hath not ordained vs to see great substance as hee hath some of our brethren : yet because wee should not bee discontent, hee will give vs as much pleafure at the light of them in others, as though wee our felues enioyed them, So God contenteth Mofes, and hee contenteth Joshua: for as loshua came into the land as Moses could not, so Mofes faw it as losbua could not. So I fay God contenteth all, that losbuab should not enuic Moses, nor Moses enuic losbua, And this was the great power of God, who although Mofes werevery olde, yet was his eye-fight most perfect, in so much thathe could fee further than any of his company : For, being upon the Mount, bee saw all the land of Gilead unto Dan, and all Dent 34.3.36, Nepthali, and the land of Ephraim and Manaffes, and all the land

of Inda unto the uttermoft Seasor. Thelike to this did never any

fee being of the age of Moles, who was 103, peeres olde, Marry things might Moles have objected which might have hindered him from going vp the Mount: for furely it must needs be a grief to him when he confidered that great paine which he had taken in bringing them through the wildernelle, and conducting them fortie yeeres together, and now when hee had no further to go, but even over lordan, to be taken away then; and another which neuertooke any paines, polletfeall his labours, This I fay, mult be a great and intolerable thing to flesh and blood : for when one hath laid a foundation, and another come and build upon it, furely he will thinke himselfe hardlie dealt withall. Or if one have drawne a picture, head and face. and all fauing the legges, if one come and draw the legges, and Manh. 20, 11. forake his labours, he would hardly rake it well. You knowe how they which were hired and wrought all the day long, because they had not more than those which began the last house, murmured against the Maister of the house. Such is our nathre, and yet notwithstanding allthis Mofes is content. Hee knoweth that God doth him no wrong, but is just and mer-

cifull alfo. Hee bleifeth all alike, as lacobs children were blef.

Gen. 49.55.

Olime the wilt fee Cana-

29.

(cd.

Mojes to long as he was voon the plaine ground could not mount if thou fee-the type of heaven: but when hee was vpon the Mount, he faw it before he came to heaven it felfe. So let ve even now scale the Mount as Moses did, that wee may see and consider these ioyes. Which thing shall be to reclaime our hearts from earthly matters. As Peter went vp the Mount to fee Christs. glorie, and Mofes went up the Mount to fee the land of promile: foletysascend from these earthly things to the contemplation of heapenly. This should be our journeytil we come vp to heaven it felfe, to clime the hill: for we are low men of ftature like Zuchens who cannot see Christ before wee bee lifted from the earth, fo that if wee will euer pollelle heaven, we must plucked ur heartsfrom the earth, and then shall wee fee God necrer than we can possibly, if we keep our mindes youn earthly matters. God sheweth himselfe to some neerer, to some farther off, and to fome in Parables : As the Prophets faw God

neerer than the Patriarches: and the Aposiles necresthan the Prophets: As to Abraham he faid, Inthy feede : Efaiah came Gen. 23.18 . neerer and laid, Vato us a childe is borne &c. lobn yet came more If 17 9.6. neere and faid, Behold the Lambe of God, .2.Pet.1.18.

Get thee up into the top of Pread, and left thine eyes Wiftward and Northward, and Southward, and Eastward, and behold it with

thine eyes, for thou Shalt not goe over this lardane,

Now Mafer is in his prospect, as Danid was in his Tower. Here he muft prepare himselfeto die while he is looking vpon the land which to long hee hath been in comming to, Who would not have greened at this? That after fo long as fortie yeeres trausifin hopeto poffeifeit, he flould now in the end be content with a light of it, and fo vanish away? Yet Mofes (for all this)murmureth not but like Job taketh it patiently. And as he was vpon the Mount where God vanished; so heere he is vpon the Mount and vanisheth away himselfe : as it appeareth in Deuter, 34, and the fixt verse, no man knoweth his tombe nor which way he is gone, least the Iewes should have worshipped his Reliques, as the Papills dotheirs. So good rulers are taken away in a-time when death is least suspected, As Lot was taken away before the people of Sodome knew, as is shewed in the 19 chapter of Genefis and the tenth verfe: fo we fee that when ourtime is come, and our glaffe runne out, that neither our riches, nor our wits nor our friends, nor any thing that wee have in this worldcan carrievs any further. No no more than Moles could goe over this lordane.

But Charge losbua, and inconrage him, and embolden bim: for he hall goe before this people, and he shall divide for inheritance vnta

them the land which thou shalt fee, &c.

Now Moles fainteth, here commeth loftma a figure of Chrift. who leadeth the people into Canaan, as Christ doth leadethem into heaven, Mafes is no fooner dead, but God choofethanother Captaine to goe in and out before his people. And now Num, 26. 39. God choofeth a Gouernour, feewhat a one hee choofeth, O would that God might have the chooling Hill, for then all governours should be fuch as Tofua : for such is our corruption, Deut 27.16. if we choose our felues, that we still choose such as God would not have chosen, and therefore wee had neede to pray to the

Cc 2

Lord God as Mafes did, that he would appoint a man which may goe in and out before vs, that we be not as sheepe without a sheep without a

But, Charge Ioshua, encourage him, and embolden him, &c. Godwould not have Moses to encourage Ioshua in words only, but in deeds too: and therefore Moses giveth him all the gloric ho

can as loba gaueitynto Christ.

Charge losbua, encourage bim, and embolden kim. Here God would have loshua encouraged with all the encouragement that may be, as though he could never be encouraged enough. God had encouraged him felfe before, as in the 21, verfe, And I charged loshwathe fame time, coc. And inthe 27. of Deuc, Mo. fes letteth him before Eleazar the Priest, and bee put bis band upon him, and gane him a charge, &c. And in Deut, 31.23. God bidshim, Befriong and of a good courage, And in I loft. 50. God telshim. That there shall not be a man able to withfland bim all the daies of his life: For he will be with him and never leave him. nor forfake him. And againe in the o verse he saith, Hane not I commanded thee not to feare ? for I will be with thee whither former thou goeft. And in the 31. of Deuter. verl. 7. when Moles prepared himselfe to die, he called Iofina, and bids him, Be ffrong and of a good courage, And in the 8. of Iosh.vers. 10 the Lord biddeth him, not to feare when his enemies came upon him. Thus is Iolhua encouraged of all : and thus should Iolhua bee encouraged fill. But who incourageth loftma fo? Nay where is that he, that doth not discourage Issona? Now Isson is contemned and corned of the vileft. And is this to encourage him? No, losbua had neede of better encouragment than this? else Iofhua and all the lofbuges in this land will faint, and fo shall the people be left without a guide to goe in and out before them, and then shall they bee readie and a fit prey for the Woolfe. Well-we fee that loft na here is better encouraged, and it is not without a cause that God would have loshus thus encouraged : for If hee had an eare at euerie mans mouth, hee would rather wish to die with Moses upon the Mount, than take in handto bring fuch wicked Caims into the land of Canaan. That which old lethro taught Mofes (that a Gouernour had neede to be a man of courage) here hee findeth truth : for nothing

Dent. 3.21.

Deut.3 1.2 3.

Iofh.1.5.6.7. 8.9 10. Deut 31.7.

I. B. 10.

Note.

Courage in Magistrates.

more -

more hurteth iustice than seare. Therefore a Magistrate had need to be such a one as shall not seare the face of any whatsoever: which caused Moses to speake so often to Ioshua, bidding him to bee of good courage. And to that end God commandeth Moses againe and againe, to encourage him, vsing these three words, Charge, encourage, and embolden him, as the Cocke crowed thrice, that if Peter were assept the first and second time, yet he might at last awake him.

Now it resteth that I should encourage Ioshna which succee- This Sermon deth me. But how should I begin to encourage him? or where was his fareshould I beginne? shall I tell him, that he shall live now at ease, well. and in [ecuritie? No. Why ? how should I encourage Iofona? shall I tell him you will love him, and follow him, and that hee shall finde you willing and forward in every good action? If I promise it, shall I not lie? If I become bounden for you, shall I not forfeit? I feare yes. Why, how then should I encourge Iofhua? shall I tellhim, all will speake well of him? or shall I tell himnone will flaunder him? No. For if hee bee as righteous as Christ, yet some of the Scribes and Pharisies will seeke to persecute him. If he will live in quietnelle, he must not viceralishe counfell of God, though God command him. Nor he mult not reprove some sinnes, for then he shall be thought to envie against some persons. Nor he must not keepe company with the godlie, for then shall he be counted a partaker. No, hee must not denie the company of the wicked, for then he shall be accounted a Precisian, a Puritane, and I know not what, But thou wilt lay: what then, is there no comfort for Iofhna? I answere, yes. And that is: it may be after some three or foure yeeres labour and trauaile, hee shall win some two or three vnto Christ, which shall extinguish all griefe: for God will one day rewarde him for his labour, and glorifie him in heaven. Burif loftma should be in trouble, as he cannot almost other wife chuse, if he keepe a good conscience, and reprodue the mightie under his charge, then hee shall see most of the great ones will quite forfakehim; which now feeme to fauour him; and they will fee him persecuted like Christ, and stand a farre off like Pilate, and wash their hands, as though they were innocent, when it is in their power and authoritie to amend it.

If

If he stand out like avaliant souldier and prevaile, then all will draw vnto him : but if he faint for lacke of ftrength, although hee weepelike Peter, yet none will pitie him. Therefore fland you to him both in prosperitieand adversitie. Loue him and obey him in all rightcousnetle as the lewer did their Iofhua's and here I deliver youvnto him, and with my love, leave, and good will, I giue him my possession, my labours and my twelve moneths trauailes. And here because I would not keepe you ouer long, like as Tofbua kept the people before his death with an exhortation to feare God, or as one friend holdeth another by the hand being loth to part, I will make an end, befeeching you, as losous belought the people of Ifrael, that you will hence forward feare the Lord, and ferue him in truth, and put away all enuie and vngodlideste, that it may not bee faid they havereturned with the dogge to his vomite, or with the swine to the puddle, but that you may goe forward in all goodnesse. feruing the Lordin spirit and trueth, Then shall the God of heauen bleffe and prosper you in all temporall graces, and in the end glorifie you in the kingdome of heaven : to the which the Lordfor his mercies fake bring you all. Amen.

This was the last Sermon that Henrie Smith made at Clement Danes.

FINIS.

THE

THE DIALOGVE BETWEENE PAVL AND

Acts 26,27.

O King Agrippa, beleenest thou the Prophets? I know that then beleenest.

Then Agrippa saidunto Paul, Almost thou perswadest me to be-

come a Christian.

Then Paul said, I would to God, that not onely thou, but also all that beare me this day, were both almost, and altogether such as I am, except these bands.

N this Dialogue betweene Agrippa the King, and Paul the Apolile, first you man neare what then you shall heare what Agrippa answeres: after you than you shall see what you shall heare what Paul replies. In Agrippa you shall see what weeare : In Paul you shall tee what we should be : For the King shewes that hee is almost a Christian, and the Apostle shewes that hee should be altogether a Christian. This is the summe of their confession: First Paul begins, and speakes, as though he would teach vs a way to winne finners, eucry word is a motiue, and thewes that hee which fiftheth for foules, had neede to have many nets, and observe time, and place, and calling, and fit all words before in his mind, leaft he lose his baire. For vnleise hee sceke the vantage, and get the vpper ground of sinne before he encounter, it is like to give him the foile, as the divels did to the Exorcists, than to be driven out by him. Therefore as lacob came to E au with seuen curtesies to prepare his heart and Gen. 33.3 turne his wrath before they met together : fo Paul vleth (asit were)three preambles, before he imbraceth this King.

First with a reuerent title, O King Agrippa. Secondly, with a profitable question: Doest thou believe the Prophets? Thirdly, Acts 19.16. with a fauourable preuention, I know that thou believest. With these three congies hee closeths o with King Agrippa, that hee could not start out of his circle, the holy spirit so placed every worde when hee meant to doe good, that it was not possible

Cc 4.

to

to correct them: fo they hit in their speeches which have that prompter and feeke not themselves, but would faine speake that which might touch the heart and win the hearer to God. O King Agrippa. I note here a question, and an objection, as Though he were opponent and respondent too, for he askes the question, and answeres himselfe : O King doest thou beleene ? Now Agrippa should say, I or no, and Paul takes the word out of his mouth; least he should say no, he answers for him, I know thou beleenest. This is his preparative to Agrippa, before hee come with that hard letton to be a (briftian altegether, Before Paul had to dealewith Festus the President of Cesarea, which came now from the Idolatrous Gentiles, an obstinate, brutish and barbarous man; which because he sauoured not the things of God, but flesh and blood, thought that Paul was beside himfelfe when hee spake of Christ, and said, that too much learning badmade him mad: as some giddy spirits thinke now, that they which are zealouser than themselves know not what they say or doe, and impute all the troubles of the Realme, and the inuafion of the Spanyards vnto the preaching of the word, and the fasts and prayers that were exercised about that time; like Achab which said that the Prophet troubled Ifrael, when he himfelfe was the cause of all their plagues. What will not dogs spue out when they are fet to vomit ? When Paul faw fuch a brutish President, heturned his speech from him to Agrippa, in whom he did fee better tokens of faith; thinking to kindle the sparks which he faw in him, thus boldly he fets v pon him, O King Agrippa beleenest thouthe Prophets? Asif he should say, if thou beleeuest the Prophets, it is easie for thee to beleeue that which I teach out of the Prophets: for all that I speake of this lesusis written in the Prophets, and fulfilled in Christ. Lookevppon the Prophets, and look vpon him; there thou shalt see all that I say, that it is no report of mine, but that which I have received from goodwitnetle, & thou mailt heare it of the same, if thou do but reade the Prophets: therefore before other questions, heaskes, Doeft then beleene the Prophets? Like awife schoolmaster which examines his scholler before he beginsto teach him, to know what he hath learned alreadie, and how he under standeth, that hee may goe forward with him: So Paul examines this King. When

When he intended to make him a scholar of Christ heasks him what he hath learned alreadie, before he teach him further; and poling him, he begins at the foundation which is faith, laying, tell me, Doeft thon beleene the Prophets? Yet if we should aska fome of you, before you come to the Lords table, doe you beleeue the Scriptures? Doe you know Chrift? Can you give reafon of your faith? you willthinke your selves much disgraced to be catechized as this King was : we must not aske you with Paul, Doe you beleene? but fay with Paul, wee knowe that yee beleene, before we aske you. Is this like the child which Christ fee in the middeft of his Disciples, and said, that a hosoener received the kingdom of heaven, hee should receive it as a child? that is, he should humble himselfe, and take correction, and learne like a childe, for heaven gate is low, and he must stoope that goes in at it. The fouldiers and publicans and harlots had fuch remorfe that they came to loba before they were baptized, confessing their sinnes, and asked, Master, what shall we doe? They were not ashamed to acknowledge both their sins and their ignorance, which made lohn wonder and aske who had taught them, as though this should be a strangething in time to come, and so it is: if yebe not like Publicans, when will ye belike Christians? They confessed before they were baptized, but we must thinke, that you knowe, though you know that we think ewrong: wee must take you for religious, though you know weetake you amille. Shame of face was ordained for fin, but shame is turned from sinne to righteousnesse: for they which are ashamed of no euill, are ashamed of any good: this is a bashfull divell.

Now when Paul had asked him, he answered himselfe. Doeft thou beleeve? I know that thou beleevest. He askes Agrippa whether hee beleeve, and saith he knoweth that hee doth beleeve.

What neede he aske that which he knowes?

Here you may fee that we have neede to suspect our judgement, when wee conceive not the cause, when they which are wiser, and holier than our selves, do thus or thus, speake thus or thus. Let vs remember that the spiritual man judgeth all, and is judged of none, because no man knoweth the counsels of the spirit, but he which hath it : wise men have large exceptions, and it becomes vs to construe their sayings and doings better

than others should construe ours. As the Disciples reverenced many layings of Christ when they knew not his meaning : so we should rather thinke that we know not the reason, than that they speake without reason. Christ did know that Peter loued him, yet that he might get a confession of him and instruct him further, he didaske him that which he knew: fo Paul catechizing Agrippa, doth aske him that which he knew, to teach him that which he knew not. But why doth Paul fay flatly, that he -knowes that which no man thought of this king before? Either because he did perceive that Agrippa did beleeve in part, and therefore he reloyced like the Father to fee his sonne comming towardshim: fo he meets him in the way, and imbraceth him. as it were with this commendation; I know that thou beleeneft: that is, I know thou half a kind of faith, and beleeuest that the Prophets faidtruly, as many of the Gentiles did, though thou can't not apply vnto thy felfe: So to bring him from faith to faith, from knowledge to knowledge, from love to love; hee commendsthole sparks in him, which deserueth notto be called faith, but almost faith, as Agrippasaith. Orels hee saith, I know thou beleeuest, because he would have him beleeue. Therefore he preuents him and answers for him, least Agrippa should goe backe, and millike with his boldnetle, and fay, no, I beleene not the Prophets, as it is like he would have faid, If Paul had not spoken mildly to him : therefore he begs the question and an-Iwers him, I know that thou beleenest: As when we will make a man our friend and willing to doe vs a pleasure, as though he were willing already, and as though we had no doubt of him. Doeft thou beleeve? yea, I know that thou beleeveft. And yet is was but almost beleene, as Agrippa confeiled himselfe: but if he had not beleeued, this was the way to make him beleeue : for this makes many zealous, to be counted zealous & many studious, valiant, and bountifull, to have a name of more than is in them: as if yemarke, ye shall see generally to speakewell of a man,rather than suill, doth ftirre him to vertue, and incourage him in the vertue; for no man is fo humble, but he leanes to Fame, and a good report doth tickle and please him which descrues it, and him which deserves it not. Therefore Paul which knew by long experience what baite was best to catch soules, when hee

calt forth fuch a flrange question, anticipates the answere, lest Agrippa fhould answere otherwise than hee would have him: he will not truff him with fucha question, but speakes for him, I know that thou beleevest. Salomon faith, that be is wife who wive neth foules, Prov. 11.30. And so you may fee in this example; here zeale and discretion were mettogether, the Doucs simplicitie, & the serpents policie killeth each other to win one soule to God; what fludy Pant tooke, and how he beat his braincs, and picked his words to win a king to religion, because many turne with their head. He doth not so much flatter Agricea, as he perswades him to doe that which he saith he doth. This was Pauls drift to draw him as it were with the cords of joy, and make him confesse Christ before he was aware, that so he might get more and more of him; cuen as Nathan made David by a lleight to confesse against himselfe, and repent his adulterio, when as it is like that plaine and blunt speeches would have done more hurt than good. This is the subtilitie of wisedome (as I tearme it) which Salomon intendeth when the faith, I wifedome dwell with prudence, Prou. 12. where prudence fignifieth Christian policie, which Christ commends when hee faith, Bee wifelike Serpents, Matth. 19,10. Thus you have a patterne before you; they which convert soules to God, may see how Paulincounters with Agrippa: whereby no doubt the holy Ghost would have vs learne how to gratulate to our brethren their small beginnings, and praise the mite which comes from them that have learned but a while, and take hold of fuch as are comming forward, & draw them further with all the fignes of loue: and not disdain those which come at the last houre to the vineyard, though wee our selues have laboured sincethe morning. For he which is first may be last, and he which (cems last may be first. Therefore let no man infult beyond the lifts of humilities as many make themselues vnprofitable servants, by counting themselues more profitable than other. It is a fault among the best which are like Aaron and Miriam, a little proud of the spirit, and contemne them which are so ignorant as Agrippa, whom Paul beares in his armes like the lost sheepeto the fold againe.

Now Paul hath spoken, Agrippa answers, almost thou hast persmaded mee to become a Christian. Wherein ye may see how Pauls

Tpeech wrought with him, that he was almost converted with a word, when it was spoken in wisedome and loue: what power is in one Sermon, if ye heare attentively. Agrippa was an heathen even now, andworshipped Idols, and never heard a Preacher before, yet one Sermon made him almost a Christian. As Luke faith of Steuen, when he disputed against the Circuians, Acts the fixt chapter, and the tenth verse, they could not relift the wisedome and the spiritby which he spake : So Agrippa could not relift the wisedome and the spirit by which Paul spake, but was so fettered with the holy chaine, that as Paul / was captiuc to Festus, so Agrippa now was captive to Paul, the Word had him in bands like a prisoner, and made him confesse against himselfe before Festus, that hee was almost a Christian. Pauls speech was to the amase of that obstinate President, and wonder of all that stood by, to see a King, an heathen, and an Idolatour, which fate to judge, to be fo changed with a word of a captiue from his opinion, whom they thought all the words in Gods booke could not alter, if Paul and Christ had spoken to him all his life: Then it was verified which before was prophelied, They shall bind Kings in chaines, and Nobles in fetters of gron, Pfalm. 149. verf. 8. O the maiestie and force of the Word! when faith doth kindle it, and zeale doth viter it, it flies like the stone out of Davids sling, and strikes sinneand sinners both together at the heart.

This Paul did in bands: when he was bound, hee was stronger than they that bound him: when he was a captiue, he was freer than they which kept him: and when his ludges examined him, hee examined them, and made them free which were bound to Sathan, before he was free from them. Send for Paul out of prison to instruct Agrippa, and hee is in bands which should convert. O that such Doctors rnight preach vnto the Romish Princes of Europe, or that the kings that honour yet the most Antichristian beast, would heare like this King! But they have some Amasiabs which have an eye to Amos that hee cannot speake in the Court: Goe thou see, flie into the land of Inda, prophesses the Lambes, and keepe sheepe: Speake no more at Betbel, for this is the Kings Chappell and the Kings Court. A goodly reason why none but flatteters should hreach to Prin-

Amos 7.

14

ces, because it is the Kingr Court: Moold not kings heare the truth as well as others? Must not Bribel heare of saluation as well as Indah, because Amasiab doth feare his fall; least Ameri get his honour from him? When will hee convert Agrippa, which wil not preach in bands nor in libertie? Happie Agrippa, not by the name of a king, but by the name of wChristian, Happie Agrippa, not by the words which thou received to fressus, but by the words which thou heardst of Paul; thou camest to see, but God brought thee to heare; thy chent was to gratulate Fessus, but now thou mails gratulate Paul. The Captine is better to the ethen the President, for Fessus hath shewed thee but his pompe, but Paul hath shewed thee his Sausour, and perswaded theer o become a Christian.

Aimost faith Agrippa, but not altogether. Here you may see your pittance, how you measure God with almost, and serve him by halves which harb given al, like Anadias which brought

a part and kepta partbehind.

This is our worthippe of God: though we will not fay for Grame with Agrippathat we are but almost Christians : yet we are not almost, when we would be counted altogether. Wee goe before him in hypocrifie, and come behind him in modellie: for Agrippa would not shewe more than hee had, to be counted better then he was. Though altogether had been as ready as almost, asitisto ve; yet when almost was all, he said almost, not altogether, It feemesthat the flax began to smoake, though it did not burne. The first temper is cold, the next is lukewarme, thelast is hot : almost is first, and altogether is last : and many come betweene, before we can goe from one to another. Agrippa contelleththat almost is all, and heere hee stajes to heare what Paul will fay to infleuct him further, Paul thou haft per finaded me almost to become a Christian. It is like the faint confession of him that weprand faid, I betraue Dord, helpe my unbeleefe : I am a Christian seach meto be a Christian. Therefore they which descant upon his name, do note that Agrippa is as much as I Agrepario, which fignifies him which hardly laboureth, and brings forth with paine as Agrippa did, Nabalis bis name (faith Abigal) and follie is with bim. So Agrippa is his name, and difficulty is with him : for hard and scarce was his conception, in

A\$4 The Dialognobies weene Panhand King Agripps.
Read of a Christian habdought forthelimost a Christian.

Shall we now behold our face in Agrippaes Glasse, whether we be altogether like Panl, or almost like Agrippa, or like Festim not at all? Christians or no Christians, or what kind of Christians are we? Three be many degrees you earth, but this is the highest degree: There be many names of honous, but this is the honourablest name: there be many professions of men, but this is the honourablest name: there be many professions of men, but this is the holourablest name: there be many professions of men, but this is the best profession, To be a Christian, that is, the fonne of God, the fellow of Angels, the heire of heaven: yet whether we should be Christians, or Christians almost, or Christians altogether, is a question which troubleth every man, and when altogether is appround for best, yet we chuse almost before it.

There is something alwaies behinde, like the eye which sooked to Sodome: As an Owle peepes at the Sunne out of a barne, but dates not come to it: so weepeepe at religion and will not come necreit, but stand aloose off pinking and winking, as though wee were more afraid of God then the divell. For selfeloue, and regard of persons, and seare of lawes, and sway of time, more are assault to be too holy, than too prophane, because

holinesse is worse inteated chan prophanenetse.

Go away and sinne no more she can set be needed: Nay, goe away and sinne againe because thou arrheased. As Naaman intreated for one sinne; that he might stand before the Idoll when his Lord leaned vpon his shoulder: so this sinne, and that sinne, will not let vs passe the compasse of almost, least we should have a perfect reward. God would have nothing so perfect as a Christian, for whom he hath given his welbeloved Son, bis spirit, his Law, and his Prophets, That the man of God may be perfect, as Pantsaith. Yet cuerie thing growes until it be perfect; the builder builds till it be an house; the Taylon soweth till it be a garment; the Painter paints till it be a picture; onely the Christian leaves off before he attained be a Christian; and makes a full period at almost.

That which God would have to be perfecteft of all, he hadrather have an unperfect than perfect, half than all: a little wealth,
a little rest, a little honour, and a little pleasure seemes nothing,
but a little faith is enough, although it be never so small a
mite. We have a weight of all kind of metals, a touchstone for

gold,

gold, a measure for grain, and wewil nottake one iot leffe than measure of any man, only we scant God of his waight and meafure, and way our feruice in halfe ballarces : This I will doe, and this I will not doe, God fhall have one part, and the world shall have another part, and the fieft shall have another part, and the divel half have another part. Thus we have brought God to his flint : aske while he will, he first have no more but almost : Almost zealous , almost faithfull, almost righteous, 28. though almost were better then alreger ber scharis, the counterfeit shan the with, the shadow then the body. Paul faith that the Athenians were too religious in wor forpping an Idoll, Acts 17.22. But where doth Bunt find that excelle in worthipping God? wee are not too diligent, but too negligent where we should be diligent. James (peaking of our fins cals them the superfluity of our maliciousness hereby he sheweth that though our wickednelle be a superfluous and vainething yet it overfloweth, and exceedeth the banks, But Christ speaking of his Disciples progreffein righteousnes, calles them all by this name, O yee of litsle faith, etc. So he may fanof little lone, of little zeale, of corall our vertues are littleones, and the waters of life are at fuch an ebbe, that the least temptation may wade over them and not be drowned, God batha controver fie with vs. as he faith, with If- Haf. 44. rael : andthis is it, wee were borne when wisedome cried in the freets, and yet the may call for fooles and fay : Him long wilt then hate knowledge? Prou, to Forwhat could God do more unto bis vineyardsbas be bath nor done? Thirtie yeeres wee have been dresling and pruning, and watering, and yet what is in Ierusalem morethan in Samaria? In the Vineyard than in the Mountaines, which were nevertilled nor drelled : How long shall hee drelle a barren figge tree, which is dead at the roote ? Our Church is in a confumption: her heads are ficke, her members Notes. weake, her Physiciansfearefult : from little tolittle, our zeale is come to the last gaspe, readie to take her seave of allabecause the fces not that we loue religion, but chafe it from ve. Her enemiesare placed about her : the growes amongst thornes : the is fedde with checkes : fhe mournethin a corner : fhe fpeakes in a reede. Her garments are clipt : her friends dare not defend her for her enemies. What shall I say : we had rather be whole finners.

Note.

finners, then halfe Christians White is counted no colour of zeale is counted no vertue, But meere hypocrifie to counted true Christianitie and true Christianitie is counted but hypocrifie. Our wealth is in an Epha, our zeale is in a Gomer: Our finne like an Oake, our faith like a Multard feed, They which have no religion are counted honest men : fonthey countit as easie a matter to bea Chriffianas to lay the Lords prayer; the Apolles Creede, theten Commaundements, and goes othe Church; this is countrie Divinitie this is city Divinitie, and I may fay, Saint Clements Divinitie: He which can sweare that the Pope to Antichrift, and that fielh is good on Fridairs, is a Proreflant, at leaft a Christian everie inch; he hath zeale, knowledge, and religion in Folso. This is the rampier in our daies like a Lion in the patlages , Almost standeth in the way before we can come to altogether: and they which will goe beyond almost, are counted curious, factious, precise, phaneasticall, as though almost were more than altogether, and altogether were not fo much as almost. If his righteon/nesse exceed the righteon/nesse of the Scribes and Pharifes, which is but hypocrifie, hee shall be punished for his righteouines, as if it were a fault, as Camperlecuted Abel because his facrifice was better than his and all and that to id

Gen.4. Matsh, 11.

Note.

Our Saujour faith, Learne of me to be bamble, and zealous and righteons: But wee must learne of other, and fet a crooked paterne beforevs, least we goetoo thraight. We may preach like John, as in Matth. 3. Bring forth fruites. Butwe may not preach like Christ: Bring forth much fruites, Joh. 15. Forthat is counted an unreasonable service of God, If we give him the seventh day, the feuenth part, the tenths or tithes of our life, and of our thoughts, and of our speeches, and of our workes, it is enough; so we define altogether cut of measure. Thus wee dodge with God, and draw backe from our promise which wee made in Baptisme, as though he were not worthy of such a goodly creature, to have that which he gives. Ever fince wee were borne we have ferued two maillers. If one foor fland in the Church, the other foote flicketh in the world. If one hand carrie fire the other hand carries water. If one word favour of religion, the next word fauoureth what foeuer, pride, or enuie, or luft.

How few of our thoughts are confecrated to God? how few

of our speeches talte of grace? How few of our workes are squared to the word of God, which should be the line and level of all our thoughts, speeches, and actions? Tell thy sinnes which thou hall committed since thou didst resemble morning, and record thy good deedes which thou hall done ever since thou wast borne, and the first shall exceed the last. Thou which said thou are a Christian, hast rebelled more since thou roselt, than thou hast obeyed since thou wert borne.

Isthis altogether like Paul, or like Festus not at all? Now if we Almosta be almost Christians, let vo see what it is to be almost a Christian Christian an. Almost a sonne, is a bastard. Almost sweet sweet is vnlauorie. Almost hot is luke-warme, which Godspueth out of his mouth, Reuelat. 3. 15. So almost a Christian, is not a Christian, but that which God (pueth out of his mouth. A Christian almost, is like a woman which dieth intrauaile : almost fhee brought forth a sonne, but that almost killed the mother and the sonne too, Almost a (bristian, is like leroboam which said, It is too farreto go to Ierusalem to worship, and therefore chose rather to worshippe calues at home, Almost a Christian, is like Micab which thought himselfe religious enough because hee had gotten a priest into his house. Almost a Christian, is like the Ephramites which could not pronounce Shibboleth, but Sibboleth, Almost a Christian, is Like Ananias which brought a part, but left a part behind. Almost a Christian, is like Elies sonnes which polled the facrifices: like the figge-tree which deceived Christ with leaves: likethe Virgines which carried lampes without oyle: like the willing vnwilling sonne which said, he would come, and came not. What is it to be borne almost? If the new man be but borne almost, he is not borne. What is it to be maried almost vnto Christ? He which is maried but almost, is not married. What is it to offer a facrifice almost? The facrifice must be killed or everit can be facrificed. He which gives almost, gives not but denieth. Hee which beleeueth almost, beleeveth not but doubteth. Can the doore which is but almost shut, keep out the theese? Can the cup which is but almost whole, hold any wine? Can the ship which is but almost found, keepe out water? The fouldier which doth but almost fight, is a coward. The physitian which doth but almost cure, is but a slubberer. The servant which doth but

Dd

almost

almost labour, is a loyterer. I cannot tell what to make of these desectives, nor where to place them, nor how to call them, nor vnto what to liken them: They are the vnto children which six in the market place where is monraing and piping, and they neither weepenor dance, but keepe a note betweene them both, they weep almost, and dance almost. Believest thou almost? Best vnto thee (laith Christ) as thou believest. Therefore if thou believest, thou shalt be said almost. As a pardon comes while the theese hangs upon the gallowes, he is almost saud, but the pardon doth him no good: So he which is almost love, almost zealous, almost righteous, which doth almost love, almost seeleve shall be almost saud: that is, if hee had been a Christian altogether he should not bee damned. Thus cuerie man is a Christian almost

before he bea Christian altogether.

Now I must leade you from almost to altogether, as it were to Christiansfrom the figure of Christians. This is the step which we must treade at this time. I would to God ((aith Paul) that then wert not almost but altogether as I am. When he saw Agrippa coming on, and faid almost, then Paul cast vp his lure againe: Commest thou Agrippa? Come Agrippa, I will not have thee flay at almost, if any thing will bring thee to altogether. I did not aske thee whether thou didlt beleeve the Prophets, that thou mightelt be a Christian almost, but a Christian altogether. Art thou comethus farre, and stayest thou at almost? Nay Agrippa, thou must take out this let lo, for there is no measure in Christianity. Come anto me (faith Christ) not come toward me, yet he was glad like the father to fee his sonne comming toward him, for it was a figne that he would come to him: he was comforted with almost, but hee was not satisfied without alrogether. Is this. thy offering almost?it wil not ferue, Agrippa: it is light, it is fothered, it is crackt, correct it againe : for our master faith, Beye holy at Jam holy: therefore almost a Christian will not please him. But if thou be almost a Christian alreadie, how easie is if for thee to be a Christian altogether? Therefore come Agrippa, letvs go forward to heaven. The feed is fowne to grow. Everie thing must encrease and multiply. A'most is thy first answer, and altogether thy last. I must not take this for an answere. Shall I tell Christ

Christ that Agrippa is almost a Christian? O Agrippa, God would have thee hot or cold, as it appeareth in the third chapter of the Revelation of S. Iohn, and the 15. verse. Cold to him is as pleasing as luke warme: he loved altogether, and he will not be loved almost. Who shall have the other halfe, if God have bur almost? Therfore speak againe good Agrippa. Thus he pleadeth vnkindnes with him, like an importunate suiter which will not be answered. Shall I goe with almost? then thou vsels mee but hardly, if thou wilt give mee no more. Thus he stands in argument with him. What shall I say to Agrippa, if he will give mee but almost? I wil pray for thee till thou commest off with all. If I can get no more of Agrippa, I will crave more of God. Hee which hath made thee almost, can make thee altogether.

I would to God, co. So now he converteth himselfeto prayer. Thus wee mult learne to fish for foules with prayers and intreaties, and questions. Change the baite: cast thy lureagaine: follow the liege: pursue the blowe, close with sin, and gather more of it : at first he will call thee enemy, as Achab did Elias: Art thou beere mine enemie? But if thou wilt not bow to him, hee will bow vnto thee, and harken what thou failt, and change his robes, and put on fackcloth, and mourne and fast, and doe allthat thou wouldest have him. A preacher must not looke to find them Christians, but make them Christians, Thoushalt not findthem converted, because thou commest to convert them. If Paul will not yeeld to Agrippa, Agrippa will yeeld to Paul. But if Paul had fallen to almost, he had never brought Agrippa to altogether. Therefore they which fish for soules must take Panls net, and remember what Godfaith to Ieremie 15,19 Let them be converted unto thee : but be not thou converted unto them : for then thou shalt never convert them. Signifying, that our constancie in goodnesshall induce others to turne from their wickednes, and make him which is but almost, come to altogether. This is the fubitance of Pauls reply, that it is not enough to be a Christian almost, that is to have a kind of religion, a little knowledge, a littlefaith, a cold zeale, a flattering holines, like the touch of the hem: but we must march to perfection, and do bis will upon earth, as it is in beauen, and contend to be holy as he is holy. This is religion (faith lames) to keep thy felfe unspotted, like a glatic Dd 2

glaffe which is still wiped. To this end faith Paul, 2, Tim. 3, the Scripture doth teach, and reproue, and instruct, and comfort, That the man of God might be absolute. And in the I. to the Ephel. ver. 4. To this end we are elected, that we might be holy and without blame, And Rom, 1. He describes our journey from faith to fauth not from faith to diffrust. As David describes the way of the righteous, Plal. 84.7. From vertue to vertue, as a travailer goes from towne to towne, till he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord tels him. Thou art not farre from the king dom of heaven? For therfore Christ telleth him, that he is not far from heaven, to incourage him, least hee should give over before he come to it. So if yee stay at almost, and repent in some sort as Elan did when hee wept, you may hunt for the blesting as Elan did and goe without it; for God is not mocked : but God is mocked if colours and shewes will ferue.

When God said, Seeke ye my face : mine heart answered (said Danid) I will feeke thy face, Pfalm. 27.8. So we must answere the Lord to that which he asketh : and not when hebids vs feeke his face, feeke his backe: when hee requirethall, give him halfe. God askes, Art thou a Christian? and thou answerst: O Lord Iamalmosta Christian. What niggardly answer is this to him which descrueth a thousand times more then the best can give? If thy master aske thee, art thou my servant? Wiltehou answere him, I am almost thy feruant? If thy Prince aske thee, Artthoumy subject? wilt thou answere, I am almost thy subject? If thy father aske thee, Art thou my sonne? will thou answer, I am almost thy sonne? If thou are but almost his sonne, then he is but almost thy father: And so it is with God, a sonne or no sonne: halfeasonne is a bastard. How doest thou know God to be thy God, but as thou art his feruant? How doest thou know God to be thy father, but as thou arthis sonne? By thy loue thou shalt know Gods love: for according to thy mindtowards him, is his minde of thee, whereby thou maiest truly judge whether he fauour theeor hate thee, and no way elfe.

God lough nothing almost, therefore he doth not lougalmost. Therefore lougasthou maist be lougd, or elsethy lougis lost. Thou must seeke as thou maist find, or elsethy labor is lost.

They

The Dialogue betweene Paul and King Agrippa. They shall seeke and find me (faith God) becamfe they shall seek with all their hearts; as in Ieremy 29. Chapter, and the 13, verle: as though they should not find him though they sought him, vnleffe they fought him with all their hearts,

Naaman is not only commanded to wash himselfe in Iordan, but to wash himselfe seven times, and then hee shall bee healed: fo, man is not onely commanded to obey God, butto obey him while he lives, and then he shall befaued. Be faithfull (faith the Angell) unto death, and then I will give thee the crown of life: Reu. 2.10.

When Saul was commanded to kill the Idolatrous beafts, heewas commanded to kill all: and because hee spared some, God reiected him. Yet Godhath more mercy on bealts, then on finnes. Would heehaue the beafts of finners die, and their vices live? No (faith Christ) Make cleane within : that is leave no filth behind. Whenfoeuer Christ cast out one diuell, wee reade that he call out all, even the legion together : fo when thou castest out onevice, cast out all : for one is not worthier then another.

The Prophet doth teach vs to powre out our sinnes like water, which leaueth notaste or colour or sent behind. There is a whole old man, and there must be a whole new man. The old man must change with the new man, wisedome for wisedome, loue for loue, feare for feare; his worldly wildome for heavenly wisdome, his carnall loue for spiritual loue, his serus le feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for wholfome words, his fleshly workes for righteous workes. This is a Christian altogether, as if he were cast in a new mould. As if a Painter would draw a beautifull picture which should be fairer then all women in the world, hee would marke the speciall grace of euerie one, and make one beautie of all: so we must make up a Christian, and take modeltie from him, faith from him, loue from him, patience from him, zeale from him, and humilitiefrom him, vntill it beelike the image of Christ. This is the building of a Christian. First, his foundation is laid, and then his wals, and then his roofe, and then a Christian like Adam in paradile. God made all things good: therefore if wee be Gon . but almost good, all things are better then we. The wicked man Gen. 1.

speaketh out of the corruption of his fleshly heart, and shall not the righteous speake of the abundance of his spirituall heart? Heewhich is merry, would be merricrif hee knew how. Hee which is envious, would looke flernerif he could, He which is proud, would goe brauer if he had it:and al, if we could be worfe we would; but let them amend which looke to die. For what kind of man flould heebewhich must bearetheimage of God, be the Temple of the holy Ghost, and inherit the kingdome of heauen? Who is he for the fethings ((aith Paul)? Nay, who is not vafit for these things? Doe yee known oenough in riches, nor pleafure, nor finne, and thinke that you have enough of religion, before ye have any? The good are knowne, because none but they which are good, friue to be better. We are invited to a banquet, andshall wee goe but halfethe way vntoit? Were it not better that the figge-tree had borne fruit, then leaves? that the Virgins had carried oylethen lampes? So, is it not better for vsto beveilels of gold that come to the Lords Table, then like the image in Daniel, part of gold, part of filuer, part of braffe, part of yron, and part of clay, which was after broken ? if the crown didlie in the mid way, then thou needest run but halfe the way; but to flew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. He is curfed not onely which doth euill, but he which doth the work of the Lordnegligently, or by halues; that is, he which offereth a maimed facrifice for a found, almost a Christian for altogether. Therefore Danid before he praies, summoneth his thoughts, his speeches, and actions, and saith; All that is within mee praife the Lord : as a man giveth that which he thinketh wil be accepted, that he may be welcome for it. If wee did ferue anvngratefull mafter, then we might thinke Almost enough. But Christ did not loue almost, when he shed his heart bloud for vs. and therfore he cannot aske more then he gaue, and yet the inheritance of his blessing is behinde : why shouldest not thou give as much for them as Abraham, or David, or Simcon, which would have served God till this time if they had lived, and Rillreformed themselves, and yet thought they had done nothing, as laceb counted his feruice for Rachel nothing, because hee loued her : but thou thinkest, If thou givest thy pleasures, thou

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thou shalt want thy pleasures. No, as Abraham did not lose his son when he would have facrificed his sonne, so God can keepe his pleasures when thou relignest thy pleasures. Thou thinkest that God will not mille it, as Ananias thought that Peter would not misseit: but if Peter did misseit, will not God misse :? So wee pare the offering like Elies Jonnes, which kept the best and fattett to themselves; which made the people abhorre the facrifices : and shall not God abhorre such facrifices? If Ely reproued his sonnes, how will God reproue them which reproued Ely for not reprouing them enough ? Aspirituall eare can heare God reprouing this Land, for this mincing of his worship. Can the preaching of the word, the fignes of heaven, the shaking of the earth, the victorie of your enemies, and all the bleslings of God make you but almost Christians, almost religious, almost thakfull? Is this my reward (faith God) as though you were afraid to be too good? If you thinke that you shall be mocked if you be too zealous, as Micholscorned Danidwhe he danced before the Note. Arke: David tels you how you shal stop such scorners mouthes: O (faith Danid) I will be more humble yet before my God. When Michel fawe his resolution, thee mocked him no more, but reuerenced him ever after. So tell the divel and all his mockers, I will be more zealous; more feruent, and more holy yet, vntill I be like him which faid, Follow me; and they which mocke thee, Anallreverence thee, as Micholdid Danid.

Thus when thou art in the way to heaven, remember that thou must go forward or backward: for Incob didsee none stand vpon the ladder which ascended up to heaven, but either they went up or downe: they which go not forward, goe backward. They which will not come so forward, as altogether, shall not slay at almost, but fall from their faith, and love, and knowledge, and zeale, by descents, til Christs threatning be suffilled: That which they seeme to have shall be taken from them, as though they never had any taste at all.

Thus I have set you a glasset behold whether you are in almost, or altogether. Yet Paul lured for Agrippa. Now he suce to the people. When he had caught the King, he spred his net for

the people.

I would to God, that not onely thou, but all that beare mee, were

Dd4

not

not onely almost, but altogether, as I am. Hee might wish rather then hope, and therefore he prayes; I would to God that all were Christians: 28 Moses wished that all could prophecie. Peter was taught both to feed the sheepe and the lambes, great and small, oldand young, rich and poore: fo Paul prayes for the King and for the people too, and wisheth that they were all Christians. This prayer wee may fay for them that doe not pray for themselves, to make them ashamed when they see other more carefullfor their soules then they them selves. The Pastors care extendeth to all: although some are more to be elaboured, yet none isto be despised, which is but a lambe of the flocke, Panl doth not wish Agrippa more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they have received a kingdome, ver they are not To thankfull as they which have received nothing, but from hand to mouth. Though they have done a thousand times more euill, yet they are not so penitent as hee which hath done least of all. They fit in Gods seate, and are called Gods; but are not like God, but like Mammon, more then their names, and their Crownes: except Duaid, or Salomon, or Ioshua, a few which remember whose persons they beare: the rest are like Herod and Saul, and Nebuchadnezzar, which know not from whom their kingdomes come. As I am; laith Paul directly. Paul should haue replied, altogether a Christian, and not, altogether as I am: but who shall teach the Spiritto perswade? Hee choseto say, as I am: that Agrippa might fee his fingle heart and loue toward him, who went not about to seduce him, but wisht vnto him asynto himselfe: Euen as I am. If any thing will perswade, most fit is the example, when hee which teacheth vs goes before vs: for then wee feethat he dealeth plainly, and speakes of love, and meanes no deceir, when wee fee him doe as hee faith; Saul hath flaine bis thousand, but Danid bis tenthousand: So where another converts a thousand, hee shall convert ten thousand, which can fay like Christ, Follow me. Oh what is this when a Christian and I am all one? that ye might fay to your children, I would to God thouwerta Christian, when yousay, I would to God thou wert like me.

The King should be like Paul by this faying: How then do fome

Some say with Festus, Too much zeale bath made thee mad? If the people know the Lords Praier, the ten Commandements, and the Articles of beleefe, it is enough; is this to be like Paul? No Festus, the knowledge of the word doth not make a man mad, but makes him wife to faluation. Can that which makes a man wife, make him mad? Therefore they which fay that we are the worle for knowledge, or worle for religion, or worle for zeale, are like Festus, which had neither knowledge, zeale, nor religion in him. And they which teach the people that they shal not need to be as Paul, but that a mediocritie will ferue, incurre that curfe of Paul. He which teacheth another doctrine then that which re have received of vs, (which wished all as perfect as him selfe) let him bee Anathema; that is, accurled. They which love you like Paul, do not with you zeale by waight, and knowledge by ounces, and works by number, a Sicle, or an Omer, or an Epha, but that ye abound in all knowledge, & all zeale; and let them be lukewarme which will be spued out.

Except my bands. Yet Paul excepteth something: not his knowledge, nor his zeale, but his bands, Not altogether as I am, but altogether as I am, except these bands. He excepteth nothing but his troubles. Charitie had rather suffer then other should suffer; as Dauid praied God to turne his wrath from the Israelites, vpon him. Now if you aske me who can love his neighbour as himselfe? Heere is one had rather suffer himselfe, then Agrippa should suffer: he would have him partaker in all his good, but not in his troubles: As I am, except these bands. Paul glories in his bands, and shewes his chaines like his Ensignes: these are the markes of Christ; this is the cognisance of my Lord, his sweez yoke and easie burthen. But he wisheth faith to them without a burthen: the battellis to the strong, and the Crosse is not to be wished for, but to be borne.

Thus the Spirit of wisedome hath set vs an example how men are wonne to the truth, and led forward by little and little with lenitie and softnesse, putting difference between them which know not the truth, and them which resist the truth. Paul did not speak so to Elimas the Sorcerer which with sood the truth, ACL 13.16. but set his eies upon him and said, O full of all substity and mischiefe, the child of the divelland enemy of all righteousnes.

Neither

Neither did Peterspeakes to Simon Magns: Acts 8.23. But as Salomon saith, Awise manknoweth the time and place. And as Paul saith, The spirituall man discerneth all things: so he knoweth when to be soft, and when to be rough. They which resist the truth as Elymas, and labour to keep the Rulers from it, as Elymas did Sergius Paulus, the Deputie of Cyprus, and many like him now, must not bee intreated like Agrippa which is comming to the truth, but as Elymas was. He which hath Pauls spirit knoweth how to handle both in their kind. Though wee may not discouer the nakednesses of some, yet wee may not hide the nakednesses of other: an humble heart is a good schoolemaster, both to apply comfort and reproofe. Now the Lord Iesus, which hath made you Christians almost, make you Christians altogether.

FINIS.

THE HVMILITIE OF PAVL.

Rom, 12, verf. 1, 2,

I befeech you therfore brethren by the mercies of God, that ye gine up your bodies a living sacrifice, holy and acceptable unto God; which is your reasonable serving of God.

And fastion not your selves like unto this world; but be you changed by the renewing of your mindes, that ye may prone what is the

good will of God, and acceptable and perfect.

Lom. 1 1:13.

And an Apostle of the Gentiles, writing to the Romans, which were Gentiles, after hee had shewed what God had done for them, in receiuing them into his couenant, which were out of his couenant, and making them his people, which were not his people, that the Gentiles might triumph now ouer the Iewes, as much as the Iewes triumphed ouer the Gentiles, because the Iewes were reiected, and the Gentiles receiued in their place: Now he sheweth what they should doe for God; Gine your bodies a sacrifice to himithat

is, as Christ gave himselfe for you, so you must give your seluca to him:as he was facrificed for you lo you must be facrificed for him inot your sheepe, nor your oxen, nor your goates, but your selves. You must be the sacrifice : this sacrifice Paul callethalis ning, and boly, and acceptable facrifice : alining facrifice, becaule the lewes facrifices were dead facrifices : an boly facrifice, because they might sacrifice beasts and not bee holy; but they cannot facrifice them telues, but they must need be holy: an acceptable facrifice, because the facrifices of bealts did not please God, vnlesse they did sacrifice themselves too. Butif they facrifice themselves, it doth please God, though they do not factifice bealts. It is true, that God did require this facrifice of the lewes, as well as of the Gentiles: for in Deuteronomiethetenth chapter, and the fixteenth verse, he faith; fireumcise your hearts. And in the first of Samuel, the 15, chapter, and 22, verse, he faith, Obedience is better then facrifice : which shewes, that even then God did require the facrifice of the body, more then of beafts. But although God did require this of the Iewes also, that they thould tacrifice their bodies too, yet Paul lignifies that Godrequireth larger of the Gentiles ; because as Christ faith, We have a Manh. 1.21. greaterlight. The Gospell is a greater benefit then the Law, and therefore our thankfulneffe should be greater then theirs.

First, here is an exhortation to secrifice our bodies to God: then, an explication what this sacrifice is. It is your reasonable seruce, and not fashioning your selves to the world: and the renewing of your mindes to the image of God, in which they were created. Then follow two reasons to perswade; one drawne from the mercies of God, I beseed you brethren by the mercies of God. The other drawne from the truit of our regeneration, that yee may prove what that good & acceptable, and perfect will of Godis. The exhortation is to sacrifice our selves to God. It seems that the Iewes grudged to sacrifice their beasts, therefore Paul thought that the Gentiles would grudge to sacrifice them selves, and therefore marke how he prepared himselfes for them.

Brethren I befeech 70m by the mercies of God. This is his preparative, First he cals them brethren: which sheweth his affection to Roma. 7. all Christians, which after Christ were called brethren. Secondly, our adoption by Christ, which makes vs brethren. Thirdly,

the

Gen.13.8.

the duty which wee owe one to another, as if wee were brethren. The Apostle doth not vse this name so lightly aswee, as you may see here; for Paul made it a preamble to perswade the Romansto godlinelle : fo Abraham made it a mediator to keep peace betweene Lot and him. Are wee not brethren, faith Abrabam? As if hee should say; Shall brethrenfall out fortrifles like Infidels? This was enough to pacifie Lot, for Abraham to put him in mind that they were brethren; when he heard the name of brethren, straight his heart yeelded, and the strife was ended. So this should be the Lawyer to end quarrels betweene Christians, To call to mind that they are Brethren. And they which haue spent all at law, haue wisht that they had taken this Lawver, to thinke with Lot, whether it were meete for brethren to Ariuelike enemies. With such reverence then did they vse the name of brethren : but now there is no reverence in naming of God : for many speake of him when they doe not thinke of him, and many neuer speake of him, but when they sweare by him.

Note,

Note.

When he had called them brethren, then he beseecheth them, Brethren I beseech you. This is the Apostles stile. If God did humble himselfe for man, much more should man humble himselfe for men. Therefore though Paul speak of a matter wherein he might command, as he saith to Philemon, I might command thee: yet as he did rather beseech him, so he doth rather beseech them. Marke the subtilitie of wisdome (as I may call it); As the Serpent did vie policieto tempt, so the Preacher may vie policieto conuert: and so Paul wonne Agrippato beseeue, by perswading him that hee did beseue. It was Pauls office to teach the Romans; but it was Pauls policieto beseech the Romanes: vntill compulsion need, gentlenesse is better then bitternesse: Lenitie descrues

Gen. 3.1.

AEt. 26.27.

Rom. TI.T.

ferue.

I befeech you bretbren. We do not vie to intreate and befeech, but for our profit; but Paul did befeech for their profit. We would have other humble themselves to vs, but Paul humbled himselfe to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles, the louing phrase is the Apostles phrase,

to goe first, and correction hath no place if perswasion will

phrase, and hewhich beseecheth shall perswade easier than he Note. which thundreth. Many have been drawn with the cords of love, which could never be haled with the chaines of yron. Godislove, and his ministers must speake like love, or else they doe not speake like Paul: he which sisheth for soules and doth not take this net, shall sish all day, as Peter sisht all night, and catch nothing. Although a temperate Preacher be a wise Preacher, and this beour policie to intreate and beseech you like Paul, yet you should not looke to be intreated like the guests which would not come to the banget: for you must be intreated to your profit. It is no reason that Christ should pay, and Matth, 23.

pray: the feruant prayeth, but the mafter commandeth.

Yet Paul hath not done his preparative: he is loth that his fuite should take the repulse, and therefore heyseth a mediator vnto them: and beseech the by the mercies of God. I beseech you brethren by the mercies of God: Mercie is a louing foliciter and worthy to be heard, because it heareth againe. God dothintreate vs by the same mediator that we intreate God; wee intreate Godfor his mercie, and Godintreatethys for his mercy. So that mercy is like a figne betweenevs, which calleth God to heare vs, and vs to heare him. What will not a good subject doe for a mercifull prince? Many sweet things are in the word of God, but the name of mercy is the sweetest word in all the Scriptures, which made David harpevpon it 26, times in one Pfalme, fixe and twentie times hee repeates this in the 136. Pfalme, For his mercie indureth for ever. It was fuch a cheerefull note in his eares when he strucke vpon mercie, that like a bird which is taught to record, when he had fung it, heefung it againe, and when hee had fung it againe, hee recorded it againe, and made it the burthen of his long, For bis mercie indureth for ener. Like a Nightingale which when the is in a pleafant vaine, quayers, and capers, and trebbles upon it: fo did Danid upon his mercie, For his mercie indureth for ever. But here Paul Speakes in the plurall number, not by the mercy, but by the mercies of God.

There is a pluralitie of Gods mercies; his lesser mercies in his corporall blessings, and his greater mercies in his spirituall blessings: his temporal mercies in earth, and his euerlasting

mercie

Gen.3.

mercies in heauen: his preuenting mercies in delivering vas from sinne, and his following mercies in pardoning of our sin. How many sinnes came with Adam, and how many curses came with sinne, so many mercies came with Christ to answer them both. Therefore when Panl could not number them for multitude, hee was faine to lay them down together in the grotse summer, and in a word calles them Mercies: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why Panl calleth them brethren, and why hee besecheth them, and why he remembreth them of Gods mercies.

Now he hath prepared the way, he commenceth hisfuite, that they would give their bodies to God: he speakes not heere of the soule, though he would have them give their soules too; as you may see in the next verse: but he speakes here of the body, to shewe that the body is a servant to Godas well as the soule, both are too little, and therefore one is not enough. And therfore Paul saith, Glorifie God in your bodies and in your soules too.

z. Cor.6.20.

But here he speakes the rather of the bodie, to shew that their battaile will be with the sless, and that the sless will be vin willing to this sacrifice, as Christ saith, The spirit is willing, but the sless is fraile. That is, the sless will not affoord any thing to God: though he do neuer so much for her, yet she is like churlish Nabal, which wil do nothing againe. Therefore the Apostlev rgeth so to give the body, as if he should say, draw forward that which draweth thee backward, and let thy conversion begin where sin hath his roote: if you can win the sless, which is like Nabal, the soule will come like Abisail, and bring her traine with her.

the foule will come like Abigail, and bring her traine with her.

Now to shew how we should give our bodies to God, the Apostlesaith, Give your bodies a facrifice to God. That is, you must give your bodies to God, as if you did sacrifice them. The Law appointed a facrifice, in which all the members were offered tage-

Leuit.19.13.

appointed a facrifice, in which all the members were offered together: So ye must give your members to God, for the body is al, all is but parts of the body: therefore if you must give your bodies, you must give eye, and eare, and tongue, and hand and feete vnto him: For the heart (laith Paul) doth but beleeve; because it is not enough to beleeve, therefore he addeth, the mouth doth confesse: a six is as nects say to confesse vnto Salva-

Rem, 10.

tion,

tion, asto beleeue vnto iuftification: fo itis asneceffiry to facrifice the tongue as the heart. What then, is the tongue enough? Nay, (laith Christ) hembich bath an eareto heare let bim beare, Is the eare enough? Nay, (faith Danid) Lift up your bands Math 11.14. to bis Sanctuarie. Is the hand enough? Nav. ((aith Salomon) Les P. al. 134.3. to bis Sanctuarie, Isthe hand thought 1409, (aith Salo-Prov.4.25. thine eyes behold the right, Is the eye enough? Nay, (faith Salo-Prov.4.27. mon) Remonetby faote from enill. So the word palleth like a Collector from one member to an other, to gather tribute for God untill the body have paied as well as the foule. Therefore in Deut, the 6. chapter, and 5. verfe, God commandeth, not only Thou halt love the Lord with all thy foule, and with all thy mind: but with all the Breneth; that is, if thou canst do any thing for him with the ffrength of thine hand, or the ffrength of thine eye, or the strength of thine care, or any partelle : thou are : bound by this commandement, to doe it with all thy Grength. Therefore when Danid went about the service of God, he called all his powers together, fommoning them like a Crier, Althat is. within mee praise the Lord, If everie part looke to be glorified of God, it is reason that everie part should glorifie him; for this is all that they pay, As cuerie subject oweth loyaltie vnto his Note, prince: (o euerie member oweth a duty to his Creator. The heart to love him, the tongue to praise him, the eye to marke him, the eare to attend him, the hand to ferue him, the foote to follow him, & everie part should serve God as it servethys: nay, more then it serveth vs. because wee are bound to love God more than ourselves. For itissaid, Lone God abone all therfore we must give more to Gods desire than to our owne desire.

Christ hath a partineuerie part: Nay, cuery part is his part, because he gave all for all. Shall the hand say to the heart, serve thou him? or the heart say to the tongue, serve thou him? or the tongue say to the eye, serve thou him? or the eye say to the foot, serve thou him? Nay, if Christ be the head, every part will serve him, for all the body is ruled by the head; and therefore if he be the head, every part of the body will serve him like a head.

Now if you will know how cuerie part may be a factifiee, thus it is. When thou can't fay with the Virgine, Mine heart doth Inle 1.46, magnifie the Lord: then thine heart is a factifice to God. When thou can't fay with Samuel: Speake Lord for thy feruant heareth, 1. Sam 3.9.

then

Pfal.25.11.

P[al.88.9.

then thine eare is a facrifice to God. When thou canst fay with Danid, Mine eyes are alwaies toward the Lord then thy eye is a facrifice vnto God. When thou canst fay with Dauid, All the day long I stretch out mine hand to thee : then thine hands are a facrifice to God. When thou can't say with David as it appeareth in the 26. Pialme, and the 12. verle, My foote standerb in uprightnesse: then thy feete are a facrifice to God. So at length by following of these examples, eueriemember is a sacrifice.

Note.

He which offererhthis facrifice, is freely excused of all facrifices besides. For fince Christ sacrificed himselfe, God hath required none other facrifice of Iewes nor Gentiles, But that they facrifice themselves. Now when God doth require of thee to facrifice thy body, he doth but require thee to facrifice the finnes of thy body, as you may pick out of the next words, Be chaunged, that is, change thy thoughts, change thy words, change thy works: Let thy tongue speake no more idlie : letthine eyes looke no more to vanitie : let thine eares hearken no more to folly: let thine handswork no more iniquitie, and then thou haft facrificed thy body.

This seemes a deare sacrifice to sacrifice thy body, yet thou feest it is but a cheape sacrifice, for it is nothing, but to sacrifice thy sinnes, which would facrifice thee. If God had required thee to facrifice thy sonne to him, as he required Abraham, Genesis the 22. chapter and 2. verse, wouldest thou not give him? But now hee requireth nothing of thee but thy sinnes, it is as if hee should sue vnto thee for thy shame, and thy trouble, and thy guilt, and thy feare, that hee might have all which hurtsthee. What wilt thou part from if thou wilt not part from thine hurt? Therefore sacrifice thy body, and thou hast sacrificed all that hurts thee.

Heere Christ is the Altar, and weethe facrifice, and the fire which kindleth it, the lone of God, and the smoake which goeth vp, the consumption of our sinnes; but a worldly man killed, and a spirituall man revived, and the sacrifice is ended.

This facrifice goeth under three titles, lining, holy, and acceptable. Euery one perswades with the Apostle, that they should offer it : for in that it is a holy facrifice, it cannot but pleafe, because he is holy which takesit: inthatitis a lining facrifice, it

cannot

cannot lose them any thing, because there is no death nor losse in it, as there was in the Iewessacrifices: in that it is an acceptable sacrifice, it must need a benefit them; for when the sacrifice is accepted, the sacrificer is accepted too: as Abel pleased, when Genef. 4.

his facrifice pleafed,

First, it is called, a lining facrifice, because the beasts died when they were facrificed : but men live when they are facrificed, nay they die vuletle they be facrificed, As Abraham did not Genef ? lose his sonne, when hee was content to facrifice him to God: fo men doe not lose their pleasures, when they sacrifice them to God. But as Christ faith, Hewhich leaneth father or mother for me, shall receive an hundred fold: So hee, which leaveth any comfort for Godshallreceiue an hundred comforts for it. For Gods demands are not onely demands, but gifts. He bids thee facrifice thy body, that thou mightell partake the facrifice of his bodie, Heere then is but one facrifice for another, one bodie for another, a beggers bodie for a Kings bodie, Well may herequire a lining facrifice, which hath given a dead facrifice. Christ died forvs: but he desires not our death, but our life, that wee would (erue him with our life. It is called an boly facrifice, be- 1. Cor. 6.19. cause our bodies are the Temples of the boly Ghost, that is, if they are not, they should be the Temples of the holy Ghost. But as the Iewes abused the temple of stone, so we have abused the temple of flesh, and there is no way to make it holy againe, but for the holy Ghost to dwellin it, that is, to sacrifice it to God, and then it is holy: because as vertue came out of Christ to heale the womans disease, so holinelle commeth out of Christ to heale everie mans sinnes, and then they are holy. As nothing doth please vs, vnlelle it besome way like vs, and agreeable to our nature: fo nothing doth please God, but that which is like to God: therefore because God is holy, no sacrifice doth please him, but the holy facrifice. Therefore boly goeth before acceptable, to shew that our facrifice is not acceptable, vnletleit be holy, A lining, boly, and acceptable facrifice.

3. It is called an acceptable facrifice, because no sacrifice is so accepted, as when we offer our selves. Therefort Samuel saith, c. Sam. 15. 27. Obedience is better then sacrifice: that is, it pleaseth God better then sacrifice. Now if weemust sacrifice to God, we should do

Ec

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Genef. 4.5.

1.King.12.39.

1.Chron, 17.1. & 16. All. 9.1;

Matth. 1.16.

as we do to Princes, that is, offer that which may be accepted, that we may be accepted for our gift: or els better vndone then done. When Cain had facrificed to God, because his facrifice was not accepted, therefore Mojes saith that his countenance was cast downe: but if we sacrifice our bodies, our countenance need not be east downe: for Pan/saith that this facrifice is accepted. All other facrifices were kindled with the fire of the Temple: but this facrifice is like the sacrifice of Elish: which God kindled himselfe with fire from heaven; and therefore this must need a be acceptable, which man doth not only offer, but God himselfe doth offer.

When the Apostle ends our Sacrifice, with this clause acceptable, hee meaneth that this should bee the levell of all our thoughts, that what foeuer we thinke, or fpeake, or doe, be acceptable and liking vnto God. As Danid thought to build the Temple, but would not builde it, when Nathan told him that Godwonldnot bane him builait : Aa Ananias would not baptize Saul, but did baptize him when he understood that God would hauchim baptized: As Iofeph would not take Mary to wife, fo long as he thought God did disallow his marriage, but did marrie her when the Angel told him that he should marrie her: fo a good man will doe nothing before he do consult with Gods word: and all that he doth he approveth vnto God before hee doth it: if it be not his Word and will, then he turneth backe, as if the wind and weather were against him, alwaies reforming his owne will to Gods will, that his thoughts, and words, and workes may be acceptable. If reason teach vs this, that when we offerento God we must give him an acceptable facrifice, an acceptable honor, an acceptable fernice : then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he aske the first fruits we must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, we may not fet up our discipline : for that is not acceptable to him, but to vs.

Now Paul shewes what this sacrifice is, it is your reasonable fernice of God: lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sinnes of their bodies. For this sacrifice (saith Paul) is your service, your reasonable service.

He callethit à reasonable service, because it is not in ceremonies like the lewes fernice, but in spirit (as Peter faith): then because it is that fernice, which everiemans reason and conscience doth tell him that he oweth vnto God, it may well be called a reafonable service, because it is so reasonable. Therefore if we will not serue God thus, that is, as our reason teacheth vs; then we ferue him notlike men, butlike beaftsvoid of reason, whom God may be said to rule, but they cannot be said to obey ; because they are ruled perforce. Allthings do yeeld a service to God, but all things do not yeeld a reasonable service, which he requireth of man: there was no reason why Christ should serve vs; burthere is great cause why we should serve Christ, because hee feruedvs without cause: so that I may say, Christ requiret but a reasonable sacrifice, for an unreasonable sacrifice; a liming sacrifice, for a dead facrifice; a cheape facrifice, for a pretions facrifice; counting vs asit were like to the poore widow, of whom he is content to take a mite, because we are need to. Thus much of our reasonable service. The law of this service is laid downe in these words, Fashion not your selves to the World: the world followeth Alls 17.34. the world; but I, faith Christeo his disciples, baue chosen you out tolin, 14.19. of the world, therefore doe not you follow the world. The world is taken sometime for heaven and earth, and sea, which are parts of the world: for time for the men of the world, sometime for the Matth, 16.7. elect inthe world: but most commenly it istaken forthe wic- John 1.34. ked in the world, because the wicked are most common : like a man which by often faulting is growner an euil name, fo the world which doth not fignific euill of it felfe, is taken for euill, because it is accustomed to do euill. And therefore the lohn 7.7. diuelliscalled the God of this world, because the worlds fashions lohn 8.13. arethediuels fastions : therefore fastion not your selues unto the a Corinth 4. world, left you be in the divels fashion. Then you must not prankerp your selves like Players, for this is the fashion of the world : then you must not respect persons more then justice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world : then you must not deceive to grow rich, for this is thefashion of the world: then you must not seeke revenge for everieword, for this is the fashion of the world : then you must not take scorne

to be told of our faults, for this is the fathion of the World: then you must not give almesto be seene, for this is the fashion of the World : then you must not obey for feare of the law, for this is the fashion of the world: then you must not receive the Sacrament for order, for this is the fashion of the World : then von must not come to Church for custom, for this is the fashion of the World: then you must not make Religion but a table talke, for this is the fashion of the World : then you must not turne with the time, for this is the fashion of the World; then you must not defer to do good till you die, for this is the fashion of the World. The World is a bad paterne to follow, he cause as the flesh followeth the divell, so the World followeth the flesh. Therefore say no more, we must do as the world doth, but rather we must not do as the World doth. You say you goe so, becauseit isthe fashion : God faith, go not fo, becauseit is the fashion, If you come but in the fashion, you shall be in the abuse: There is no man that weareth the cutters fashion, but he is a cutter : none which cutteth his haire like them which are proud, but hee is proud: none that coloureth her face like them which are wanton, but she is wanton: none which swearethlike them which Ive, but he will Ive as well as sweare.

Matth. 22.

Ieb. 19.22.

1.Theff. 5.22. Note.

Therefore make not your life of the Worlds fashion: the Wedding garment was of another fashion then all the rest: therefore if thou fallionest thy self like the rest, thou hast not on thee the wedding garment, for this was nothing like vntothereft. Chrifts garment was of another manner of fashion differing from the World; so thy life must be of another fashion then the Worlds: or elfe as the fashion of the World passeth away, so thou shalt palle and perish with it. God doth not like the fashion of the World, and furely heliketh as ill the fallion of Idolatrie, or the fashion of Antichrift, as the fashion of the World. He which biddeth vs to refraine from enery shew of enill, would have vs refraine from the shew of Idolatrie, and the shew of Heresie : for thesearethe greatest euils. But if we be not Idolatrous, yet wee have the flew of Idolatrie. If we be not of Antichriffs religion, yet we be of Antichrists fashion, so long as we shew forth the fame badge, and cognifance; you know what I meane, This is to iumpe with the World, and leape to hell. This is not to

be in fashion, but out offashion, therefore now yee shall heare the best fashion.

It followeth, Beyou changed by the renning of your minds. This is the second part of your reasonable service: The changing and renning of the mind to the likenes wherein it was created. As before he required you to give your bodies, so heere he requireth you to give your minds. Outward service is like a tinkling Cimball, though it hath never so pleasant a sound, yet it doth not please God, because it hath no minde to please him: so is the service of the eye, or the eare, or the hand, or the soote, —if the minde be away: is may please other like the Cimball, but it pleaseth not God.

The bodie is a servant as well as the soule, but there is no promile made to the bodily service, but to the spiritual service: for vnleise the minde worke, the body will serve but a while: Therefore make cleane within, faith Christ, Santtification begins Mat. 32,26. withinsyntilthe mind be renewed the bodie is never facrificed. Therefore now Paul flewes as it were the knife that must kill this facrifice, that is, the mind : the mind mult facrifice the body. Bee yee changed, as if he should fay, Suffer your felnes to bee Gen. 13. changed, as Noah suffered himselfe to be covered, that is, Griene I. Thef. 5. not the (pirit, do not refist God, be not against your conversion, and God will convert you, God will comfort you, God will renue you. By this renning of our minds, Paul calleth to our remembrance, that once we had a pure minde, and that wee come the neerer vnto God, the neerer wee draw to that similitude againe. And therefore the Scripture calleth fo often for a new man, a new creature, a new heart: As ye may read, Plal 51. 10. Danid Plal 51.10. praieth the Lord to create him a new heart; not to correct his old heart; but to create him a new heart, shewing that his heart was like an old garment fo rotten and tattered, that he could make no good of it by patching or peecing, but even must cast it off, and take a new. Therefore Paul laith, Cast off the old man: not picke him and wash him till he be cleane, but call him off, and begin anew as Danid did. Will ye know what this renuing is? It is the repairing of the image of God, vntill we beelike Adam when hee dwelt in Paradife. As there is awhole olde man, so there must be a whole new man, the old man must

change with the new man, wildome for wildome, loue for loue, feare for feare, his worldly wildome, for heauenly wildome, his carnall loue for spiritual toue, his feruile feare for Christian feare, his idle thoughts for holy thoughts, his vaine words for

holesome words, his fleshly works for lanctified works.

If the minde must be forenued, I would know of the Papists where are their pure naturals? If our naturals were pure, our mindes need not to be renewed, for it is good to be pure, and euilito change it: but because there is no purenes invs, therefore the Apost lewould hauevs changed. Againe, let them tell me why our mindes should be renewed, if we have free will to doe good if we list: but because our mindes are so corrupted, that we have no free will to good, nor will to doe good neyther, therefore the Apost lewould have our mindes renewed. Thus one word of Godhath battered two castles of Antichrist,

FINIS.

A LOOKING GLASSE FOR CHRISTIANS.

Romans 12. 3.

I say through the grace that is given unto me, to everice one that is among you, that no man presume to understand above that which is meete to understand, but that he understand according to sobritie, as God hath dealt to everie man the measure of faith.

Infl of the preface, and then of the counsell. In the first verse of this Chapter, Pans persuaded the Romanes by the mercie of God towards them, here he persuadeth them by the grace of God towards him. Pans speakes like a man in his death-bed, which is set to give good counsel, & goeth from one lesson to another, as though he would speake all with a breath. First, he counselled the to make their bodies serve God, because the body is a servant as well as the soule: then he forbadthem to so shows the world, because no man can serve two contrary massers: then he aduleth them to renne their minds, because except the mind be reformed, the body will serve but awhile.

while. And he setteth them to seeke Gods will, because the will of man doeth seduce him. And now to make up his Testament (as it were) he admonished them to rest in the knowledge of Gods will, and not to search further, nor to be proud of their knowledge, butto vsetheir knowledge to humble their pride. This lellon may feeme vaine to the Romans: for they were not yet come to be wife, and he counselleth them not to be too wife. Paul fayth, That the Gentiles Sought after wisedome : but helaith 1. Cor. 1.22. here, That the preaching of the Gofpel feemeth fool fines unto them, which was wisedome : and therefore God calleth them a foolish nation, because they counted the true wisedome foolishnes, and their owne follie wisedome. For this cause there was such Deut. 32.31. cmulation betweene the Iew and the Gentile, one despised another, because they did not accord what wisedome was, although both fought for it. Thereforethat yee may not onely feeke wisedome as the Gentiles did, but find wisedome, as Sa- A wordof lemon did Paul layetha foundation for wifedome to flay vpon, his preface. which he calleth Sobrietie. Be wife according to Sobrietie, which is this, By the grace of Godwhich is ginen to me. Because hespeaks to all, and his charge is of great moment, and they which thinke themselves wife, will hardly be perswaded but they are wife : therefore he comes with authoritie, like an ambassadour from God, and faith, By the grace of God which is ginen to me, that is, by the vertue of my Apolleship, which I have not received from men, but from God, not from earth, but from heaven, I charge youthat no man among you, whether he belearned or vnlearned, whether he be an hearer or a teacher, presume to knowe aboue that which is meete to know: that is, make himselfewiser than he is, or boaft of the graces which God hath given him, or despise the gifts of God in other, or roue beyond his calling, or trouble his head with curiofities, but that hee be wife according to sobrietie, that is, walke within his vocation, be humble in his knowledge, and vie his gifts to the profit of other, as God bath ginen to enerie man the measure of faith : that is, remembring that it is a gift of God, which bath dealt gifts to other as well as to him, that they might do him good, as he may do them good, So that if you aske Paul as the Iewes aske Christ, By what authoritie doest thou this? hee sheweth his Letters Patents from the king

XUM

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A8.13.

1.Cor.g.1.

king himselfe, By the grace of God, &c. Well doth hee call his Apostleship the grace of God : for heewasa persecutor of the same doctrine which he preached, and therefore if it had not beene Godsmarueilous grace, hee should neuer haue beene an Apostle. Itwas as strange to heare that persecuting Saul was amonglithe Apoliles, as to heare that King Saul was among the Prophets: but By the grace of God (laith Paul) loitis. I did not vsurpe this calling, but it was given mee, I came not from men, as I did before when I persecuted, but I am sent from God. I doe not count mine office a labour or a burden, but I esteemeit a grace, The grace of Godboth to me and to you . By this Paulteacheth vs to receive the ministerie of the Word as a grace from him: For if Paul speak by grace, then you heare by grace, as he faid, I speake by the grace of God which is given mee : fo you may fay, Weeheareby the grace of God which is given to vs : and therefore I exhort you, as he did the Corinthians, Receive nos the grace of God in vaine.

Now to his counsel: Let no man presume to understand above that which is meet to understand, but let euerie man understand according to sobrietie. When the Apostle speaketh of things meeteto understand, he signifieth, thatit is not meet to fearch allthings. It seemes that many among the Romans were licke of our disease, which is to thinke our selves wifer then wee are : therefore he which taught them to be wife in all his exhortations before, teacheth them here, not to be ouerwise, but sober wise. As God appointeth the Iewes a measure, how much Manna they might gather, fo Paul appointeth the Romanes a meafure, how much wisedomethey might gather. The lewes meafure of Mannawas so much as a Homer would hold, the Romanes measure of wildome is so much as sobrietie would hold. For as the Manna which the lewes gathered over an Homer did them no good but mould and fult : for he wisedome which men gather more then fobrietie, doth no good: but puffe themand corrupt them, and turnethem either into pride or into enuie, or into wiles, or into frife, or one cogitation or other, as their fuperfluous Manna turned intowormes. When Paul entredinto this fage doctrine, which I may call the lopping or pruning of wildome, which must be kept low, like a man which is given

to be pursie and groffe; he sommoneth all sorts of mento heare him, asthough he spake of a fault, like the darknetle of Egypt which went ouer the whole land : therefore he excepts no calling nor person, but crieth, I (ay unto enery one, coc. The wise and the ancient and the learned are to learnethis lesson. One thing is behind, faith Christ, to him which thought he had done all:10 one thing is behind to him which thinks that hee knoweth al: Art thou wile? bee not too wife like thy mother Ene, which would know as much as God. Paul hath two fuits to move vnto you: The first is, that yee would be wife : the other is, that ye would not bee too wife, for too good (we fay) is flarke naught: To he which is too wife is a very foole, Nay, (faith Salomon). There is more hope of a foole, than of him which is wise in his owne conceite: there is hope of a foolethat he may be wife, because he will heare instruction; but of him that is wise in his owne conceit, there is no hope to make him wife, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharifes, and his doctrines to the people. Becanse thewhole (laith Christ) have no need of a Physition: that is, they which thinkethemselves wife like the Pharifes, thinke they have no need of a teacher, and therefore Christ did not teach them, but rate them, and teach them which did not thinke themselves wife. Therefore if wee will bee Christs schollers, we must be Pauls schollers, that is, presume to know no more then is meete to know, and then he will teach vs as much as is meeteto know.

There is as much need to warne men with Paul, that they be not onerwise, as to warne them with Salomon to seeke wisdome: for Prov.4. there is an error of the lest hand, and of the right hand. A man may be asweltoo wise as too simple, too careful as too careles, Prov.4.27. too hastie as too slacke, and therefore Salomon sairh, Turne not Eccl.7.18. to the lest hand, nor to the right. And againe, Beenot too inst, nei-Prov.15.16. ther make thy selfetoowise. And againe, If thou have found honie, ease not too much. All which places do shew, that men are given to overreach; like Moses, which when he had heard God, would need see him too, which was not possible for man to beheld. This is the last sleight of Satan, when he cannot keep men from knowledge, then hee casteth how to pusse them vp with their know-

A&, 26,24.

2.Cor.1 2.

knowledge, which makes them as vaine, as ignorance made them before. Festus did not applietruely when he said, that too much learning had made Paul mad: but it is true, that too much learning hath made other mad, and would have made P aul mad too, if he had been as proud of his learning, as Festus was of his honour: and for all that he was an Apostle, yet it began to work vpon him : As he faith, I was almost puft up with the multitude of renelations: he was not wife abone fobrietie, but hee was almost wife abone sobrietie. And therefore hee might well found the retire of wisedome. Looke to your wisedome, and learning, and knowledge, for I my felfe was almost puft vp with it. If Paul might learne his owne letlon, then it is like that none here have learned it. The Scribes and Pharifes did not come to Christ, asthe people cameto John, toaske, Master what shall we doe? But these Rabbies might have come to Christ, as well as their schollers came to Christs Disciples: to whom he would haue answered like Paul, Be wife unto sobrietie.

Fine things in my judgement, are to be noted in the fewords. The first is, that wisedome is a thing to be desired: for when he saith, not abone sobrietie, he would have swise within sobrietie. The second is, that every man affecteth a kind of wisedome, either according to sobrietie, as Panl counselled the Romanes, or abone sobrietie, as the Romanes did before. The third is, sew are wise, as God counteth wisedome, and therfore Panl speaketh to all, as though all were to learne this lesson. The fourth is, that sobrietie doth shew like a glasse who are wise, and who are not. The lass is, that the wisedome which goeth beyond sobrietie, doth hurt him which hath it and others. For when Panl saith, Be wise to sobrietie, hee implieth that who is not so, is in a kind of distemperature, like one scarces ober. As the meate which is not digested with exercise, doth rumble in the stomacke: so the knowledge which is not digested with sobrietie, troubleth the

braine.

Touching the first point, the forbiddentree seemed to Ene a tree to be desired, because it would teach them knowledge. Nature taught her that knowledge was a thing to bee desired: though the Serpent pointed her to a wrong tree. For indeede the tree of life was the tree of knowledge, and when they went

Gen. 3.6.

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to the other tree, they changed their knowledge for ignorance; Prov. 4.7 as they changed their holmelle for wickednes. Belide, alother vertues are called wifedome, to shew that wifedome is the bond Prov. 5.7. of vertues, and as much to be desired as all the rest. Beside, God himselfe is called wifedome, to shew that in nothing wee can comencerer God, than in the studie of wisedome. Beside, the word, the spirit, and the ministerie, are all appointed to teach wisedome: because other things are not so necessarie, therefore they have not so manyschoolemasters.

Salomon speaking of wisedoine, preferrethit before filuer, to hew that we flould defire it before filuer : then before gold, to Pro. 1.15. thew that we should delire it before gold : then before precious stones, to shew that we should desire it before precious slones. Therefore Salomon prayed for wifedome, and Mofes Hudied for wisedome, and the Queene of Shebatrauelled for wisedome, to shew that wildome will require all the labours and paines that aretaken for her. As wildome is excellent about all, foit is affected of all, as ovle was, both of the wife Virgins and the foolish Virgins: nay, the very name to be wife, is so plausible, that Paul faith, the Grecians fought after wildome, they whom God calleda foolish nation, The foolish nation (faith Paul) fought after wifedome, though he do not fay that they found wifedome, And Deut. 13.1. in the second of Mathem we find, that the Gentiles called those Matt. 2. menthat were fingular amongst them, by the names of wifemen, as we call them noble men, which are fingular among ftvs, flewing that wife men should bee noblemen, or noble men shouldbe wife men, according to the faying of Dauid, Be wife Pfal. 2.10, ye which indge the earth. And likewife in Paul, weereade that they which neuer knew what wisedome meant, yet named themselves Philosophers, that is, Loners of wisedome, asthough colos. 2.8. there were such a thing behind which all men should love. Thus wisedome hath beene a marke which everie man hath shor at, euer since Eue sought to be as wife as her maker. But as an hundred shoote, and not one hit the white: so some come short of wiledome, and some flie over, and some goe beside, like the arrowes which longthan shot at David. Therefore Salomon speaking of wiscmen, sayth, I have scarce found one among a Eccl. 7.30. thousand. Therefore Paul makes a generall charge, I say to enery

one, bewife according to fobrietie, as though every one had too

much wisedome, or too little. Vertue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. Conetoufnesse on the one side, and Prodigalitie on the other fide, and Charitie in the midft: pride on the one fide, rufficitie on the other side, and comeline se in the middl: flatterie on the one fide, Malice on the other fide, and love in the midft : carefulneffe on the one fide, carelefues on the other fide, and diligence in the midlt: diffidence on the one fide presumption on the other side, and faith in the midft : [uperstition on the one lide, Atbeilme on the other fide, and religion in the midft : ignorance on the one fide, curiofitie on the other fide, and knowledge in the midft, So, that there is but one vertue still for two vices, therefore extremities beare rule in this world. Either we crie Hofanna, or elfe Crucifige, either Christ must not wash our feet, or else he must wash our feet and body too; either we will have Paul a God, or elswe say he is cursed of God; either wee say, Touch not, taste not, for it is uncleane, or els we fay, Let us eate and drink, for to morrow we shall die. If we loue, we do ouer-loue; if we feare, we ouer-feare; if we be carefull, we are ouer-carefull; if we be merrie, we are ouer-merrie; if we be solemne, we are ouer solemne; if so, we cannot be wife, but we are ouer-wife; so soone as wee are thought to know something, we would bee thought ignorant of nothing. There is a kind of downe or curdle vpon wifedom, like the train of Gentlewomen, which is more than needs, which we call the crotchets of the braine, which must be weeded out, as the tree is lopt when it groweth too thicke, or els they will perish in the braine, like a skimme which see theth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mighty; but of one wife man, and yet that wife man too before hee died, stept beyond fobrietie, Therefore even as ye looke lest other mens wisedome should deceiue you, so looke least your owne wisedome deceiue your felues. There is a kind of wisedome, which is more contrary to wisedomethan ignorance: as good corne and bad corne come both to the market to be fold, and the bad would have as much money as the good: fo true wisedome and false wisdome come both, shew both, offer both, praise both, and as Incob tooke

481.18.3

Leab

Leab for Rachele fo many take the worfe for the better. Pharaob faid, Com let vi doewifely : when he went about that which de. Exed. 7.20. stroyed him, The Scribes and Pharifes, and the Elders tooke counfell against Christ, asthough they would most wifely preuent their faluation, Indas would betray his mafter wifely, and therefore he came with a kitle, and faid, Haile Mafter, when he betrayed him. Cain thought to murther his brother wifely, and Genta. therefore he called him alide into the field, asthough he would walke with him, that none might fee, lezabel thought to kill Naberb wifely, and therefore the suborned falle witnesles, and proclaimed a fall before the murther. Ene thought it wildome Genefa s. to eate the forbidden fruit. Abfolon thought it wiledome to lie 1.King. 13.9. with his fathers Concubines. The idle fernant thought it wifdome to hide his talent. The falle Steward thought it wildome to deceiue hismafter. All these were wise aboue sobrietie, Of whom we may say with Paul, presuming to be wife they became Rom. 1, 22. fooles : because they were wise to euill, their wisedome had but an euill end. All these examples are recorded to give credit vnto this doctrine, Be not wife abone fobrietie.

As Panl would have the Galathians zeale according to knowledge, to he would have the Romanes knowledge according to Cobrietie. He which forbiddeth vs to trust in our riches, and in our friends, and in our Ilrength, forbiddeth vsto trust in our wifdome, Truft not in thine owne wisdome. We count the simple, fooles; but God counts the crafty, fooles, He which thinkes himselfe wife, is a foole ipfo falto. And to shew that they are must fooles of all, the Apostle saith, that God chose the foolish to confoundthem. Itis faid, Be merrie and wife : but it may be faid, 1.cor. 1. Bewife andwife: for euerie wildome is not wile. As the wifemen Math. 3. went no further then they were guided by the starre : so awife man should runne no further then he is led by the Word. When God hath brought thee vnto goodnes : he faith, Acquiefee, fet downethy reft; gono fartherthen goodnes : fo when thou art cometo wisedome, rest wherethou art well, as the Doue did in the Arke.

The first blessing which Christ pronounceth to any, is to the poore in Spirit. As Paul would have you rich in knowledge, fo Christ would have you poore in spirit, that is, humble in your knowledge;

knowledge; for the proud knowledge is the divels knowledge : and wifedome to the wicked, is like the Arke vnto the Philiftims, which did them more hurthen good. Therefore as God appointed the people their bounds, which they might not palle, when he talked with Moles in the Mount : To he hath appointed certaine precincts of wifedome; which when wee transgreffe, we may be said to exceed our commission, like Shemei when he went beyond the river, which Salomon forbad him. The raile or pale of wisedome is sobrietie, Aswisdome is made ouerfeer of all other vertues, so sobrietie is made ouerfeer of wildome, to measure it forth in even portions and due leasens, that none of Gods gifts beloft. As water is voto the wine, to allay the heate of it, and falt is to meate, to make it fauorie : fo Sebrietie is to wildome, to make it wholesome and profitable to him which hath it, and them which feeke it of him. If thow half found bony (faith Salomom) take not too much, lest thou furfet, Nay if thou half found wildome, take not too much left thou furfer, There is a furfet of wildome, which is the dangeroufeft furfet of all other : when a man begins like Paul to be puffed vp, which was Aarons and Miriams disease, when they murmured against Mofes, because they thought themselves fitter to governethen he. No vertue is better then wildome and humilitie: but if a man be proud of his wisdome and humilitie. thenthevertue is turned into vice. If the light be dar bueffe (faith Christ) how greate is that darkneffe? So if our; humilitie be pride, how great is that pride ? If our knowledge be ignorance, how greatis that ignorance? Therefore as we remember, Be wife as Serpents; fo letvs remember, Be simple as Dones, or else wee drownein our wildome,like a light that quencheth in his owne tallow:

Fine markes of a wife man.

Prou.25.15.

Mumb. 12.3.

Now that ye may knowe how to be wife according to fobrietie, there be certaine properties of this fober wifedome, which I
will shew you. The first is, not to arrogate to our selues more
then God hath given vs. As the mansaid, I believe, Lord belpe my
unbeleefe: So the wise man may say, I understand, Lord helpe
my ignorance. For one thing which we know, we are ignorant
of a thousand things which we should know: yet the soolish
Virgins would be thought as wife as their fisters.

No

No man can abide to be difgraced in his wit : we hadrather feeme wicked then simple. As cuerie bird thinkes her own birds faireft: fo euerie man thinkes his owne wit ripeft. There is a generation ((aith Salomon) which are pure in their owne concert, but Prou 20.13. they are not cleanfed from ther filthineffe. So there is a generation at which are wife in their owneconceit, but they are not cleanfed from their foolishnes. There is a generation of such wife men: but he which is wife indeed faith, I am more foolish then any man, Prou. 20.3. He which is called Wifdome laith, Learne of mee to be bumble. And Matth. 11.19. he which was counted the wifest man before Salomon, is called the Numb. 12.5. mildest man upon the earth. Therefore lames describing the wifdome which is from aboue, faith, that it is gentle wifdome : the gentle are not arrogant, but the fcornefull,

The second propertie is, not to glorie of any thingin our

Schoes. As lames faith, Let bim which is merry fing Pfalmes : So Panlfaith, Let bim which glorieth, glorie in the Lord, For aswefay, Thine is the Kingdome, fo we lay, Thine is the glorie: and therefore David faith, Not untome Lord, not unto me, &c. Oh (faith Satan) this is a thing to glorie of; knowledge, and learning, and wifdome : or elle what should a man be proud of? But when Christ heard his Disciples glorie that they had the gift of miracles, which is a greater matter then knowledge: yet he faid, Glory not in this that ye can workemiracles: therefore glorie not in this, that ve know him which can worke miracles. If thy wildome be giuen thee then thou half received it: if thou half received it then I lay with Paul, Wby doest thou glorie, as if thou hadft not recei. 1. Cor. 4.7. nedit? Wildome is not so base a thing, that thine owne glorie should be the end of it: but as Hefter thought that her honor was given her for the glorie of God, so the learned should thinkethattheir learning is given them for the glorie of God: the rich should thinke, that their riches are given them for the glorie of God : the wife should think e, that their wisdome is giuen them for the glorie of God : the value, and praife, and honor of wildomeisto do good; if we be wilcto do cuill, we are not wife as Serpents, but wife Serpents.

Thethird propertieis, notto despile other: therefore lames James 2. calleth the true wifedome a peaceable wifedome, because it makes no strife. As he which had five Talents did not disdaine

him which had but one : fothey which have moe gifts should not contempe them which have few : For asthe Vnicorne doth more good with one horne then other beafts doe with two. fo some man doth more good with one gift, then other doe with five, because they choke them with pride, When the Pharifie faid, I am not like this Publican, he faid true, for then he was not like the Publican indeed, because the Publican was better then he.

The fourth propertie is, to keepe within our calling. Hee which medleth with that hee hath notto doe, is compared to one that catcheth a dogge by the eares, and dare neither hold him still, nor let him goe: So hee can neither goe forward for

want of skill, nor backward for shame, Paul faith hee was fet apart to preach the Gospell : so to euerie worke God hath set

Exed. 17.11

Genef. 3.

Zule 12.

some men apart, and fitted them to that worke, as hee did Bezaleel to the building of the Tabernacle; and therefore vnletle a man fet himfelfe apart to this worke, he should thinke of Peter, which when he stroke with the sword, was bid to put up his fword againe, for the fword was not committed to him, but the keyes, In exod, 17.11, we find loftua fighting, and Mofes praiing, and Aaron and Hur holding vp his hands: fo every man should have a severall worke, God hath given certaine gifts to certaine callings: as no man can exceed his gifts, fo no man should exceed his calling. It is not meete that he should bee a free man, which was neuer a Prentice, nor that he should leape into Mofes chaire, that never fate at Gamalies feet. If thou doft never fowell, and be not called to it, the Scripture faith (traight, Who hath required this of thee? thou art an viurper of anothers office. A foole ((aith Salomon) is medling; thewing that a wife man medleth not, but where he hath to doe. We are compared to a bodie; some men are like the head, and they must rule; iomearelike the tongue, and they must teach; some are like the hand, and they must worke; when this order is confounded, then that commeth to palle which we reade of Eue, when the woman would lead her husband, both fell into the ditch. Therefore as Christ faid, Who haib made me a indge oner you? fo they which are not Judges thould fay, who bath made me a Judge? hee which is not a Teacher should say, who hath made mee a Teacher

teacher? hewhich is not a Ruler should say, who hath made me a Ruler? And this is a better peacemaker then the Lawyer.

The fift propertieis, notto becurious in fearthing my fteries: this Paul meaneth when hefaith, Let no man presume to vnderstand about that which is meete to understand. The starre when it came to Christ, stood still, and went no further; so when we come to the knowledge of Christ, we should stand still and go no further: for Panlwas content to know nothing but Christ crucified. It is not necessarie to knowe that which God hath not reuealed; and the well of Gods secrets is so deep, that no bucket of man can found it : therefore we must row in shallow waters, because our boates are light, and small, and soone ouerturned. They which havefuch crotchets and circumstances intheir braine, I have marked this in them, that they feldome finde any roome for that which they should know, but goe to and fro, feeking and feeking, like them which fought Elias body, and found it not. Let men desire knowledge of God, as Salomon did, but not desire knowledge as Enedid. For thele aspiring wits fall againe like Babel, and runne into doubts, while they feeke for resolutions. As the lewes when they heard the Apostle preach, burnt their curious bookes, and had no more delight to studie such toies: so, as men come to the truth, they are content to leave these fancies, and say with P aul : I know nothing but Christ crucified. Curious questions and vainespeculations are like a plume of feathers, which some will will give any thing for, and some will give nothing for, Paul rebuked them which troubled their heads about Genealogies; how would he reproue men and women of our daies, if hee did fee how they busie their heads about vaine questions, tracing v pon the pinacles where they may fall, while they might walke upon the pauement without danger? Some haue a great deale more defire to learne where hell is, then to knowe any way how they may escapeit: to heare what God did purpose before the world began, rather then to learne what he will doe when the world is ended: to understand whether they shall know one another in heaven, then to know whether they belong to heaven: this rocke hath made many flipwrackes, that men fearch mysteries before they know principles; like the Bethshamites which were

ther belide.

not content to feethe Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: so that they meet with a rough and crabbed quellion, like a knob in therree, and while they hacke and hew at it with their owne wites, to make it plaine, their faw flickes fast in the cliffe, and cannot get out againe; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and eitherfall into despaire, or into contempt of al Therefore it is good to leave of learning where God harh left offreaching: for they which have an earewhere God hath no rongue, hearken not vato God, but to the tempter, as Ene did to the Serpent. This is the rule whereby a man may know whether his wildome stand right : as a couetous man is needy in the middelt of hisriches; fo a proud man is ignorant in the middelt of his knowledge. Now if your wildome were examined by these properties I feare, as the Angelsaid, Thou hast examined them which called them seines Apostles, and found them hers: fo I migh fay, I have examined them which call themselves wife men, and foundthem liers. Indeed Salomon faith, Many boaft of their goodnesse, but who can finde a good man? So many boast of their wisdome, but who can find a wise man? They are wise (faith he) in their owne judgements, but he faith not that they are wife in others judgement, As Paul told the Atheninans, that they were too religious: so he would tell many now, that they were too wife; fo wife, that they are fooles againe, The Galathians zealewas without knowledge, but our knowledge is without zeale, having a shew of holinesse, as Paul saith : so they have a shew of knowledge. But as the shew of holinetse is hypocrific, fothe frew of wifedome is vanitie. If they which thinke themselves wise, be wise; then we have more wife men then beggers, and peraduenture here be more wife menthen of any o-

As you have heard the notes of them which are wife according to sobrietie: so if you would know such as are wife about sobrietie, you shall discerner hem by these markes. First, they will have all the talke where so come, like Parats. Secondly, they contempe other, like the Pharises. Thirdly, they spurne at him which tels them of their fault, like Abner. Fourth-

Renel.3.

Pros. 20.6.

and

ly, they iump with Cafar, like the Herodians. Fiftly, they turne with the time, like Demas. Sixtly, they seeke their owne credit, by the discredit of others, like the enemies of Paul. Secuenthly, they loue to heare their owne, praise, like Herod. Eightly, about all things they would have their owne will, like Iezabel. When so ever these eight marks meet, there is a wise man, and a foole; a wise man in his owne conceit; and a foole in proofe: these are the wise men of the North, and the Philosophers of England.

Thus you have heard the wifedomewhich is according to sobrietie. If any man doesee the spots of his ownesace in this glatle, let him wash and be cleane. He that is wise (saith Salomon) is wife to him felfe : but he that is over-wife, is wife against himfelfe. Heere you may fee, that note aboue Ela is a jarring note, and alwaies makes a discord in the harmony. Christ would not haue vs wife Serpents, but as wife as Serpents, left they which are like Serpents should circumuent vs: to be wife to euill is an euillwisdome; and there is no such enemie vnto knowledge, as the opinion of knowledge : for, one which is wedded vnto his ownewit, will never be counselled of any. Therefore how necellarie is it to remember this doctrine? And God grant wee may remember it, I cannot tell how, no man can ferue God, vnleffe he know God, (for none doe obey him, except they which doe know him)and yet it is faidthat there was never to much knowledge, and solittle goodnesse. Surely as Christ said to his Disciples, Oye of little faith; so he mightly tovs, Oye of little vnderstanding; for there is not too much wildome, but too much oftentation: humilitie is none of our vertues. They which should teach others to be wife according to sobrietie, passe the bounds of sobrietie themselves: euerie man hath a Commonwealthin his head, and trauailes to bring forth new fashions. As the Iewes were not content with such rules as God had appointed them, but would have a King like the Gentiles: as the Papilts are not content with fuch lawes as God hath appointed them, but they will have traditions like the lewes ; fo the wisedome of this world is, to deuise better orders, better lawes, better titles, better callings, better discipline, then God hath deuised himselfe. Enerie plant (saith Christ) which my Father bath not planted shall be rooted up : that is, everic title

and every office, and every calling, which God hath not plan: ted, shall be rooted up : to be wife according to this booke, is to be wife according to fobrietie. Therefore feeke the wifedome of Christ; for the wisdome of the Serpent is turned into a curse, the wisedome of the Pharises is turned to a woe, the wisedome of Achitophelis turned to follie, the wildome of Nimrod is turned to confusion, the wildome of the Steward is turned to expulsion, the wildome of Iezabel is turned to death. This is the end of the deceiners wisdome; of the extortioners wisedome, of the vsurers wildome, of the persecutors wildome, of the flatterers wildome, of the forcerers wisdome, of the hypocrites wisdome, of the Machiauellians wildome. As Moles Serpent deuoured the Sorcerers Serpent; so Gods wisedome shall deuoure mans wisdome.

Wherefore, By the grace of God which is given unto me, I say vnto cueric one of you with Paul, Bewife onto Cobrietie, bee not ashamed to seeme ignorant of some things, but remember that it is better to seeme ignorant, then to be proud. Thus you have heard what wis-

dome is: now let vs pray vnto God for it.

FINIS.

FOODE FOR NEVV BORNE BABES.

1. Pet. 2. 2.

As new borne babes desire the sinceremilke of the word, that ye may grow by it.



His Scripture (beloved in the Lord) containeth an exhortation to incite and stirre up the beleeuing lewes, thatas God had inlightned them with fome knowledge of his truth, and fanctified them in

fome measure with the grace of his Spirit: so they would proceede and goe on, and daily increase more and more in the faith and feare of Iefus Chrift, like the glorious Sunnewhich ftil. augmenteth and redoubleth his heate and light, tillit be come to the middelt of heaven, where is perfect day. Now the meanes whereby

whereby we receive all our growth, and increase in God, is the lively preaching of the word of truth. And therefore the Apofle, by a figurative and borrowed kinde of speech, earnestly present them to thirst and long for the word of God, euen the foode of their foules, as little infants (which are new borne) cry for the mothers milketo nourish and sustaine them, For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation from the first Adam, whereby originall and our birth-sinne, as it were a Scrpents poison, patieth and transfulethit felfe into vs: the other heavenly and spirituall by renouation, from the second Adam, which is lesus Christ, whereby grace and holinesse is deriued and brought vntovs.

In this latter and better birth, a God is our father to beget vs; Note. the b Church his spoule our mother to conceivers; the c feed 1. Pet. 1.3. whereby we are bredand borne againe, is the word of God; the Gal. 4.16. d Nursesto feed, and to weane, and to cherish vs, are the Mini- a 1. Thes. 3.7. sters of the Gospel; and the foode whereby we are nourished and held in life, is the milke of the word, as in this place. And therefore in as much aschildren which are new borne, cannot increase in growth and stature, but must needs die, and come to diffolution, valetle they be continually fed and nourished with wholfome food: it behoueth all the faithfull and godly, who are quickned and revived in the life of God, as new borne Babes, to desire the sinceremilke of the word, that they may grow by it. I thinke we need not many words to cleere the generall drift and scope of this Scripture, as wee need not many fingers to point at the shining Sun. Letvs now therefore descend to the particular doctrines, which issue and spring from the severall branches of this Scripture.

First, here is noted a preparation : if weewill be better and Five points in increased by the word, we must be as new borne babes. Second-this text, ly, our affection and dutie when we are new borne, wee must defire. Thirdly, the matter and obiect of our defire, the milke of the word. Fourthly, the qualitie of themilke, it must be sincere. Lastly, the end and vse for which we desire it, that wee may grow thereby. For the first point, wee must be as new borne babes: Mat. 18.4. Children we know are principally commended for simplicitie

Ff 3

and

Luke 18.16.

Pfal. 25.14.

Note.

John 7.17=

Rewel. 14.2.

Prop. 1,17

Luke 11.25.

Math.9.17.

and harmelefnesse : and therefore all those which will profit in the schoole of Christ, and receive light and comfort by the preaching of the word, are heretaught to become as bakes, to lay afide all maliciousnelle, and to bring holy and sanctified hearts to the hearing of it. Suffer the little babes to come unto mee (faith our Saviour) and forbid them not : for of such is the king dome of beauen : as if we were neuer fit to heare and learne of Christ. till wee be reformed, and newly changed into little babes againe. For the fecret of the Lord (as the Pfalmift (peaketh) is with them that feare him : to teach vs, that as Danid would admit no vile person into his counsell: so God will admit no finfull soules into his fecrets. If any man will doe Gods will (faith our Saujour) hee shall know of the doctrine, whether it be of Godor no: because no man can learnethis doctrine, but he that doth it, as no man. could learne the Virgins fong, but they which fang it. And Salomonto the lame effect faith, The feare of the Lordis thebeginning of knowledge : as if the first letton to be wife, were to be holy. And therefors Christ is said to have expounded all things to his Disciples apart : to shew, that if we will have Christ to teach vs, we must goe apart from the world. So that as a man flippeth of all his cleathes, when hee goeth into a bath to wash him: so we must slippe off all our sinnes, when wee come to the Word to feed vs: for wisdome will not rest in the defiled soule, nor in a bodie that is subject vnto sinne. As the divell would not dwell but in a house that was swept from godlinesse; so the graces of Godwill not come into the heart which is not cleanfed. from wickednelle, for God will not powre new wine-but into new veffels: therefore vnlelleyou have prepared new hearts, looke for no new blessings to bee powred on you. The lewes reade the Scriptures daily in their Synagogues, to find Christ: but all in vaine, because the vaile is not taken away in reading. them : even fo doewe preach in vaine, and you heare in vaine. because the vaile of sinnewhich is drawne like a Curtaine over your hearts, hidethand eclipferh the glorious light of the Gofpellfrom you. And therefore (beloued brethren) if you will haue the Lord to bleffe your hearing, and to profper our preaching, you must wash and rince out the dregges of sinne that are frozen in you; you must purgethe leaven of maliciousnesse that Coureth

fowreth your foules, you must cast vp your couetousnesse, and your pride, and your flothfulnesse, and your partial prejudice, like the Serpent which spues up his poyson when hee goes to drink : for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many finfull and wicked hearers. It is faid of Christ, that he did not many great workes in his owne Countrie, for their unbeleefes fake: foit may be Mat. 13.11. · faid, that God concealeth many great mysteries of faith from vs, for our sinnes sake. Our wickednesse stops Christs mouth that hee will not speake, as the Iewes incredulitie chainde his handsthat hee would not work. Will an Embroderer teach another mans feruant histrade, if he know he will hurt him? No more will God teach the divels fervants his truth, because hee knoweth they will offend him. The feede which fell into the Mat. 13.21. thorny ground, sprang vp verie cheerefully for a time, that it might seeme to give a great hope of a joyfull harvest; but becausethornes grew vp with it, at length they choked it : so that unlessewccutypthethorny sinnes, which naturally sprout and foring vp in vs, they will ouerthrow all the good plants of holy doctrine that are graffed in vs:and therefore the Prophet leremy willeth vs to breken up the fallow ground, and not to fowe a- Ier.4.4 mong thornes; as if the heart mult first be fanctified, and afterwards instructed: as yron must first be heated, and afterwards be . fashioned. In regard whereof, I beseech you (my beloued) in the feare and reverence of Gods bleffed name, looke to your feete when you enter into the house of God; prease not into this mariage feast without a wedding garment; tread not in the holy Sanctuarieto heare the word, with an vnfanctified, and defiled, and filthy foule.

A man will not keepe the Sabbath in his working apparell, but will put on his richest iewels, and array himselfein his best attire: and yet we make no scruple at all to come vnto the Sabbaths exercise, with a profane, and a wicked, and our working day heart. When Nadab and Abihn offered strange fire before the Lord, God said, I will be bonoured of them that dram nigh vnto mee: to shew that the Lord doth then looke for more Leuit 10.3. holinesse at our hands, when by practise of his service, and the duties of holy Religion, were approach and draw more neere

Ff 4

vote

Md.11.25.

Cor. 5.17.

olin. 2 6

vnto him. Wherefore to flut vp this point, as the begger (in the Gospell)cast off his cloake to come to Christ; so must we cast off the cloake of our wickednesse, when we come to heare. We must be as babes, if we will be Christs pupils, because hee reuealeth knowledge and wisdome to none but babes. And yet wee must not be babes onely, but new borne babes, which have a new foule, a new life, new members, new affections imparted to them. Whereby we learne, that it is not enough in our regeneration, to redreffe and reforme some one disordered affection in va; but we must be changed and new fashioned in euerie part. As Santwhen the kingly spirit came vpon him, was turned as it were into an other man : fo we, when the word begetteth vs anew, must be turned and changed into other men: and therefore they which are implanted into Christ, are called new creatures, because neyther the old heart, nor the old hand, nor the old eare, nor the old eye, will serue the turne; but all must be molten and new framed againe. For What foener is borne of the flesh, is flesh: If we wil haue it spirit that is, fit for Gods worthip, who is a spirit, and will be worshipped in (pirit and truth) it must be borne againe of the spirit. The lense hereof made the Prophet Danid cry out, Create in me a cleane heart, O God, & renue a right fpirit within mee : and therefore we must not patch and peece out our hearts for God, like a beggers cloake which is made of foreds, but we must be renewed, and thorowly changed in the fpirit of our mindes. When Naaman the leper had washed in Iordan, his flesh came againe like the flesh of a young child : if the leprofie of the sinne be washed and purged from vs, all our affections, all our desires, will be altered and changed like the flesh of a child. And therefore if we wil fit our selves to be good hearers, we must not intertaine friendship with any sinne, As the Adder

phef.4.23.

fal. \$1.10.

 to heare.

Touch no uncleane thing, faith the Lord: because sinnewill cling to the conscience like bird-lime to a feather; therefore we must not touch it: it must not have a singer of vs. When the divell made his reentry, hee tooke vato himselfe seven other spirits worse then himselfe: Thus one divellarings moe divels,

slips off her skin, and the Eagle casteth her bill; to we must quite strip our selues of all our lusts, when as new borne babes we come and one finne pulles on more finnes, as one crow calleth many crowes to a carion: and therefore as the leaven was hid in the meale till all was fowred; so let vaneuer rest seasoning our soules, till all be sanctified: for then we be fit to understand every part of Gods will, when we be in every part new borne a-

gaine.

Furthermore, this point discouerethand descrieth a groffe erfor in Poperie, concerning the workes of Nature, which are wrought & effected by the lingle vertue and power of our owne free will, without the finger and grace of God. For whereas the Papillsacquite many of them, and cleare them from fin (asif an vnregenerate man, by the strength and abilitie of his own wil, as it were mounted ypon his own wings, were able to aspire to the accomplishment of holy desires) we see that the Apolle in this Ethes 4,21 place maketh no other account of the vnregenerate, then of dead men; and therefore that they must be quickned and new borne againe, beforethey can practife or performe any vitall action in the life of God. Christ is resembled to a Vine and wee John, 15.5 to the branches; for as all the juice and lap, whereby the branches spring and live, illuethand ariseth from the roote of the Vine: so all the grace and goodnes that is in vs, droppeth and di-Hillethfrom the riches of the person of Iesus Christ. Before God bleffed Sara, she was barren and childleffe: so vntill God bleffe our hearts, they be wicked and fruitletle, And therefore as an vn- Matth. 12.23. cleane fountaine cannot send forth sweet water, nor a bad tree \$ 7.18. bring forth good fruit: no more can the corrupt and wicked hart of the vnregenerate, bud and bring forth any good and vertuous actions. Thus much of our condition and preparation. whereby we have learned with how holy, and with how fanctified affections, we ought to repaire to the hearing of the word. Now followeth our duty and affection when we are new borne.

As new borne babes defire. We must not be children in wauering and inconstancie: because the Apostlesaith, that God
hath furnished his Church with Pastors and Teachers, That wee Ephes 4-14bee no more children, wavering and carried about with everie wind
of dostrine, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we must not be
children in understanding and knowledge; because the same
Apostle

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I.Cor. 14.10.

Apostle saith. Brethren, be not children in understanding but concerning malicious nesse bee children : but in understanding be of a ripe age. But we must be children in an ardent and burning affection, in thirlting and longing for the word of God, Bleffed

M#.7.6.

Luke 1.22. Mat. 11.12.

are they which hunger and thirst after righteousnesse, for they shall be filled; because God fils the hungrie with good things, but the rich and the wealthy he dismisses bempty. The kingdome of God suffereth violence, because none can enter at the narrow gate, but fuch as strive, and throng, and thrust to enter. And therfore as when the dam feeds her young, every bird gapeth, and ftrugleth and fretcheth out the neck to receive the food: fo when we come to heare, every man must reach, and stretch out his heart to receive the word. For then indeede the word worketh most effectually invs, when our hearts before are kindled and inflamed with delire of it, like waxe which receiveth any stampe afterit is heated. The Shunamites child which was raifed by Elisha, so soone as his flesh began to waxe warme, neeled and opened his eies, and revived againe : (o when we waxe warme in the Spirit, and conceive a delire, and a thirl of the word of God, it is an vadoubted token that we are borne againe, and there is breath and a foule within vs, and wee are not veterly dead in the life of grace. As contrariwife, they which have not a sharpe and hungric appetite to be fedde and fatilified with the milke of theword, are but dead carcatles, and skinnes full of rotten bones: fo that this Cittie, which should be the glorie of the kingdome, may well betearmed Golgotha, the place of dead mens skuls, in regard there are so many thousand soules dead in sinne, dead in defire, who have no thirst and hunger for the word of God. If they have a bare reading Minister, as children have a puppit to play with, they thinke themselves in a happie state : as if Elishaes staffe could raise the dead child without Elisha, and the word give life without a Preacher. I may be they can be contentwith Micab, to accept a Leuite if they light vpon him: but who will fend to Ierusalem the schoole of the Prophets, as Saul sent to Bethlehem to fetch Danid for his comfort? I think you

know my meaning. I would not wish you to wait till Preachers offer themselves to instruct you, but to send to the Schooles of Jearning to provide godly and able men, who may minister the

Note

Note.

word

word in due feason. Balank, because heelonged for Balaam, went to the vtmost coast of the Country to meete him. Thefather, because he longed for his prodigall sonne, ran to kitse him a great way off. Danid, because he longed for the Arke, went and brought it vp from Kiriathiearim : fo then indeed we defire the word of God, when we will not flay till it come vnto vs, but we will prevent it, and goeto the vemoft borders of our Countrie to fetch is homevntovs. We must defire the milke of the Word, & we must defire it as babes; that is, in three respects. First, they say, children to foone as they are borne into the world, prefently cry outfor the mothers dug: fo must we, so soone as we feelethe grace of God to hauerenuedys, while we are yet hot from the wombe, hunger and thirst for the milke of the word. If the mother should deferre to give her childe sucke, were it able to live a moneth, or a weeke, or a day? No more is our faith able to (8staine and support it felfe, vnlesse it be presently nourished with the foode of life. Christ so soone as hee had raised up lairus Mark 5.46. daughter, commanded her meate : as if it were in vaine for ve, to be quickned by the finger of his power, vnletlewe be fed by the word of his grace : and therefore Eden was watered fo foone Gen. 1.65. as it was planted, to thewe that wee must be strengthned so fooneas wecare inftructed: fo thatitis a greatfaultamongit vs, when God hath quickned vs with his spirit, and wee perceive his graces to bud and to bloffome invs, that we prefently prouide not moisture to nourish andto preserve them. We count it a miracle that Elias lived fortie daies without foode : and yet we, after many yeeres of famin, still poste off the feeding of our foules. Wethinke italwaies 100 fonneto beginne, though we begin then when we are readie to end: as the rich man, who then wentin hand to inlarge his barnes, when he was even at deaths doore to refigne his life. As Christ was then fent forto heale Mat. 7.23. the Rulers daughter when she was ready to depart: so, many neuer desire the Preachers company til they be ready to die. They fay that the time is not yet come that the Lords house should be built, nor yet time to sanctifie their soules for God, nor yet time to provide for the milke of the word. And thus wee post off from day to day, from yeere to yeere, tilwe bearrefled by death: as the bad Lawyer drives off his Client from Termeto Terme,

till the fuit be loft. Let was fo long loitering and trifling in Sodome, that the Angell was faine to plucke him out with violence: and certainly valetle the Lord by the good meanes of his providence should plucke vs out of ignorance and darknesse, wherein we vie fuch trifling, and plunging, and delaying, scarle one of a thousand would be saued. Wherefore (beloued in Christ) if Paul have planted you in the true faith, desire also an Apollo towater you. If the foundation bee laid by a maisterbuilder, seeke out a skilfull workman, who may roofe it also: if yee haue received one grace, speedily defire the preaching of the word, that it may increase and grow vp by dressing and manuring, vnto a double grace: for even the best gifts will wither and decay in you, vnletle they be presently watered with the word. Againe, weeknow that children are so greedily carried with a desire of the foode, that when hunger at failes them, they neyther regard leafure, nornecessitie, nor willing netle of the mothers; but all excuses and businesse se apart, so soone as they criefor it, they must be fed : even so we must not thinke it enough to defire the word, but we must be earnest and feruent, and importunate in calling and crying for it. A notable parable is in Luke, how one called for breade in the night, the other answered, that hee was in bed; which seemed a reasonable anfwer, and yet it would not ferue: fo wee have long called (my brethren) and wee haue a great while craued the bread of life. Though it may feeme a reasonable answere that they cannot giue it vs without impouerishing themselues and their children, who are fat and inriched with the Ministers maintenance: yet we ought not to be daunted and discouraged so, but to continue asking still, as Peter continued knocking till the doore was opened. For as Ishu was knownedy his furious marching, fo you may know a faithfull and true Christian by his zealous perfecting of holy purpoles. The mother doth not alwaies feed herchilde for loue; but many times, to keep it still and quier, is constrained to leave all, and give it sucke : so if our mother neither reuerenced God, nor feared men, yet if wee would be earnest and importunate with her, if we would continually cry and call for it, as babes doe for the milke, sheewould feede

vs at last, if not of loue, yet at least to be eased of vs. It is an old

Zuke 11.5.

Note:

Ads. 12.

Oh that this were practifed.

faying,

faving, that he which asketh faintly teacheth vs to deny him : if we will teach men to grant vs, we must aske it with courage and constancie. And therefore as I acob wrestled with the Angel, and faid, I will not let thee goe until thou bleffe mee: fo mult our request wrestlewith the Gouernours of our Land, & sav, I will not let you rest vntill you heare me. This doctrine indicteth and con-The old fin of uinceth a great number of vs, who though we haueadefire to this Land. the word, yet we are so chill and so cold, and so loose in it, that in euerie croffe euent we stand stone hill. If it be but a straw, it is ablocke in our way, because as Ieremy speaketh, We have no conrage for the truth upon earth: we have some love to the truth, but we have no courage to labour and adventure for it : as a Merchant that would gladlie gaine, but dares not venture the feas for feare of drowning. If the people be somewhat backward, or a Preacher cannot be procured at the first dash, whilethe fitte is fresh voonvs, weetake our discharge, and cast off the care for euer after. The flothfull man faies, There is a Lion in the way : and so wee discourage our selucs in seeking good things, because there is paine in the way. But if wee delire the word, as babes do milke, we must never rest to desire it, vntill we haue it.

Lastly, we know children are continually craving foode; a little paule, and then to the breft againe: and therefore we must not be gorged and glutted with once feruing, but continually desire it. We must be of Elias diet, bread and flesh in the morning, and at evening too: fo morning and evening our Soules must be fed. The Apostle exhorteth, Let the word of God col, 2, 16; dwellin you, because it must not take up a night slodging, and so be gone; but it must have a continual residence & abode in our hearts, Though the ground be good, yet it must have the former and latter raine to make it fertile : and yet many of vs thinketo grow greene with one shower, and to goe unto heaven with one Sermon. It is reported of the faithfull, that they continued daily in the Temple, as if a Sabbath daies exercife would Ad a.s. not serve the turne, vnlesse we had some ordinarie repast in the working daies alfo: and therefore as the lampe burneth continually in the Templewithout quenching, fo the word must continually found in our cares without intermission. Thus you

fee (beloued) that if you will defire the milke of the word as new borne babes, you must Jesire it presently without delay, importunately without fainting, and continually without lothing, never

being fatified with it.

Now we come to the matter and object, which we must defire; namely, our food and nourishment in Christ, which is here called the milke of the word. To this our Saujour recalleth vs from all our dainties, Labour not for the meat which perifheth, but 1. Pet. 1.23. 25. for the meate which indures to eternall life. For the word is cuerla-

Matth. 1 2.22. I.Tim. 6. Gal 5.17. James 4.1. Luk.9.54. Joh. 5. 44.6

12.43.

Tobn 6.26.

sting food, and immortall feed, because it makes vs immortall. and to last for ever. Wee defire wealth, honour, pompe, and pleasure, and everiething, save the milke of the word, which we should defire ; like Adam, who had all trees, and yet liked none but the forbidden tree. There is a defire of the word, but it is a tare to choke the good corne: there is a desire of money, but it is the roote of all euill: there is a defire of the flesh, but it fighteth and wageth warreagainst the thespirit : there is a defire of preheminence, but it is swelling & ambirious: there is a desire of revenge, but it ariseth from a rash and carnall spirit: there is a defire of praise, but it is cursed and pharifaicall: the bleffed and holy desire is to desire the milke of the word. When Ionathan law the hony dropping, he must needs be licking: so when yesee the milke of the Gospell, ye must delire to be sucking. Of all the bleffings of Canaan, this was the chiefest, that it flowed with milke and hony: and this incouraged the Israelites to travel thorow the defert, to posselse it. The Word is a land flowing with better milkeand hony, and we must not thinke any paines or toile too much to attaine it. God hath many names in Scriptureto makevs conceiue more honorably of him : so hath the Word many titles to make it more amiable. It is called a lanterne to directivs, a medicine to healevs, aguide to conductivs, abit to restraine vs, a sword to detendvs, water towashvs, fire to inflamevs, falt to feafon vs, wilke to nourish vs, wine to reioycevs, raine to refresh vs, a treasure to inrich vs, and the key to vnlock heaven gates vnto vs. Thus the Word is named by all things; that we should onely desire it in stead of all things. And surely thereforethe Word is in so small request among vs, because we know not what bleslings it bringeth with it. It is the word of falua-

Pfal. 19.10.

tion, because it saueth the soule from pining, as the corne which Toleph Cent, did Jacobs house from famine, So that as Elisha laid of Iordan, Wash, and be cleansed: so may we say of the word. Heare it. and be faued. It is called the word of life, because it reviveth the foiritas Elifbaes bones revived the Ifraelite. It is called the word of reconciliation, because it is like a golden chaine to linke God and vs together. And in regard hereof, it is called a iewel of inestimable price: as if althe treasure in Egypt were not wealth enough Mat. 12.6. to buyit. And therefore as Danid longed for the Well of Bethlehem; fo wee must long and languish for the milke of the word. The word is refembled to milke in three respects. First, because it is the onely food of the faithful, as milke is the only and proper. food of babes. Secondly, because it is not hard and intricate but plaine and easie to be conceived, as milke is calleto be digetted. Thirdly because it is sweet and comfortable to the soule as milk is sweet and pleasant intalte.

For the first point, the Lord chargeth the Israelites, to doe what former be had commanded, and not to adde or diminish any thing. And lossa, losua, Ezra, and the rest, when they would renue the Lords couenant with the people, read nothing but the Law, to flew that it was the onely rule and square of all their dutie: and therefore Efay recalleth vs to the Law, and to the refti- Efay 8.20. monie, &c. and Christ lendsvato fearch the Scriptures, because by John 5.39. them we have eternall life. And therefore the Popish Church, which (not content with the milke of the Go(pell) hath broached many heathen traditions, and vnwritten traff, doth not feede, but choake and poyfon her children with them, and deprive the Lords people of this food of life; and like curfed Philistines stopping up the welles of water which other have digged, what doe they elfe but flarue and famish so many Nations? Welmay their hedge-prieftslike drie nurles delight and difport the children for a feafon; but when hunger bites, when the difireffed conscience would be sed and comforted, then they are notableto afford them the very crummes from Christstable: and therefore we must needs account the estate of those congregations to be full of dread and horrour, which have not this milke of the word to feed their foules ; which want a good flew-

ard to give them their meate in due leason; which like the

Foode for new borne Babes.

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Note

Egyptians lie crauling in the darke, when other Churches inioy most comfortable light. Iacob forsooke the blessed Land of Canaan when it had no bread: and can wee be enamored of those assemblies where there is no soules foode? If ye did consider (my beloued) that you cannot be nourisht vnto eternall life, but by the milke of the word, ye would rather desire your bodies might be without soules, then your Churches without Preachers. I tremble to think how of tyou have heard this, and yet how little you have performed it.

Prov.8.9.

Pfal. 19.7. 3.Cor.4.3.

Pfal.119.5

Numb. 13.

For the second point: That the doctrine of the Gospell is plaine, appeareth when the wifeman faith, All the words of his mouth are plaine and easie to him that will under stand. The testimonie of the Lordis sure, and gineth light to the simple. If our Gospell be bid, (faith the Aposile)it is bid unto them that perift : for asthe Sun which was made to lighten all things, is most cleere: fo that word which was made to cleere all things, is most cleere : fo that if there be no communion betweene light and darknes, and the word of Godbe a lanterne unto our feet, and a light unto our paths; then it is evident that the word hath no darknes in it. If wee fee not all things, the fault is not in the light, but in the eye; as Agar could not fee the water, which yet was before her: and therefore our adversaries fally charge the Scriptures of exceeding hardnesseand intricatenesse. When the spies were returned from Canaan, they could not fay but that it was a good land; but they saidit was hard to come by : so the Papists must needs confesse that the Scripture is a good word, and yet to diffwade the Lords people from a serious and diligent search of it, they bring vp a flander and fay; it hath many obscurities and by-paths. But as Elista saw the horses and fierie chariots which his enemies could notice : fo (beloued) if ye come with a faithfull and a holy heart to the word and to the Scripture, ye shall fee that plainnelle and casinelle in the doctrine, which our adversaries cannot fee.

Zer. 19.16.

Pfd.119.111.

For the third point; that the Gospell is the onely comfort and consolation of a faithfull soule, the Prophet Ieremy saith, Thy words were found by mee, and I did eate them, and thy word was unto me the joy and rejoying of my hart. Thy testimonies have I taken for an heritage for ener; for they are the joy of the heart. As a man will

will bee glad to be hired to a noble man : fo Danid when hee had gotten the milke of the word, rejoyced as much as if he had been hired ento God: and therefore, in all the story of the Acts, wee seeiny and comfort to haue followed the word, as Elisha followed Elias, and would not leaue him. So the Wisemen rejoyced exceedingly when they faw the starre which should leade them to Christ: so ye have matter of greation and comfort, when ye heare the word preached wich shall carrie youto heaven. like the chariots which conveied lacob into Egypt. There be many Michels in this land which have mocked king Daniel for dancing before the Arke, There be many which Note. tearm vs heady and foolish men, because we come and throng, and preasethusto a Sermon : but as Christ said. Father forgine them, they know not what they doe : fo God forgive them, they know not what they fay : for if they did feele the calme of conscience, the ioy of hart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithfull pofcelle and inioy by hearing the word, they would account vs not only fooles, but starke mad, if all the pleasures, or profits, or dangers of the world should withdraw or withhold vs from it. So much for our food; now we come to the quality of our food, Ir must be fincere.

Sincere both in his fauour, and also in effect and operation, For, as in nourishing our bodie naturally, our blood cannot be good if our diet be vnholesome : so in feeding our soules spiritually, neither our hearts nor affections, nor our words, nor our workes can be good, vnlesthe milke be holesome whereupon wefcede: andtherefore as our Saujour bids vs take heede what Mar. 4.24. we beare: fo the Apostle to the like effect, gives a caveat to take heed voon what we feede: for there is a pure and fresh dectrine, in Ier. 1.7, and there is a foure and leavened doctrine, in Matt. 16.6. There is a new wine of the Gospell in Matth, 9, 17, and there is a mixed wine in the cup of fornicators in Rev. 17.4. There are hole for words, in 2 . Tim, 1.13, and there are corrupt and unbol-Some words, Ephel. 4.29 .. There is a doltrine of God, Ich. 7.16, and there is a doltrine of the dinels, 1. Tim.4.1. There is an edifying & abuilding word, and there is a fretting and a cankered word, 2. Tim. 2.17. As the Prophets children cried out, death in the pot ; fo

fame

Matt. 16.6. Matt. 7.15. Colof. 2 8. 1. Ioh. 4.1. Some places may fay, death in our foode; and hereof it is, that we are so often forewarned in the Scripture to beware of the leaves of the Scribes and Pharifes to take heed of the Prophets which come to vs in sheepes clothing: to beware that no man seduce vs through Philosophie : to try the spirits whether they be of God or nos as we must taste our food before we digest it : to try our gold before wetreasure it. Christ tasted the vineger but would not drinke so when we talte falle doctrine we must reject it. There are many greedy of milke, butitis Dragons milke: they take great paines tolearne, but it is to learnethe language of Abdod, and not the language of Canaan: they runne to heare, but to hearefables and vntrueths, Nimred was as painfullin building of Babel, as Salomon in rearing the holy Temple, Micab entertained a Lenite, and confecrated his filter; but to an idolatrous worship. The Ifraclites melted their eare-rings; but to erect a Calfe. Iezabel fedde a great rout of trencher chaplaines; but to honour Baal, Many defire to have milke, but they will have it from Dragons poyloned, and therefore wee are heere warned to defire the fincere milke of c. For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inmentions. He that hath my word let him fpeake faithfully : what is the chaffe to the wheate? God would not have one field fowed with two kinds of graine; to shewe ve that he would not have one heartfilled with two kindes of doctrine. Dagon could not fland with the Lords Arke, no more can Christs truth hold any fellowship with the word of error : and therefore as the Minifters mult beware that they make not merchandife of the word of God, so must the peopleasso, that they drink not any milke but that which is fincere, And here ye ought (my beloued) more carefully to behaue your selues, as ye see the divell more subtilly to allault you; and under the cloak of zeale & reformation, to bring into the Lords Sanctuarie most wicked prophanation.

As a man wil be more wary to trie euerie peece of gold, when he fees many counterfeit and Flemmith angels to flie abroad: fo when ye fee many forts of doctrine, crawling daily like Locults out of the bottom leffe pit, ye must be more diligent to taste and trie which is found and lineere.

It followeth; That ye may grow by it. Here is the ende of our hearings

Ier.23.21.

hearing; That we may grow in grace and increase in the faith of righteouines: for the faithfull are called the trees of righteouines, 1.Pet a. ?. because they must be alwaies springing : lining stones, because Math, 25, 26. they must grow in the building: good fernants, which must trade and traffique the Lords talents to increase : fruitfull branches John. 19.2 which must be purged and pruned by the hand of the heavenly husbandman. I aac must not alwaies hang on Saraes breast, but must be weaped: so we must not alwaies be children, but grow vpandincrease and profit more and more. As the starreneuer ceased till it came over Christ : so wee must never relt walking till wee come to God. If we have faith, we must proceed from Ich 1 17. faith to faith : if we have love, we must increase and abide in love; 1. Thes. 3.12) if we have zeale, we must endenor to be confumed with zeale: if we be liberall to the distressed Saints of God, wee must double our ti- 10h.2.17. beralisse, as Elkana gaue Annah a double postion. If weread the 1 Tim. 3 13. Scriptures, we must go on and continue in prayer: If we give almes, 10h. 12.12. we mult flep one foote further, & gine them with cheerfulneffe : 2. Cor. 9 7. and thus as the Eagle continually foareth til the come to the highest: so must we still increase till we come to perfection. Let vs be led forward unto perfection: as if a faithfull man were Heb. 6.1. like a ship vnder saile, neuer anchoring till he arrive at heaven. The greater is our finne, which heare, and heare, but are never the more reformed for our hearing, like Pharaohs ill fauoured kine which devoured the fat kine, but remained as ill favored as they were before: so many of vs when we have lugged the breaft almost drie, after twentie or thirtie yeeres feeding are as skregged and leane as wee were before. No man almost among vs is more zealous, no man more faithfull, no man more constant for the truth, no man more feruent in religion, no man more fanctified, no man more diligent in practifing, nor leffe vitious now, than he was one hundred Sermons agoe, as if wee were night-blacke rauens, which cannot be washed with all the Sope of the Gospel. Though we have long heard and still delire Note, to heare, yet we doe not grow by our hearing, wee are verie dwarfes in Christ, scant able to goe, little in faith, little in love, little in patience, little in obedience, little in zeale, like Zachens, so little that we cannot see Christ. This is an vindoubted euidence that we have not fleshy but stony hearts, which though Gg 2 they

AET. 20.9.

Joh. 14.22 .

they bewashed, yet they cannot be watered with the sweete showers of the Gospell. For, is there not in every tauerne, and in euerie shop, and in euerie house, & in euerie hall, as much couetoulnes, as much briberie, as much couloning, as much wantonnes, as much maliciousnesafter this long shine of the Word, as there was before? Arewenot now as flothfull in Gods fernice, as diffolute in the practife of Christian duties, as dishonest in our dealings betweene man and man, as proud in our attire, as light in our behaulour, as hypocriticall abroade, as finfull at home as we were before ? And what is the reason thereof, but that we come to the fountaine, rather to draw then to drinke:rather to heare then to be bettered, and fanctified and increased by our hearing? One fort heareth notatall, like Enty chas which was fleeping when Paul was preaching:another fort forgets all as Nebuchadnezzar did his dreame : the most part remembers all, but will make no practife of it, as a Carpenter which should fquare all by rule, and stickes it at his backe, and workes all by aime, But affuredly (my beloued) it were better you never heard, than thus indespight of God to abuse your hearing. If I had not spoken to them (saith Christ) they should have had no sinne, but now have they no cloake for their sinne. What cloake can ye have when God offereth grace, and yee wilfully refuseit; As meate, the more a man receiveth, the more it distempereth, if it be not digested: so the more yelearne, and the more ye heare, the greater is your fin if yee grow not by it. If the feruant which hid his talent in a napkin was so handled, what shall be done to them which fuffer their talent to perill? And therfore every man must beware how he beareth : every man must take beed that he receive not the grace of God in vaine, that he desire the milke of the word, to be bettered and increased by it. Wherfore who soeuer thou be that hearest this, and wilt heare other; search thy conscience, whether thou be growne in any vertue fincethou heardest the laft Sermon: confider what finnethou haddell the laft Sabbath, which thou half not this Sabbath. If thou finde no change, then the Word hath not had his working in thee: thou are not increafed by the food which thou received ft. Will not a man be angry to fet his childe to schoole and find him alwaies at his A, B, C? So God will be displeased, if we be negligent and slacke and never

never take out his leffons, but stand at a stay, I know many of you will give me the hearing of this, as you have done many of my brethren heretofore : but as the worme froke longs gourd, and it died in the morning : fo by the next morning a greedy worme of couetoulnes, or the like fin wil have perithed all. If it doe lo, know the Indge standeth at the doore, ready euery houre to fummon you to death, to make your appearance at the barre of luffice, and to give vp your account for every talent, yea, for everie letton that ye have learned and left vnpractised. As for you, if any of you walke in dutiful obedience to the Word, I befeech you in the feare of God, and in the bowels and loue of Ielus Christ, that ye will abound and increase yet more and more, and contend by all meanes to put inpractife and excife those things that ye heare, that so at length when yee bee ripe for the fickle, and the great day of haruelt be come, ye may be gathered as good corne into the Lords garner, and be inuested in the holy heavens with that bleffed kingdom which God hath provided for them that serve and feare him, Amen.

FINIS.

THE BANQUET OF IOBS CHILDREN.

Iob 1. 4.5. Verles.

4. And his sons went and banqueted in their bouses enery one his day; and sent & called their three sisters to eat and drink with them.

5 And when the daies of their banquetting were gone about, lob fent and sanctified them, and rose up earely in the morning, and offered burnt offerings, according to the number of them all. For, lob thought, it may be that my sounes have sinned and blasphemed God in their hearts; Thus did sobevery day.

His booke is a storie of patient lob, to shewe how God can deale with all, and how they should receive all things at his hand, seeing the most innocent man in the world, when God should try him, was brought so low, that the divel had power to lay upon him what

G. g 3

Iob 12. 15.

torment he would, death onely excepted, and yet he flood to it with such constancie, that hee faith, though the Lord kill mee, yet will I trust in bim. Such power was given vnto his faith, and loue, and patience, that they ouercame the divell, which faid, that if he might have leave to plague him, he would make him blaspheme Godto his face, verf. 11. Therefore God would have this victorie to be recorded for all such as are sicke, or fore, or needie, or oppressed; that what soeuer paine we suffer, wee may rememberthat Jobs paine was sharper then this: and yet could not make him to impatient : but when like a man hee was offended with historments; like an holy man hee was more offended with himselfe, and angry with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honourable then his beginning, as it he should say, Thus it shall be done to the man which is not offended with my cha-Stefements.

Now to our purpose, in the first verse of this chapter, the holy Ghost sheweth what a good man lob was, saying : that he was an repright and inst man, one that feared God and eschemed enill. In the second verse he sheweth what store of children Job had, saying, be had feuen sonnes and three daughters. In the third verse he Mewethwhat flore of riches lob had, faying: his substance was seventhousand sheepe, and three thousand Camels, and fine hundred yoke of Oxen, and fine hundred Affes, &c. In the fourth verle he returneth againeto his children, thewing how the ywere occupied, before the wind came and blew the house vpon their heads, faying, his fons went and banketted in their houses enery one Lisday, and called their three lifters to eate and drinke with them, In the fift verie he commeth agains to lob, and flewer a proofe of his vertues, which he commended him for before, laying, that when his fons had banquetted be fent for them, and fanctified them. androse up earely, &c.

So if yeaske what his sonnes did, the holy Ghost sayth, that they banquetted. If yeaske where, he saith, in their owne houses. If ye aske when, he saith, enerie one kept his day. If ye aske who were the guests, he saith, that one invited another, and the other invited him againe; and they called their fifters to them, and so made merry together. If ye aske what sather lob did: the stories aith,

that

that after enerie feast, suft be sent for his sons, or then he sandisfied them, and then he sacrificed for them: the reason is added, because sobthought, it may be that my sons have sinned or blasphemed God in their hearts. His zeale in this action is declared by three circumstances. First, that herose up early in the morning. Secondly, that he offered so many sacrifices as he had sonnes. Thirdly, that he performed this offering eneried ay while the feast lasted. Of every circumstance a little, because some had rather heare manie

things then learne one.

First, here is to be noted that amongst the blessings of lob, his children are reckoned first: so soone as the holy Ghost was palt his spiritual blessings which he mentioneth in the first verse of al, before al his other bleffings, landes and houses, and goods, and cattel, and friends, and feruants, he speakes of his children, as the cheefest treasure which lob had next vnto his vertues; although he was counted the greatest man for riches and cattels, and all things elfe in all the East parts, verse 3. Therefore the diuel when he had taken away all his other riches, took eaway his children last of all: trying him asit were by degrees; as if hee should say, I have a greater plague for him yet : if the losing of his goods, and stealing of his cattel, and burning of his houses, and flaying of his feruants will not moue him, yet I know what will rouse him: when his children are all feasting together, will raise a mightie wind, and blow downe the bonse upon their beads, andkillenery sonne and daughter which he hath at a clap. Indeed this newes frighted him forest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and camels, and alles, and theepe, hee never shrinked; we do not reade that he made any answer : as though he cared not for them : but when he heard that his deare children, seuensonnes, and three daughters, after he had brought them vp to ripe yeeres, were flaine all at once, then the storie faith, that hee rose up from bis seate, and rent his garments, and shaued his head, and fell downe to the ground, and cried; Naked came I out of my mothers wombe, and naked shall I raturne againe. So even the divel knoweth what a man loveth, and what a bleffing it is to have children, Therefore when God commanded the man and the woman to increase and multiply, it is said before Gg4

beforethat God bleffed them, Gen. 1.28. which was the first blefe fing that was given to man, which is called a blessing, The blesfing of children. Againe, when God pake the same words to Noab and his sonnes, it is said before, that God bleffed Noah and bis fons, Gen. 9.4. To children came Itill under the name of bleffing. Thus God himselfe sheweth that children are his gifts, to make you thankfull for them, and carefull of them as lob was. And therefore fome men haue more riches, and some leffe, and fome none, because it is the blesfing of God (as Salomon faith) which maket brich, Properbs 10.22. fo fome men have many children and some few, and some none, because it is the blessing of God(as David (aith) which fendeth children, Pfalm. 127.3. and 128. But this is the difference between temporal bleffings and spirituall blessings: that spirituall blessings are simply good, and therefore doe all men good that enjoy them : as faith and lone and patience can never hure a man, but better him : and temporall bleslings are as he which hath them to a good man riches are good, honors are good, health is good, libertie is good, because he doth good with them: but to an cuill man they are euill because they make him worse, and he doth euill with them: as Ieroboam had not done to much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and libertie, and life, with a caution, If it be Gods will: As Christ prayed for the removing of his crotte; because wee know not whether we bee good or evill, whether they will make vs better or worfe, or whether wee shall doe good with them or hurt. Thus when Iob had his cattell and his houses, and his friends, and his servants, and his children about him, hee was like the man of whom Danid speakes, Therighteous man shall flourish like a Palme tree, Pfalm, 92, 12. Therefore the divell (aid, that God had made a bedge about Job, Job. 1. verf. 10. Asan hedge goeth round about a garden : fo Gods bleslings went round about lob, according to that, Pfal. 33. 10. Him which trufteth in the Lord mercy fall imbrace on ewery fide.

Thus Iob was endowed with children: but how his children were affected wee cannot define fo well as of their father, because the holy Ghost saith nothing of them, but that they banqueted,

queted, which doth found as though he noted a disparagement betweene lob and his sonnes, asthere was betweene Eli and his fonnes: for oftentimes a godly father bath untoward children, which make him watch, and fast, and pray, and weepe, when they little thinke, while they themselves ruffle, and sweare, and banquer, and game, till pouerty fall on their purses, as the house fell vpontheir heads; so it seemes that lobs sonnes were secure vpon their fathers holinelle, as many are vpon their fathers hufbandrie, which thinke, The oldman bath enough for vs, wee need not care to get or fane : fothey might thinke, Our father facrificesh for vs, we may feast of be merrie, his devotion will ferue for vs: he is an old man, let him pray and God will heare him. One Lot is enough in an house. But if Iob had bredy his sonnes so, Godwould not have commended him, but rebuked him, as he did Eli. Thereforethis is not spoken against lobs sonnes, that they banquetted, asit is spoken against the Israelites, that they fate them downe to eate, and rose up to play. For first, it is not like that he which was so commended of God, that he said, No man was like him open the eaerth, verle 8. would not reach his children in their youth, as he prayed for them after. Againe, if they had been Epicures, and Libertines, and Beazlers, God would not have heard his prayer for them, no more then hee would heare Samuels prayer for Saul. Againe, if they had despised that God which their father worshipped, he would never have said as he faith, It may be that my Jonnes have blasphemed God, as though some fault might escape them by ignorance or rashnes; but he would have faid, My fons are blasphemers, and therefore I must punishthem. For that which the law said against blasphemers after, that lob understood by the Law of conscience written in his heart, as Paul (aith, Rom. 2.1 4.

Againe, if they had vied their feasts for their lusts, like them which say, Let vieate and drinke, for to morrowne shall die, it had been vaine for lob to. speake to them of sanctification, for they would not have sanctified themselves at his bidding. But it is said, that before lob offered facrifice for them, they were sanctified, that is, they considered the saults which they had committed, and repented for them, and reconciled themselves, and then lob sacrificed for them. Againe, if their feasts had been sur-

feiting,

fetting, and disorders, like our Wakes and Renels, Iob should have forbidden their feasts, and not prayed God to parden their sinnes which they committed in feasting, and suffer them to sinne still, for that were to mocke God, as though he desired not pardon for their sinnes past, but rather leave for them to sinne still.

Laftly, we do not fee by any circumstance of the storie, that they abused their feasts either in suspected houses, or prophane companie, or corrupt speeches, or impure gestures, or wanton dancings, or vnlawfull dalliances, or vaine superfluities, but that our fealts might be allowed, if they were like vnto theirs. For fielt they did feast in their owne houses, they did not run to Ordinaties, or Ale-houses, or Tauernes, as they which seeke for the strongest wine, or hunt after newes, or worse purposes; but like good neighbours they inuited one another home, and kept their hospitalitie in their owne houses, as our Gentlemen should doethat lie about London, which are a kind of Nonrelidents from their poore neighbours. Secondly, they did not feast euery day, like the rich Glutton in Luk, 16, euerie one kept his day in the yeere when their fealtings came : fo it is not meant, that the sonnes did nothing but feast, and the father nothing but pray: but as the feafts of the Iewes came at certaine times of the yeere, to celebrate some bleffings of God, so they observed their fealting times, to celebrate their good wils one to another. Laftly, they did not joyne themselves with ruffians and swearers, and tiplers, as all are wont to meete together at a featt : neyther did they inuite the rich to their tables, as Iames faith, which are feasts of flattery: but they were all one kin, and one heart, brethren and fifters, like the Disciples which fate downe together.

All this doth shew that their meetings tended to nourish amitie, and that they had respect to the continuance of their peace, and increase of their love one towards another, which was the first cause that feasts were instituted in the Primitive Church, and therefore called the feasts of charitie, onlie that friends and kinsmen and neighbours might meete one with another to receive the blessings of God, and rejoyce together like Inseph and his brethren, less Christian familiaritie should weare

Note,

out ofvie, and be forgotten. For ye may fee in Ecclef. 2.24. and 3.12. and c. 17. where Salomon [peaketh of the ioy, and pleafure and delight, which we may take in Gods creatures: And againe, in Plalm. 104. 15. where Danidfaith, that as bread was made to strengthen, so wine was made to comfort the heart; that God would not onely have vs fed, but of his exceeding goodnesse he would have vs cheered and comforted belide, as he sheweth by this abundance of his creatures, in that he bath ordained fo many things more then we need. Why did God create moe things then we need; but to shew that he alloweth vs needfull and comfortable things ? for all good things which were not created for need, were created for delight. Therefore even the Scriptures have commended folemne feafts, in Leuit, 13. Numb. 29 Exod. 23 where ye may reade of fundry feafts commanded by God himselfe, as the feasts of gathering fruits, the feasts of trumpets, the feasts of Tabernacles, the feasts of new Moones, the feasts of reconciliation, the feasts of Dedication of the Temple, &c. Besideitissaid, that Abraham made a great feast the same day that I aac was weaned, Genefis 21. 8. Soit is faid of Sampson, that he made a feast when be was maried, Judge. 14. 10. and at a fealt in Canaan, Christ shewed the first miracle that ever he wrought, turning water into wine, Ioh. 2. If feafts had bin vnlawfull, Christ would not have been there; therefore the Wife man faith, there is a time to laugh, as well as he faith, there is a time to weep, Eccle. 3.4. when he faith, there is a time both to laugh and weep, he implieth, that the time to laugh is not cucrie day : as it is said of Dines, that he fared deliciously enery day, Luke 16. for then there were a time to laugh, but no time to weepe. Therfore if ye will know the time when to laugh, and when to weepe, God hath fet Friab for an example: When the Church was quier and his countrie lafe, Vriab could reioyce as wel as other : but when the Church was troubled, and his countrey in danger, though the King bad him goe home, and ease, and drinke, and solace with bis wife: he would not do fo, but faid, the Arke of I rael and lus dah dwelleth in tents, and my Lord lonb and the fermants of my Lord abide in the open field, and shall I gotomy house and eate and drinke, and be merrie with my wife? by thy life, and by the life of thy foule, I will not doe this thing. See what a sinne hee counted

it to feast then, which at another time hee counted no finne. Therefore if ye aske when it is time to feast, and when to fast, learne of Vriab: he forbad not to feast, but if he should see your feasting now, he would say, as Elisha said to Gebezi, Is this a sime to take a reward ? Is this atime to make feasts? nay the father and the fonnes both had need to arife early now and facrifice together: for if eyer the hopfewere falling your our heads, as it did vpontheirs, now the divell hath fent forth his windes, now the Pope hath laid his Ordinance, nay our owne hands which flould proppeit, are digging as bufily as the enemies, with reproches, and flanders, and fuggestions, towndermine the Church, which is falling alreadie, that we might die like the Philistines, with the Templeypon our heads. Isthis a time to feast Vriah? when the house of God is beset like the house of Lot? when the armies of Antichrist are preparing against Gods people? Asthevoice asked Zacharia, and Amos, and leremy, what they did fee: foif you aske your Prophets what they doe fee, they may fay they do fee the wolfe denouring the lambes. We see a dark ignorance running over the land, like the blacknetle of Egypt: wee feethe Romanes comming in againe as they came to Ierusalem and sacking the Temple: wee fee the Papifts carning of Images, and the people kneeling before them: we fee the professors of the Gospell shrinke away, as the Disciples fled from their master when hee wastaken. Is this atime to feast Vriab? Isthis a time to flatter? Is this atime to diffemble ? Isthis a time to loyter ? Isthis a time to keep filence ? Is this a time to gather riches? Is this a time to revenge wrongs? Is this a time to fet forth Pageants? No faith Ezekiah, 2. King. 19.3. This is a time of tribulation, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of Ninivie, lest the Ark be taken from England, as the Ark wastaken from Israel, which God grant that our eyes never see.

Thus much of lobs children, how everie one had his everall house, which sheweth how God blessedthem with riches, as he did their father, and what care lob had like a father to provide for them: then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell to-

getherinvnitie. Pfalm. 133.1.

Now shall you see what the olde man dooth, which was fo commended in the first verse; the story faith, that be fent for bis forres and fanctified them, and facrificed for them. In which words the holy Ghost sheweth the paterne of an holy man and good father, which kept the rule that God gave vnto Abraham, to bring up hischildren in the feare of the Lord. Iob dooth not as fome, which when they have palled their bounds, fet all atrandome, and fay with Caine, in Gen 4. My finne is greater than can be forginen; but he goeth to the remedy, as the lewes when they were flinged, went to the brasen Serpent : Albeit my children have not done their duties in al points, but offended in their feastings, yet I amfure that God will have mercy vpon them and vpon me, if we aske him forgiuenelle. Therefore he fent for his sonnes like a father, and then he raught them like a preacher to fanctifie themselves, & then he cffered facrifice for them. First, we will speake of the cause which moved Iob to facrifice for his fonnes, set downein these words : lob thought, It may be that my sonnes have blasphemed Godin their bearts. He was glad good man to fee his children agree fo well together, but hee would haue them merry and sinne not, and therefore he puts them in mind every day while they feafted, to fanctifie themselves, He condemneth not honest mirth and sober feasts, to maintaine amitte and peace, but being throughly acquainted with mans infirmitie, he shewed, that he had observed never any feasts fo dulie celebrated, but some disorder or other hath crept in. whereby God hath been dishonoured at his owne table, either Note, for superfluitie of meste, or excelle of drinke, or vnchafte fongs, or corrupt speeches, or wanton dancings, or vnseemely daliances: the divellhath bin still at one end, and is lightly the master of the feast. Therefore lob thought with himselfe, It may be that my fonnes bane committed fome feapelike other men : I cannot tel, they are but men: it is easie to Ilip, when occasion is readie, though they think not to offend, he had no apparat cause to sufpect them, and therefore he speakes in the doubting phrase, Is may be that they have sinned. It is better to be feareful then too secure: that which happeneth often in the like cafe, he might well doubt of it though he had warned them before : therefore his heart was not quiet, but Stillthis ran in his mind all the while they:

they feasted: It may be that my somes sinne. How warie was lob ouer himselse which was so leasons ouer his sonnes, least one sinne should slip from them? nay if ye marke, he speakes not of any open or grosse sinnes which he feared, but he speaketh of a sinne in the thought, It may be that my sonnes bane blashemed God in their hearts.

Blasphemy is properly in the mouth, when a man speakes against God, as Rabibakeb did; but Iob had a surther respect to a blasphemy of the heart, counting every sinister affection of the hart, as is were a kind of blasphemy, or pettietreason. Thus the penitent man doth aggravate his sinnes, and retch them as it were vpon the rack, to make his small sinnes seeme great sinnes, that he might beware as well of small as great. Contrariwise, the prophane and carnall minded man doth mince, and flatter, and extenuate his sinnes, as though they were no sinnes, because they should not trouble him: for this sinne which Iob calleth Blasphemy, which is the highest name of sinne, the Papists call but A veniall sinne, that is, but a slight sinne, because it is in the thought: So Iob and they differ in judgement.

Now out of this speech of lob; It may beethat my sonnes have finned, or it may be that my felfe haue finned, which I may properly andrightly tearmetheielouse of a holy man; wherein lob sheweth in what feare he stoode of his sonnes so long as their feasts lasted, even as a Merchant dooth til his ship come home: First, we may see this, that the best things may soone be corrupted by the wickednetfe of men: fuch is our nature euer fince Adam chose euill before good, good hath been turned into euill, Gen. 3. notwithstanding, that our intent and meaning bee good. As for example, when an husband loueth his wife, or a father loueth his children, the feare good, and holy, and commendable things; yet there is no man can be found that dooth love his wife, or his children with that evennesse (as I may call it) or just proportion, but that there is some oddes in the ballance when his affection is weighed, which may crave pardon like the feasts of lobs children. If this oddes be in all our meafures, then it is no strange case, that Iob thought with himselfe, that his children might offend God in the thing that of it selfe offenderb net. Therefore it is good for a man folong as he liveth in this

this world, to remember still that he is amongst temptations, and firs at a feast like Tobs children, where he may soone take too much. If the fish did know the hooke, and the bird had feene the netsthough they have but the understanding of fishes and birds, yet they would let the hooke alone, and flie over the net, and let the fowler whillle to himselfe : so we must looke ypon our riches, as we look upon fnares, and behold our meats, as wee behold baites, and handle our pleasures as wee handle Bees, that is, pick out the sting beforewerake the hony, for in Gods gifts Satan hath hid his fnares, and made Gods benefits his baites, that as Adam faid . The woman which thou hast given me, tempted me to finne : fothey may fay, the riches, or the honours, or the libertie, crthe wife, orthe feruants, orthe children, or the meates, or the wit, or the beautie which thou half given mee, tempted meeto finne: fo many finnes lie in waite for vs.about our meates and drinkes, and beds, and wayes, that vnletle we watch, pray, and looke about vs at every time, is may bee, as lob (aith, that we may finne in our doings, or in our fayings, or at least in our hearts, as he thought of his Sonnes. Therefore no doubt but as lob thought that his sonnes might offend in their fealtings, to he taught them, even when they were fealting, and when they fate at the table, and when they dranke one to another to thinke oftentimes, we may finne as our father told vs: which bridled their mirth, and stopt many words at the doore, euen when sinne was at the tongues ende. You are not lobs fons, but you are come to be lobs schollers, therfore learne that which his children learned. If aman did but carrie this watchword with him, whenfoeuer he eateth or speaketh, or bargaineth; it would cut off a thousand idle words, and wicked acts in one yeere, for which he shall glue account:

The second letson which sob seemes to point vs vnto, is to prepare our selves before we eate the Communion, that is, to sandtisse our selves, and meater, as Christ did; when they had nothing but a few sishes & bare bread, yet there was prayer before they did eate. For as Paul saith, All she creatures of God are sametified unto us by prayer of thanks giving. He which doth not pray to God for his daily bread, nor thank him for it; doth not receive the creatures of God, but steale them fro him, as a man

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which taketh a thing without asking or thanking. There is a kind of men which I speake of, which hold it too sad a matter to fay a short grace before they fall to meate, least it should forespeake their mirth, and keepethem in a sober mindtil they rife againe. I have heard many fay, that they cannot be merrie, unlesse they sweare, and whoop, and carouse, and dallie, and gibe, therefore if they can chuse they wil neuer be a guest where any godly man is prefent, least his countenance or wordes should dash their sport; and if any matter of God happen to come in while they are in the veine, it is like a dampe which puts out their lights, and turnes their mirth into heavineffe, as the hideous hand which wrote vpon the wall calt Baltazar into a dumpe. These men had need to leave their feasting, and goe to praying, for they deserue to die, like the Iewes with the quailes in their mouthes, It may be (thought lob) that my fonnes have a spice of this vanitie. If it beso with the godly fort, as lobs children were, that they may forget themselves at such a time, and step too farre, and sip a sinne; what shall we say of them that drive God out of their companie when they banquet, and fay that Scripture doth not become thetable? as though wee should for get God while we receive his benefits. Wee neede not say as lob said, It may bee that they blaspheme God in their bearts, for they blaspheme him in their mouthes : wee neede not fay, It may be that they do sinne, for they doe nothing but sin: and their feast is a feast of sinnes, as if the divels should banquettogether. But they which fealt as lob would have his children, lanctifie themselves before, and cate as in the presence of God, and are merrie as it were with the Angels; when they take their breade, they thinke with themselves what a goodnesse is this, that God giveth such vertue to breade to sustaine life, which hath no life in it felfe? and when they fee fo many things before them prepared for the flesh, they consider with themselues what care God hath of my soule, which careth so much for my bodie, which shall goe to dust.

There is another lelson which will stand you in great stead if ye marke it: when Iob saith, It may be that my sonnes have sinmed, Hereby he teacheth vs to suspect the worst of the flesh, and to live in a kind of ielousie of our selves, as hee saith, that his

manner

manner was, chap.9. I feard all my workes; that is, he did mistrust himselfe, and washe his hands, and his feete, and his eyes, and his eares, and histongue, least they should finne, as a Mercer mistrusts his prentice least he should filch : so he thought not onely whether his sonnes sinned, but hee thought of his owne finnes too. When thouseest some selling in their shops, some tippling in the Tauerns, some playing in Theatres, then thinke of this with thy felfe: It is very like that thefe men fwallow many fins, for God is neuer fo forgotten, as in feathing, and sporting, and bargaining; then turneto thy compassion, and pray for them that God would keepe them from fin when temptation is at hand, and that hee would not impute their fins to their charge : so wee should doe for our brethren, as lob did for his children. Againe, so weeought to thinke when we our selves come from places of temptation which infect like a corrupt ayre: It may be that I have finned : have I feene and heard all this, and not flipped my footwith them? Come I home found and whole? have I drawen none of the infected aire? Doth none of the dust slicke vpon my garments? Looke about, my soule, and if thou remembrest any fin which slipt from thee, then pray for thy selfe as lob did for his children. If thou wilt not pray for thy felfe, who shall pray for thee ? if thou wilt not repent thy felfe, who shall repent for thee? Looke not for lob to facrifice for thee, Job cannot facrifice for thee, but thou mailt facrifice thy felfe, and none but thee. This should be the thought of everie Chri-

ftian; not whether wee have pleased, not whether we have revenged, but whether wee have sinned: for if 106 was so icalous of his children, how icalous should we be of our selves?

FINIS.

Hh

SATANS

SATANS COMPAS.

SING THE EARTH.

Job, chap. r. vers. 7. 8.

Then the Lord said unto Satan, Whence commest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking init.

And the Lord said unto Satan, Hast thou not considered my fernant lob, how none is like him in the earth? an upright man one

that feareth God and escheweth enill ?

Have spoken of the questional ready, now of the anwere : Compassing heeredoth lignifie tempting, and the earth doth lignificall the people of the earth :as if he should fay, I come from tempting all men. It is some vantage vnto vs to heare that the Spaniards are comming before they come, and what number they have, and how they are appointed, that wee may levie our forces accordingly. But beloved. there is a greater adversarie than the Spaniard, which brings in the Spaniards, your adversarie the divell. It is good for us to heare whence he comes, that we may be in a readines against him, as we prepare against them. Therfore this Scripture, and this time accord well. In Reuel, 12, 10, the divellis called an accuser, and now I am an accuser of the accuser : he accuseth vs to God, and God accuseth him to vs, that when he comes like an Angell, yet we may fay to him like Christ, Anoide Satan. First give mee leave to fay vnto you as Christ saidvnto his Disciples, Take heed how you heave; for that which I am to speakevnto you of the divell, the divell would not have you heare; and therefore as he is heere called a Compasser, so hee will compasse your eyes with shewes, and your eares with soundes, and your senses with fleepe, and your thoughts with fancies, and all to hinder you from hearing while the articles are against him: and after I have spoken, hee will compate you againe with busines, and cares, and pleasures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which

you have heard before, or elle to contemne, as though you might do well without it: as he hath compassed them which do walke in the streetes while the voice of God soundeth in the Churches as they passed by: therfore before every Sermon, ye had neede to remember Christs letson, Take beeds how you heave.

Now to the matter. Satan from whence comest thou? I come from compassing the earth. Herethe divellis called in like a laylor, which keepes some in perpetual prison, and some are bailed, and some returne to prison againe, and some are executed. They which sinne fearefully, stay asit were about the prison, but are not bound: they which fin wittingly, are vnder locke: they which sinne greedily, are under locke and bolts: they which die in their finne, are like them which are condemned : this is the bondage which we have brought our felues vnto for a faire apple. When the sempter ouercamevs, wee were removed out of paradife, where we were feated : when wee have overcome the tempter we shall be translated into heaven, where he was seated: heauen doore was wide, and the way was broad before the rebellion: but when we knockt at the cannel doore, then the good doore was thut: heaven is large, but the way to heaven must bee narrow, therefore God hath let our enemies in the gate to fight with vs before wecenter, that this faying might be verified, The kingdome of heavenis caught by violence : lo soone as werise in the morning we go forth to fight with two mightie giants, the Worldand the Divell, and whom do wetake with vs but a traytor? this brittle flesh which is readie to yeeld up to the enemie ateucrical fault: only hewhich suffereth Satan to compasse vs. doth stay him from destroying vs. When God asked Cain, where is thy brother? Cam lied and said, I cannot tell; When God asked Sarab why shee laughed? Sarab lied and said, I laughed not; but when God asked the divell from whence he came, he answered truly, I come from compassing the earth; and yethe which speaketh truth himselfe, taught them to lie, as he is called the father of lyers, because he teachethall other to lye. How then ? Was Cain worfe than the divell, because heelyed and the other told truth? By this you may feethat carnall men doe not know fo much of God as the very diuell knoweth : for hee knew that God could tell where hee had been, but Cain doubted Hh 2

doubted whether God could tell what hee had done, and therefore he made alve. Thus the divell teacheth his schollers to do worse sometime than he will doe himselfe, even as hee would bring them (if it were possible) into a worse plight than hee is himselfe. The divels faith cannot save vs, no morethanit can faue him; the divels knowledge cannot convert vs, no more than it doth convert him; and yet he would not have men beleeue that which he beleeveth himfelfe, nor have ve understand fo much as he understandeth himselfe : for if Cain had underflood so much as he, that God knew whether he lied or no, hee would have answered God truly, as Sathan did : but the divel knew that there was no diffembling with God, who knowes what he askes before he askes; therefore he tolderroth to God, though he lied to a man: for to lievn to him which knoweth, is as if one should lie to himselfe: but Cain was not so well learned, he thought peraduenture yet God might understand his murther, as a theefe suspecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore hee denied it like one which is guiltie, burthinks that if hee confetle, hee shall be hanged, and therefore though evidence and witnesse accuse them, yet you see many will not accufe themfelues.

From compassing the earth. He which was called Satan before. which signifieth an adversarie, is heeresaid to compasse the earth; which is to say, being put together, an adversarie compasses behe earth: and therefore let the earth beware like a citie which is befieged with the adversaries. The divell hath moe names than any Prince hathtitles: Some God hath given to him, and some he hath given to himfelfe : but this is to be noted in the divels names, that he never calleth himselfea lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiver, nor a devourer, nor a murderer:nora master,nor an aduersarie,nor a viper,nor a lion, nora dragon, nora woolfe, nora cockatrice, nor a serpent. But when Christ asked him his name, he called himselfe Legion, which imports a multitude, as if he should brag of his number. and here he cals himselfe in effect the compaffer of the earth, as if heshould brag of his power. And in the 4 chapter of Luke and 6. verse, he calleth himselfe the possessor of the earth, as if hee mould:

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should brag of his polfessions, and in the same he calleth himselfe the Giver of the earth, as if he should brag of his liberality. Thus he which is euillit selfe, doth hun the name, because hee would not be hated : and therefore no maruellif men call evill good, and would be counted honest, though they be never so leud; for so will the diuell: but as God neuercalleth the diuell but by those names which the divell hated, so he never calleth finners by those names which they call themselves: for if you observe the Scripture, there is no name of the divellbut in some place of Scripture or other, the wicked are called by the same name : he is called a lier, and they are called lyers : he is called a tempter, and they are called tempters : he is called a murderer, and they are called murderers : he is called a flanderer, and they are called flanderers : he is called a viper, and they are calledvipers: he is called a lion, and they are called lions: he is called a wolfe, and they are called wolues : he is called a ferpent, and they are called (expents. Thus God would, they that thall be damned, should have the name of him which is damned, to put them in mind. Now none of the divels names are in the book of life: and thereforelyers, and tempters, and flanderers, and murderers, and defamers are not: therefore these are the diuels names. This I note, to flew you how deadly God doth hate fin, that neyther the diuell nor his followers could ever get a good name of him: for all his compassing, he could never compatte this, to shuffle any praise of himselfe into this booke of life: for he doth not compatie heaven, but earth, though he would compalle both. The divell himselfe doth tell vs heere, that he compalleth, and he telleth vs not why he compaffeth: but his name Satan that went before, which heefpake not of, doth tell vs why he compaffeth. Because it signifies an adversarie, it gives vs to understand, that he compasseth the earth like an aduersary. God doth compatfethe earth like a wall to defendit: the divell compatfeth the earth like an enemie to beliege it. For, enemie is his name, and an enemie he is.

Three things I note, wherefore the dinell may be said to compasse the earth. First, because hee tempteth all men. Secondlie, because he tempteth all to sinne. Thirdly, because he tempteth by all meanes. So who so ever sinneth, wherein so ever

he offendeth, whereby foeuer he is allured, the fin and the finner, and the bait, are compatfed and contriued by the Arch Politique, which calles himfelfe a Compaffer. Many have their names for nought, because they do nothing for them a like Labans Images which were called gods, though they were but blockes: butthe diuell deserues his names; he is not called a ten pter, alyer, and a flanderer, and an accuser, and a deceiver, and a murderer, and a compaffer, invaine; like S. George, which is alwaies on horseback and neverrides; but he would do more then by his office he is hound to. Other are called officers, because they have an office: but he is called an enemie, because he shewes his enuie. Others are called lusticers, because they should do iustice: but he is called a tempter, because he practiseth temptations. Others are called Pastors, because they should feed but he is called a denourer because he dorh denour; and we call him a Compatler, because that he doth compasse. Euer since he fell from heaven hee hath lived like Cain, which cannot relt in a place, but is a runagate ouer the earth, from doore to doore. from man to man, begging for finnes, as the starued soule begs for bread. He should have dwelt in heaven, and not been compassing the earth; he should have sung with the Angels, and not been quarrelling with men : but he hath changed his calling, and is become a compasser, that is, to lay fetters upon men, as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therfore in this the Lier spake truth, when he said, I come from compassing the earth: as if he should fay to God, I come from the flaughter of thy fervants; notto askeforgiueneile of all the foules which he hath flainealreadie, but to get a commission that God would make him Knight Marshall ouer the world, to flay and kill as many as hee hated: like the bramble which fet it felfe on fire first, and then fiered all the wood. Peter describing the divels walke, saith, that bee goethabout : The divel faith, that be goetha compassing ; Peter put in, feeking whom he may denour : the divell leaves out devour, and faith no more, but that he compaffeth, This circular walke is peculiar to the divell, and therefore may be called the divels circuit. All other creatures go forward, but the diuelt goeth about; which may well be applied to the crafty divell, because

to goe about, is commonly taken to undermine: when he meaneth he will destroy you, then we say, he will compasse you: fo when the diuell compaffeth, then beware left he deuour. For the diuell goeth about men, as the Fowler goeth about the Larke to fnare her; as the theefe goeth about the houseto rob it; as the Iuie goeth about the oake to kill it. The divels walke is a fiege, which goeth about but to find an iffue to go in: for he goeth about but untill he can get in to be a possessor. He is not content to be a compaffer. The first name the dwellhath in Scripture, is a Serpent: he is a Serpent, and to are his waies like a Serpent, which winderh himfelfelike a circle. As Godis faid to make an hedge about men, to heere the divell is faid to make an hedge about men: but this is an hedge of temptations, and that is an hedge against temptations. As David faith, the Angels compalle vs, so might he say, the divels compatievs: Satan compalleth, and man is compalled. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the middelt of them. Thus much of compassing: now what he doth compasse.

I come from compassing the earth. This isthediuels pilgrimage, from one end of the earth to the other, and then to the otheragaine; and then backe againe; like a wandring Merchant, which seeketh histraffique where he can speed cheapest. I have heard of some travellers which have gone about the earth; but I never heard of any that had feen all parts of the earth, but this old pilgrime Satan, which hath been in heaven, and in paradife, and in the earth, and in the fea, and in hell, and yet hath not done his walke: but, like the Sunne which courfeth about the earth enery day; fothere is no day but Satan feeth euerie man vpon earth: as a compatie hath no end, so he makes no end of compasting. Because he is such a compatter of the world, therefore Paul calleth him, The God of this world, not a peece of the world, as England, or Ireland, or France, or Germany, or Spaine; but of the world, that is, of all the countryes, & cities and townes, and villages, and houses. The Pope talkes of his kingdome, how many provinces are under his dominion: but the divels cir cuit is greater then the Popes : one would thinke that he could neuer tend halfe his flocke, because he is a Vicar of so greata

Hh 4

Monarchie,

Monarchie, and yethe is neuer Non-resident. You may see his fleps every where so breem and fresh, as though they were printed in ashes. If God make you see your country naked, your Temples desolate, your Cities ruinated, your houses spoyled, you will fay the Spaniards have been heere : so when you see your mindes corrupted, your hearts hardned, your willes peruerted, your charitie cooled, your Iudges bribers, your Rulers persecutors, your Lawyers brabblers, your Merchants vsurers, your Landlords extortioners your Patrons Simoniffs, your Pastors loyterers, you may fay the divell hath been heere, Seeing then these weedes grow in everie ground, you may beare the diuell witnetle that he doth compatie all the earth. If a manloue his friend, hewill fay, I will goe an hundred miles to do him good: but if the divell hatea man, he will go athousand miles to do him hurt. The divel doth not go his progresselike a King, only for delight; but all the way he goeth, Peter faith, be feeketh whom he may denour. The divell goeth a visiting, he will teach the sicke how they shall recouer their health, he will whisper the poore how they shall come by riches, he will tell the captine how they shall redeeme their libertie: but to devour is the end of his visitation. Therefore Peter called him a Lion, and said. that he went about; and told ve that he lought as he went : at Jall he faith, to devour, and there he ends, fhewing that devouring is his end. Now you shall hearewhom he compasseth, and to what end he compatieth, and how he compatieth. When it is faid, that the dinell compasset the earth, it is meant, that he compalleththe men of the earth: out of which I gather; firlt, of all creatures he compatieth men: fecondly, that he compatieth all men; and by confequence, that he compaffeth good men. The diuellis like an Archer, & man is his mark, and temptations are his arrowes. As Peter is called a fifter of meh: fo the diuell may be called a hunter of men : for of all creatures his enuie is only tomen, because man was made to serue God, and inherite the ioyeswhich hee hath loft, therefore he is called no flager but a manslayer. When there are no men y pon earth, then the divell will compatie the earth no more,

Secondly, he assaulteth all men, like Ismael, which was against all. It is said of Sanland Danid, Sant bath slaine his thousand, and

Danid

David histen thousand: but if you put in Satan, you may set vp the number and fay, Satan hath flaine his hundred thou fand. As there is a legion of men, fothere is a legion of divels, that as they fay Peters Angell, so they may fay Peters divell : for Christ would not have called Peter Satan, if Satan had not backed him, As death killeth all, so the divell tempteth all: when he had Ene, he hunteth for Adam; when he hath Adam, he bunteth for Cain; as the father was tempted, formust the sonne: as the mother was tempted, so must her daughters Every man but Christ may fay, I have bin our come: but Christ himselfecannot fay, I have not bin tempted. In the Spanish Inquisition the Protestants are examined, but the Papists slip by : but in the divels Inquisition, Papilt, and Protestant, and Athiest, and Puritan, and all are examined. He is not a Capraine of forties, nor of fifties, nor of fixties, nor of hundreds; but he is Generall ouer all which fight not vnder Christsbanner: he possessed the two Gergesites, which were men; he polletled Mary, which was a woman; he polletled the mans sonne, which was a child. Nimrod is called a mighty hunter, which killed beafts: butthis is a mightie hunter, which killed Nimrodhimselfe; God keepe vs out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous: as God makes the barren fruitfull, and the fruitful to beare more fruit : fo the divell would have them ferue him, which serue him not; and they which serue him, to serue him more; and therefore as the Giant encountred with D. mid. To the divellencountred with Danid, and with Danids Lord. He which gaue him leave hecre to tempt lob, was after tempted himfelfe, although the net brake, and the birdescaped. Yet as he tempted Christ thrice together, and as he defired to fift Peter more then other : fo they that follow Christ, and are like Peter, are lifted more then other; for this viper is like the viper which feifed vpon Paul. Among many which stood by the fire, the viper chose out Paul, and lighted vpon him before all the rest: so if one be holier then another, this viper will battell with him: and there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others, As he tempteth all men, so he tempteth to all sinnes, for hell and the divellare like : therefore as hell is never filled with

finners, fo the divell is never filled with fins: and therfore when he had made Peter denie his master once, hee made him denie him twife ; and when he had made him deny him twice, hee madehim deny him thrice. For this cause, our fins are counted amongst these things which are infinite, because the divell and our flesh meet together every day to engender new fins, Allthe diuels riches are in baits; he hath a packefull of oathes for eucry one which will sweare; a packe full of hes for every one which will deceive: a packefull of excuses for every one which will diffemble. As he doth goethrough the streetes, into every shop he casts ashort measure, or a false balance : as he passeth by the Tauernes, he fets diffension betwixt friends : as he patfeth by euery Inne, he casts a paire of Cards, and a paire of Dice, and a paire of Tables : he paffeth by the Courts, and finds the Lawyers at the Barre, he casts amongst them false euidences, forged writings, and counterfeit seales. Thus in euerie place where hee comes (like a foggie mift) he leaues an euill fauour behind him. The murmuring of Moles, the dislimulation of Abraham, the Idolatrie of Aaron, the incest of Lor, the drunkennes of Noah, the adulterie of Danid, the flight of longs, the deniall of Peter; name Satan, and thou halt named the very spawne of all sinnes, which with his taile plucked downe the starres from heaven: How many hate their enemies, and friends too, and yet imbrace this enemy, because he kisseth when he betrayeth, as though he would not betray? Auarice faith, I will make thee amiable : tyrannie saith, I will make thee dreadfull : floth saith, I will make thee beautifull: vanitie faith, I will make thee merrie: prodigalitie faith, I will make thee beloued: So the poore sinner stands distract how he may followe all sinnes at once, seeking grapes of thilles, and roles of thornes. As he tempteth to all sinnes, so he tempteth by all meanes: for the name of a compaffer doth import a cunning tempter. There is a craft in compassing: the Hunter maketh a raile about the Deere, as though he would guard them, when he meaneth to take some of them : the Fowler goeth about the bird, as if heed id not see her, when he comes to fnare her. If men have so many sleights to compasse their matters, how can the compatter himselfe hold his fingers? If the Serpents feed be so subtill, what do you thinke of the old Serpent,

who hath bin learning his trade ever fince the creation? If mens trades may be called crafts, the divelstrade may be called craft. Herod is called a foxe; but this fox taught him subtiltie: this is he that prepared flatterers for Rehoboam, which preparedlyers for Abab, which prepared Concubines for Salomon, which prepared Sorcerers for Pharaob, which prepared Witches for Saul, which prepared wine for Benhadah, which prepared gold for Achan, which prepared a ship for longs, which prepared a rope for Haman : he goeth not about for nothing. But this is the first tricke of his compassing. He markes how euerie manis inclined, what he loues, what he hateth, what he feares, and what he wants: and when he hath the measure of his foot, then he fits him. Aske what you will, heere is hee which offered the whole world; What? shall Ionas stay for want of a ship? nay heere is a thip, go and flie from the Lord: that E fan flay for want of broth? nay heere is a metfe of broth, go and fell thy birthright : shall Indas flay for want of thirtie pence ? nay heere is thirtie pence, go and betray thy mafter : shall he then stay for want of an halter ? nay heere is an halter, go and hang thy felfe, The tyrant shall not want a flatterer, the wanton shall not want a mate, the Viurer shall not want a Broker, the theefe shall not want a receiuer : he is a factor betweene the Merchant and the Mercer, and the Gentleman and the Tenant: he is a make-bate betweene the man and his wife : he is a tale bearer betweene neighbour and neighbour. Thus if you aske me what is the divelstrade or occupation, all the day long he is making nets; and gins, and snares, to catch thee and me, which gape for the worme.

If then the diuell befuch a busie-bodie, which medleth in euery mans matter, let vs remember what the wiseman saith, A busie-body is hated: the diuell is to be hated, because he is a bufie-bodie: the Iewes could not abide the Publicans, because they were like Sumners and Takers, which carried tole out of their countrey into another: how then can we abide this great Publican, which taketh tole ouer all the world? nay not tole of men, but men themselves? he which compasset the earth, compasset hat said, When the theese compasset the house, shall not the owner guard the house? If the citie be compassed, and not defended, how should it stand? As the divell runneth round about, so the armour must go round about vs; and then though he compassevs, yethe will not overcome vs: but as the liraclites were safe though the water compassed about them, as the children were safe though the stands compassed about them, as Daniel was safe though the slions compassed about him: so they which have Christsarmour, are safe although the divels compasse about them. I will not feare (saith Dania) what man can do unto mee: nay I will not feare what the divell can do unto mee: for he which is with mee is greater then hee which is against me. Thus much of the divell and his compassed.

fing.

As the Serpent compaffeth, fo doth his feed: and therefore Salomon calles the wayes of the wicked crooked waies. This is the great Compatier : there belittle compatiers beside ; like the Pharifes, of whom it is faid, that they compatfed Sea and Land to make one like themselves. In stead of these compassers wee have Seminarie Priefts, which compalle from Rome to Tyborne, to draw one from Christo Antichrist: I will not name all compatiers beside, lest I be compatied my felfe; but this I speak within compalle, that there is a craft of compassing, and Satan is the craftsmailter, and the rest are his prentises, or factors under him, When he hath compaffed some men, he sets them to compatte other men: and so he hath his compatters and spies in everie countrie, like continuall Leegers to follow his businetse for him, which will do it as faithfully as himfelf, If he appoint them to lye, they will lie as fast as he : if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to flander, they will flander as fallely as he : if hee appoint them to flatter, they will flatter as smoothly as he : if he appoint them to mocke, they will mocke as scornefully as he: if he appoint them to revenge, they will revenge as spightfully as he: if he appoint them to perfecute, they will perfecute as fully as he. So, if he do but fay, let there be an oath, ftraight there is an oath : let there be alve, fraightthere is a lye: letthere be a flout, fraightthere is a flour: let there be a bribe, ftraight there is a bribe : let there be a quarrell, straight there is a quarrell: therefore in this, the Lyer told the truth, for he hath compaffed the earth indeed.

Thus

Thus you feewhat the divell answered, when God asked him from whence he came, Now if God frould aske you, as hee afked the divell, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I do verely thinke that some here did come from as bad exercies as the diuellhimselfe : and that when they doe depart from Note. this place, they will returne to as bad exercises againe, as the diuell did: some vnto the Tauernes, and some vnto the Alehoules, and some vnto stages, and some vnto Brothels, and some vnto dicing, and some vnto quarrelling, and some vnto colening. I would faine know this, if the divell came from tempting, and you from linning, who was the better occupied, he in commaunding you, or you in obeying him: they which come to the Church and returne to their fins, come to the Lord as the divell came, not to bereformed of his euill, but to haue a pasport to do more euill: if any fuch be here, he hath learned nothing, but goeth empty away : for they which comelike Satan, golike Satan: a little water is fprinkled vponthem, which falles off againe to the ground: fo soone as they are out of the Church doore, al which they learned is forgotten, like a perfume which fauoureth no longer than they abide in the house where it burneth. Therefore as I warned you at first, Take beede how you beare, fo I warne you now, take heed least this compasser come and steale that which you have heard: for when Indas had received the Sacrament, the divelentring into him, after that, could never be driven out againe: so if the divellenter into you, after you have received this warning, he will possesse you like Indas stronger than he did before, and every word shall condemne you, Ashe which eateth the Sacrament vnworthily, easeth his owne

damnation: so he which heareth the word vnfruitfully, heareth his owne damnation; for, the word which I have spoken, saith Christ, shall Indge yourn the last day.

FINAS.

A CAVEAT

1. Corinth. 10, 12.

Let bim that thinketh be stands, take heed least bee fall.

Hen you have examined your felues by the touch-Chone which I gaue you, Whether you be in the fayth or 202 no: if you find that you fland in the faith, let bim which thinketh he standeth, take beede least be fall. Three sentences we borrowed of Paul: in the first he exhorted vs to bee Chriflians : inthe fecond, he raught vs to knowe whether wee bee Christians or no : in the last, he warneth vs, if we be, to perseuer and take heede least we fall. Saint Paul doth not teach vs these phrases to doubt of our saluation, or of the mercy of God, as the papilts fay; but of our constancie in his service: not least wee fall from our election, but least wee fall from our righteousnetle. This is a godly feare, and bleffed is he (faith Salomon) not which standeth in feare of Gods mercie, but he which standeth in feare of his owne frailtie, Pro. 28. 14. as lob did, which feared all bis workes, lob. 9.28. Wee must have confidence towards God, but diffidence towards our felues: for God will be truetovs, if we be true to him. This fear is not contrarie to faith; faith cannot stand withoutit : therfore take heede least ye fall, is, take heedleast ye sinne, as the Israelites sinned ; an admonition gathered from the fall of the fewes, to them which stand, or to them which thinke they stand, to take heed least they fall. As a Chronicler in a storie gines a watch-word by the way, to admonish thereader of somespeciallthings to be marked : fo the Apostle, teaching vs to makevie of al that we heare or reade, after he had shewed how the Ifraelites stood some time, and how they fell after againe, which were the elect people of God, the beacon of the world, and glory of nations, vntill they crucified him who would have faued them , enes with a figh, as if he should fay, it greeves me to record their follie, and to discouer the nakednes of my countrey-men, what should I rehearse any more? If they fel thus, take them for a warning, and Let him that thinketh

be flandetb, take beedeleaft bee fall. Here we are fet to the finners schoole, to seewhat we can learne of the wicked, as the Beedoth gather hony of weedes: for all which is written, is written for our instruction, Rom. 15.4. Thefethings (faith Paul) ane written to admonish vs, upon whom the end of the morld is come : as if he should fay, we have need to take more heed than they under the law, because we line in the last and worst dies, when the Dragon is let loofe, and bath great wrath because his time is short, Reu. 12. verse 12. Now if you would know how the Ifraclites fell, reade but from the fixt verse, and you shall see how they fleeted from sin to finne, like a flie which thifteth from foreto fore. They rempred the Lord (faith Paul) they murmured, they lusted, they committed Idolatrie, they feruedabe flesh, they fat downe to cate, and role up toplay: Take heed (faith Paul) Oye Corinthians least ye live lo too : you shall not do evill because others do so, but these things are written for your learning : therefore first you shall learne, that as they fall away, fo you may, and then by their fall you may learne to fland. enly, and may?

Thus the Apollewarnethys that we are all in a house ready to fall, and all in a ship ready to sinke all in a bodie ready to sin; who can say what he will do when he is tried? Therefore Paul saith not, lethin that standeth take heedeleast hee fall, but Lee bim that thinketh be standeth take heedeleast he full warning vs before that we take heed of falling, and to examine how we stand, whether we stand or no. For when he makes his speech of them which thinkethey stand, not of them which stand; he intends that few stand in comparison of them which thinke they stand; many thinke themselves wise that are sooles like other, a many thinke themselves pure, which are profane like other, as Salomon noteth, Prov. 30, 12. There is a generation which are pure in their owne conceit, and yet are not washed from their filthines: 29 though there were a generation or select of such men.

And againe, Prou. 20. 6. Many men will boast of their goodnes, but a becan finde a faithfull man? So, many seeme to stand which stand not: many thinkethey believe, which know not what faith meaneth: many looke to be saued, which cannot tell who shall save them, no more then Nicodemus knew what it was to bee borne againe. The reason is, many areastraid to

found:

found too deepe, and examine their confeience, least it should propraide them with the nextonness of their finnes.

Therefore like a fauourable Judge, which would faue the malefactor, he will aske him fo cunningly that hee will answere for himtoo: andthen hee will fay, I find no fault in this man, let him pay his fees and be gone: fo I find no faultin this faith, me thinkesit is a found faith, mee thinkesit is a goodfaith, mee thinkesit is religion enough, when I come to the Church, and loue myneighbour, and obey my Prince, and give everie man his owne, and pay my tithes, and fall twice a weeke, as the Pharifie did, mee thinkes this is well, what would you have more? have I not kept all the commandements ? Luke 18.18. No (faith Christ) there is one thing behinde; examine thy felfe, and still thou shalt find something behind, like a copweb in the top of an house when the floore is swept. Therfore well doth Paulsay, heewhich thinketh that hee stands, not he which stands; for he which stands in Chrissfalleth not, but hee which thinketh hee standsfalleth suddenly, and may finally, vnlette he standy pon his watch: take heed is a good staffe to stay vpon, and so often a man finnes as he calls it from him : all goe aftray.

But this is the difference betweene the linner of them which hauefaith, and them which haue no faith: they which haue no faith, fall like an Elephant, which when he is downeriseth not again; they which have faith, do buttrip and stumble, fall and rile againe: their fals do teach them to fland, their weakneffe doth teach them strength, their sinnes do teach them repentance, their frailnes teacheth the constancie as Peter was better after his denial then he was before. Indie did never stand, but seemed to fland: the Disciples knew not that he was a theefe and intended treason: for they asked, Isit I ?isit I? Christ knew, as it appeareth when he gaue him the fop and faid, That which thou doft, do quickly: if euer he had stood, he could not have been termed the longe of perdition. Many did feeme to the world to go out of the Church; but lobn faith, they were never of the Church : meaning, that if they had been of the Church, they could not haue gone out of it: for the true vine could not leave her grapes, nor the olive her fatnes, nor the fig-tree her sweetnes; so they which standinthefayth, do not fall away, but seeme to fall, as

hypocrites

hypocrites feeme to fland. The best men have had their slippes, but alwaies they role againe, as though they had finned to teach vs repentance : therefore their sinnes are written, which else should have been concealed for their honour: for they were not registred in spight to disgrace them, but to admonish vs. that when we fee fuch a field of blood, like carcalles, which the dragon hath flaine, we may feare to fetypon him vnarmed, left we be flaine like other: as Salomon beheld the field of the flothfull which was full of thiftles and weedes, Prou. 24, 30. fo wee must behould the sinne of other to learne by them. I passed by (faith Salomon) & confidered it wel, I looked upon it and received infirution. This note is in the margin of your Bibles, that I might learne by another mans faults : So Salomon theweth how wee should looke you other mensfaults. If we behould and consider them, and looke vpon them to receive instruction as Salomon did, then doe we behould and confider, and looke vpon them well: or elfe as Abraham might feethe smoke of Sodom, but Lot might not fee it; fo they which cannot make vie of finne may heare, and fee, and speake of errors of men, yet it is not lawfullfor others, because they are as a spider which gathereth nothing but poylon. Did not many peruert the lins of the Patriarches, and apply them to themselves, as they should apply their doctrines? Butthefethings (faith Paul) are not written for our imitation, but for our admonition, that is, for a caucatleast we doe the like : forthey repented that which they did, and shall we doe that which they repented? Christ faith, follow me, without limits : but Paul faith, bee yee followers of meas I follow Christ; So we must follow the Patriarches, and Prophets, and Apostles, as they followed Christ, lest following that which they repented, we fulfaine or fuffer that which they escaped. This is the leffon for all but Chrift, Let him which thinketh he stand, take heed leuft he fall, When Paul had distilled the capitall sins of the Israclites, this is the quinteffence, that is, all the profit which he could wring out of them, Let them that thinke they stand, take beede least they fall.

Who would have faid that Ierufalem would have become an harlot? that the choien people flould become the curfedst vpon the earth? yet so it is, saith Paul, thus and thus they have

done, and thus hath God for faken them, that all the world may take heede how they ftirrey prine Libn of Judah, which devoureth the wicked like bread. Who would have thought when Let was grieued with the fins of Sodome, that he would have committed a worfe fin himfelfe, first to dfinketill he was drunken. then toly with his owne daughters? yet he did fo. Who would haue thought that Noab whe he builded the ark, because he beleeued in God, and gaue example to all the worlde how they shoule fave themselves when the floud was past, would have given the first example of sin to his owne sonnes? Who would hauethought that David, when he was perfecuted for his godlinetle in the defert, would have flaine the husband for the luft of the wife, when the blessings of God did call him to thankfulneile? Who would have thought that Salomon when he prayed in the temple, and was tearmed by Godthe wifest man in the world, would have taken moe Concubines vnto him than any heathen in the world? How are the mightie ouerthrowne, faith Danid? I. Samuel, I. Like Peter which faid, hee would never forfake Christ, and for sookehim first. The strong men arefallen; even Salomon himselfe, and David, and Noah, and Lot, and Sampson, and Peter, the lights of the world fell like starres of heauen: these tall Cedars, strong okes, fayre pillars lye in the dust, whose tops glittered in the ayre, that they which thinke they stand, may take beed least they fall.

Can I look vpon these ruines without compassion? or remember them without seare; vnlesse I be a reprobate, and my heart of shint? Who am I that I should stand like a shrub, when these Cedars are blowne downe to the ground, and shewed themselues but men? The best man is but a man, the worst are worse than beasts; no man is vntainted but Christ; they which had greater gifts than we, they which had deeper rootes than we, they which had stronger hearts than we, they which had more props than we, are fallen like a bird which is wearie of her slight, & turned backelike the winde in the twinkling of an eye; 2 King. 8.13. Who would have mocked him that should have said sometime as Elishas said to Hazael, what wickednesse he should do in time to come, that he should slay and trample men, women and children? Hazael blusht to heare thus of him, and said.

Am-

Am I a dogge that I should do this? as if he would never doe it while hewere a man, but count hima dogge when he comes to that : so they which are changed like Hazael, blush toheare Note. thus of him, and would have corned fometime at him which should once have said, when they were zealous and studious preachers, and perfecuted for their preaching, that the time wouldcome when they should be loyterers, time-scruers, louers of the world, and greedy wolves, devourers of their flocks, and perfecutors; they would have faid, Am I a dogge ? Am I a beaft? Am I a reprobate that I should do this? they would neuer beleeue this till it came to palle: and being fallen, they lay, they finned like Hazael, which blutht before he finned, and was impudentafter. Therforelet no man fay what he wil be, before he have examined what he is, but run his course with a trembling feare, alwaies looking downe to the rubbes which lie before him, and the worthies which are flaine alreadie; and remember when any spectacle of frailtie is in thine eye, this is my warning: for no man hath more priviledge than another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we fee our brothers nakednes, it should move vsto compassion of him, and a feare of ourselves: for when we rejoyce at others fall, like Cham, as the leprofiewent from Naaman to Gehezie, fo God turneth his wrathfrom them, and it lightethypon vs. Pro. 24, 18, and fuch as have despised others without remorfe, have fallen in the like or more shamefully themselves, and neverrose againe. What shall we do then when we heare of other mensfaults? not talke as we do, but beware by them, and thinke, Am I better then he? Note. am I stronger than Sampson? am I wifer than Salomon? am I chasterthan Danid?am I sobererthan Noah?am I firmerthan Peter. if God should leave me to my selfe? if he should withdraw his hand which holds me? Into how many gulfes have I beenfalling, when God hath prevented me of occasion, or delayed the te.nptation, or wonderfully kept me from it, I know not how? for he deliuereth me from evillas he deliuered Danid from the bloud of Nabal, by Abigail, which came vnlooked for : So he hath prevented many wonderfully, when they were affaulted 60

XUM

To hard wthat they had thought to have yeelded to the enemy. Somtime I may fay there wanted a tempter, somtime I may fay therewanted time, somtime I may say there wanted place, somtime the tempter was prefent, and there wanted neither time nor place, but God held me backethat I should not confent: fo neere we have glided by finne, like a flip which rides upon a rocke, and flips away, or a birde which fcapes from the Fowler when the ner is you her. There is no falt but may lofe his faltnetle, no wine but may lole his strength, no flower but may lose his sent, no light but may be eclipsed, no beautie but may be be stained, no fruit but may be blatted, nor soule but may bee corrupted: wee stand allin a slipperie place, where it is easie to flide, and hard to getyp, like little children which overthrowe themselves with their clothes, now vp, now downe at a strawe, so soone wee fall from God, and slide from his word, and forget our resolution, as though we had never resoluted. Man goeth forth in the morning, weake, naked and vnarmed, to fight with powers, and principalities, the divell, the world, and all their adherents: and whom doth he take with him but his flesh, a traytor, ready to yeeld him vp at every affault vnto the enemie? Thus man is let vpon the fide of a hill, alwaies declining, and flipping: the fleft muffleth him to make him flumble, the world carcheth at him to make him fall, the divel vndermineth him to make him finke, and cryeth ftil, Cast thy selfe downe, and when he falleth he goeth apace, as Peter, who denied thrice together: andwhen he is fallen, is like a flumbling stone in the way for other, that they may fall too. Therefore, Let him that thinketh be standeth take beed least be fall.

So earnestly must we cally pon our soules, that we bee not wearie of well doing: for happier are the children that never began, than Iudas, whose ende was worse than his beginning. Wisedome and righteousnesse are angry with him that leaueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest have divorced her; but hee which leaveth his righteons nessent live in wickednesse, for sakes his spouse to commit fornication, and is divorced from Christ himselfe. If thou wert like the vine, or the olive, or the figgetree they

they would not leave their grapes, or their fatnetle, or their sweetnesse, to get a kingdome; but the bramble did, If thou bee like the Bramble, what wilt thou do when the firecomes? As this is a Memorandum to all, especially let him that ruleth, and him that teacheth, take heed left he fall: for if the pillars shrinke, the Temple shakes. As when a great tree is hewen downe, which is a shadow to the bealls, and a nest for the birds, many leaues and boughes, and twigs fall with it : fo many fland, and fall with them, whose lampes give light to others; even as leroboams sinne made I fract to sinne. Therefore Paul hath given you a watch-word, which everie one should write upon his table, vpon his bed, and vpon his nailes, left he forget in one houre: for he which stands now, may fall before night. Sinne is not long in coming, nor quickly gone, vnletle God stop ve, as he met Balaam in his way, and flay vs, as he stayed the womans sonne, when he was a bearing to his graue. We run ouch Reason, and tread vpon Conscience, and fling by Counsell, and go by the Word, and post to death, asthough we ranne for a kingdome, like a Larke that falles to the ground founer then thee mounted up : at first thee retires, as it were by steps; but when thee commeth neerer the ground, the falles downe with a jumpe : so we decline at first, and waner lower and lower, till we be almost at the worst, and then wee runne headlong, as though wee were fent post to hell, from hot to luke warme, from luke warme to key-cold, from key-cold to starke-dead : fo the languishing soule bleeds to death, and seeth not his life go, till he be at thevery last gaspe. Woe be vnto him that is guiltie of this murther. If the bloud of Abel cried for vengeance against his brother Cain, which slew his bodie, shall not God be reuenged for the death of his foule? Where is thy brother, faith God? Nay where is thy foule? haft thou flaine it, which was my spoule, my temple, mine owne Image ? If the servant which hid his Talent was cast into darknes; what shall bee done vnto thee which half loft thy Talent? For he which falles from his righteousnesse, doth not hide his Talent; but more, he doth lofcit.

Thus if you never knew what good to make of euill, this you may learne in the Sinners Schoole: Let them which thinke they

stand, take beed lest bee fall, and let them which are downe care torife : and the Lord to direct our steppes, that wee may rife againe. mble, what will throughout benche

FINIS.

THE POORE MAI TEARES.

Matthew 10. 42.

He that shall give to the least of these acup of cold water, in my name, he shall not lofe bis remard.

He argument I have to intreate of, is onely of giving almesto the poore ; and when, and in what fort wee ought to relieue the poore. Herein for your betterinftruction, I will shew what almen is:

how, and to whom almes must be given, and wherefore we are to give almes. I know in these daies, and in this iron age, it is as hard athing to perswade men to part with money, as to pull out their eyes & callthem away, orto cut off their hands and give them away, or to cut of their legs and throw them away. Neuertheleffe, I cannot but wonder that men are fo flowe in giving of almes, and so heard hearted towards the reliefe of the poore, when the promifes of Godwarrant them not to lofe their reward, Saint John faich, Herbat hath the Substance of this 3. Iolin 3. 17. World, and feeth his brother want, bow can the lowe of God be in bim? This is a question which can hardly be answered of a great number : no, it will not be confidered of a number, nor regarded of a number, And yetthe Euangelisthereby laieth open vpto all persons, that he which hath wealth, seeing his brother in want, and will not releeve him, he lofeth the love of God; which love is fo great, as is the love of a natural mother vnto her ownechild a may more then that, it is alove fo firmely fettled. that it is yn possible to be remoued.

There are many rich persons, that think scorne to relieue the poore: of whose hard dealing we have a president in the fixteenth

teenth of Luke: The rich man in his life time would not relieve Lazarns, butdespised him ; yea he forgot God, and thought there was no God (but his gold) that could in inflice punish him for despising the poore. Lazarus diedfor want, and so did Dines for all his wealth: who foone after (being in hell) beheld Lazarus in heaven, triumphing in Arahams bosome, while he wastormented in hell fire. This fire burneth, Icaldeth, Icorcheth, and tormenteth; of which when the rich man felt the fmart, (though all toolate) he forrowed and repented, and would faine have fent word thereof to his friendes: but he could have no melfengerforall his Lordly livings, nor no releasement of his torments, for all his bags of gold. Now to whom would he have fent word? Forfooth to a number of his friends, that indeed thinke there is no God nor divell; no Heaven nor hell, nor no torments inhellfireafter this life. This example of Dines may admonith fuch hard hearted persons, to bee mollified with the teares of the poore : that they may (when Dives hath dined) let Lazurus haue the crummes.

We reade in Matthew, that when Christ commeth to judgement, he willfay to them on the left hand, Go from mee ye curfed into hell fire, which was prepared from the beginning : by which appeareth that hell fire is not only hot, but it is everlaflingly hot, and never bath end. Let therefore hell fire, and the eternall torments thereof, admonish you to be mercifull to the poore, Tothisalfo may be added, what he will fay to the Righteous, Go ree into everlasting iores, which never shall have end: When I came among you as a stranger, you received me: When I was naked, you clothed me, and when I was hungry, you fed and refreshed mee : which proueth that the kingdome of heaven belongs vnto him that harboureth ftrangers, clotheth the naked, feeds the hungrie, comforts the lick, and doth performe such charitable acts of compassion: yet not as the Papilt doth account it meritorious, bucaga faithfull Christian to de it in faith and true zeale of a Christian life; for enery tree that bringeth not forth good fruit, is hewen downe and cast into the fire. It is not enough forwsonly to bearefaire leaves, but we must also bring forth good fruit : otherwife letvs before our Saujour Christ will forfake vs allunaien la ron bas , unt la usas modern :

E/ay 58. 7.10.

The Prophet Esay saith, If thou breakethy bread unto the poore, and powre forth thy heart unto them, thy light shall arise in darkenesse, thy dunnesse shall be as the noone tide, and God shall still guide thee: whereby appeareth, that those deeds of charitie are commonly performed by the Righteous that still seeke to enjoy the pleasures of Heaven: which are so farre beyond the common imagination of men, that no hart can thinke, no care can heare, no tongue can speake, no pen can write the vnspeakeable pleasures thereof.

Chrifffaith, it is a deed more bleffed to give them, then to take from them. For the excellencie of Christians consisteth in leading a godly life, and giving of almes: and the excellencie of all things is shewed in their giving. The Sunne giveth his light, the Moone herlight, the Starres their light, the cloudes their water. the trees their fruit, the earth her hearbes, the hear bestheir flowers, the flowers their feedes, and the feedes their increase : yea, bealts and birds, fowles and filles, give naturally in their kind, and are more carefull and louing one to another then wee. Which made lob fay, Go to the beafts of the field, and they will teach thee: For manis most vnnaturall to man, and so farre digresling from nature in his kind, that let some vngodly rich Cormorants fee a poore person begge, this is their present fentence of him: Whip the rogues, to Bridewell with theferogues, it is pitie theferogues besuffered to live. Then if they fall licke, let them famish starue, and die, all is one to him: for of him they shall receive no comfort.

Angulfus Cefar, a Heathen Emperour, thought that day to be loft, wherein he did not benefit some poore person, and with money relecue him from penurie. And I doubt not, but some godly men there be, that take delight in relieuing the poore with their continual almes, not superstitiously to be seene of men; but secretly to be seene of God. The Lordincrease the number of them, and make their example redound to the realecte of thousands.

Almes is a charitable releefe, given by the godly to the ficke, to the lame, the blind, the impotent, the needy, the hungry and poorest persons, even such as are dayly vexed with continual want: to whom even of duty, and not of compulsion, wee ought

ought to impart some part of that which Godhath mercifully bestowed vpon vs: for as wee daily seeke for benefits at Gods hand, which hee doth continually give vs : so ought wee therewith to relieve the poore, fith God hath fo commanded vs. The performance whereof wee ought not to drive off from time to time, but to do it when they defire to have it done. For the true obedience of God doth forbid vs to prolong, or drive off the doing of good things: as appearethin Noah, Genesis, 7. 1. 7. who when he was commanded, did enter into the Arke. Abraham, when he was commanded, did forthwith offer vp his sonne Isaac, and did circumci'e his house vpon the same day he was appointed. A learned Writer (called Nazianzen) faith of himselfe, that when in his youth hee had once loft the tenor of good life, gray haires were got about his head, ere he recourred it againe. Whereby I gather, that when we are yong, if we harden our hearts against the poore, if we do not willingly impart our bread to them, but drive their hungry stomackes stubbornely from our doores; that doubtleffe gray haires will come vpon our heads, beforewe can finde the right way to pitie and compassion. Oletvstake heed that our hearts be not hardned against the poore, northat wee give our almes to get glorie of the world: but so let vs give our almes. that the one hand may not know what the other doth: yea, wee ought to give it with such equalitie, that our poore neighbours may be releeved; to whom indeed wee ought to become contributors, as lob did. All people have not one belly; for as one chimney may be hot, so another may be cold; one pot moyst with liquor, when another may bee drie : one purse emprie, when anothers is full: and one poore mans bellie full, when anothers isemptie. That is a good Common-wealth, that lookes to every member in the Common-wealth: and those men are worthy of riches, that lookedaily to the feeding of their poore neighbours Letthereforethe teares of the pooreadmonish you to charitie, that when Dines hath dined, Lazarus may have the crummes.

Now let's proceed and confider what we must give, and to whom we must give. In the text wee are willed to give, though it be but a cup of cold water, or a peece of bread. This contains

neth matter both for the taker and the giver. Bread will ferue beggers; and they mult be no chuters: yet bread will not ferue fome beggers, that boldly on Gads hill, Shooters hill, and fuch like places, take mens horfes by the heads, and bid them deliuer their purfes: for these fellowes are of the opinion of the Anabaptists, that every mans goods must be common to them, or else they will force them to part it: but these are saucie beggers, which ought to be suppressed by godly policie. As for the other fort of beggers, and other poorepersons, they must be content so take up their crosse, endeuour themselves patiently to suffer their ordinarie gricuances; and remember that mans nature may be satisfied with a little.

- As touching how much we should give, we are taught, that if we have much, wee should give accordingly: if we have but little, give what we can spare, Saint Lake counsellethys, if we have two coates, we must give one to him that hath not: and of meatelikewise. But as touching this question, little need to be spoken; when our ownecovetous hearts are readie enough to

frame excuses.

Some will make a question of their almes, and say they know not what the partie is that demaundeth releefe, or beggeth almes of them: Of sith some, I suspect he is an idle person, dishonest, or perhaps an vnthrift, and therefore resulted to give any reliefe at all. To this I answere, they are needlessed doubts; forwe ought to releeve them, if we know them not for such persons: and let their bad deeds fall on their owne neckes; for if they perish for want, we are in danger of Gods wrath for them: but to give vnto such as we know of leud behaviour thereby to cotinue them in their wickednes, were very offensive. We are not still tied to one place for giving our charitie, but it stretcheth farre: for wee are commanded not only to relieve our owne countrimen, but also strangers, and such as dwellin forraine nations.

Againe, heere the giver may learneto give freely: for the thing he giveth is but bread or water. Bread is the fruit of the earth: and for that the earth gives it vs, we may the better give it againe. But bread in this place fignifieth all things necessarie: for the fare and cheere in old time was contained under the title

Note.

of bread, and all manner of drinke under the title of water. But in this, as in all other things, the simplicitie of the old World is quite gone out, and new and corrupt things are lately crept in. In the old time, Iacob desired he might have bread in his journey: but now the case is altered; for we must have fundry dishes of contrary devices, framed for the taste of the mouth, and pleafantnes of the stomacke, which is yied with great superfluitie, and far more cost then needeth; better now to fill the belly then the eye; although to content the common multitude, the eye is the only thing which must be pleased. Yet when you are in the middest of all your iollitie and costly fare, let the teares of the poore admonish you to relieue them, that when Dines hath dined. Lazarus may have the crummes.

The teares of men, women and children, are gricuous and pitifull: and teares give cause of great compassion, especially the teares of such as therewith are constrained to beg for their reliefe. But if the teares of the rich for the loss of their goods, or the teares of parents for the death of their children, or the teares of kind natured persons for the loss of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggery, want, and extreames of miserable hunger, constraineth to shead teares in most gricuous and lamentable fort. O what shall a man say vnto those pitifull faces, which are made most through the extremitie of hunger, wherein are most bitter and sharpe effects, a thing about all extreames.

foule thing feemes cleane. Hunger made the Apostles glad to eat the eares of corne; Danid glad to eat the shew-bread; Lazarus desirous to eat crummes; and Elias content with meale. In the destruction of servicement, it made the mother eate her owne child; and in the wailings of Ieremy, people eate their owne ordure. It made people cry to Pharach for bread: it made an Asses head, and dung of Pigeons to be eaten in Samaria, and others to swome and lie dead in the streets. The assistion of hunger caused bitter teares, and brought all these things to passe. Danid saith, that God numbers hall bis seares in a bottle: Danids

teares were worthy to be preserved; but if ever teares were worthie to be numbred, the teares that are shed for many, howsoever men neglect to regardthem, they are vindoubtedly gathered together into Gods bottle, and thence they raine as waters out of vials, in way of revengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing that man, woman or child can moue by: and where teares moue not, nothing will moue. I therefore exhort you by the lamentable teares, which the poore do daily shed through hunger and extreame miserie, to be good vinto them, to be charitable and mercifully not them, and to releeve

those whom you see with misery distressed,

The Scripture faith, Giue to euerie one that asketh. God gaue hearbes and other food wroto euery liuing thing: euery Common-wealth that letteth any member in it to perish for hunger, is vnnaturall, and an vncharitable Common-wealth. But men are now adaies so full of doubts, through a couetous desire to themselues, that they cannot abide to part with any thing to the poore, notwithstanding that God hath promised he will not forget the worke and loue, which you have shewed in his name to the poore and distressed.

Somewill say for their excuse, that they are ouercharged by giving to a number of persons; and therefore they cannot give to so many beggers: for by so doing, they might soone become beggers themselves. Danid answered this objection very well, and saith thus: I never save the just man for saken, nor his seed beg his bread: whereby he meant, that in all the time that he had lived, or that any man living the yeeres of Danid, shall scarcely see that vpon an vpright heart in giving, a man should

bebrought to beggerie.

There are a number that will deny a poore body of a pennie, and plead pouertie to them, though they feem to fland in neuer for great extreames, when in a far worfer fort they will not flicke immediatly to spend ten or twenty shillings. The rich worldling makes no conscience to haueten or twenty dishes of meate at histable, when in truth the one halfe might sufficiently satisfire nature; the rest running to the relecte of the poore: and yet in the end he might depart better refreshed with one distance.

Pal.37.25.

than commonly he is with twentie. Somewill not sticke to have twentie coates, twenty houses, twentie farmes, yearwenty Lordships, and yet goe by a poore person, whom they see in great distresse, and never research them with one penie, but say. God helpe you I have not for you. There are Lawyers will not sticke to vndoe twenty poore men; and Merchants that make it no conscience to eate out twentie others, that have their hundreds out at vsury, their chests crammed sulfor rownes, and their coffers sulf of golden gods, or glistering angels, that will goe by twentie poore, miserable, hungry, impotent, and distressed persons, and yet not bestow one penie on them: and though they doe most sharefully aske it; yet can they most sharefully de-

ny it, and refuse to performe it.

The people of this world can very eafily find a staffe to beate a dog, they are never without excuses, bur readie to find delaies, andvery pregnant to deuise new shifts to keepe in their almes. Now will I shewe you reasons why we should give. God sayth, Whole queth to the poore lendeth unto the Lord, and hall be furt pro. 19.17. to finde it againe, and receive for the same an hundreth foulde. Andagain, Bleffed is be that confidereth of the poore and needy, the Pfal. 41.1. Lord hal deliner him in the day of trouble. Hereby appeareth that wee shall receive our almes againe, except wee doubt whether Gods word be true or no. For confirmation whereof, the Prophet Danidlayth, The testimonies of God are true and righteons. Pfal, 299. And God speaketh by the mouth of the prophet Esay saying The word is gone out of my mouth, and it shall not returne. The promisewhich God madeto Sara, was found true: his promise made to the children of Ifrael, was found true : his promife to lossain the overthrowing of his enemies, was found true; God promised Danid his kingdome; to Salomon he promised wildoms to Pharaoh hethreatned deltruction by water; to Saul the lotte of hiskingdome; and to Salomon, the dividing of his kingdome: allwhich, andfarre more provedtrue, Then let vs not doubt in Gods promises, but feare his judgements; for from time to time they have been foundtrue andialt. Let vs. confider that we must die and leave our goods, we know not to whom: then while wee are heere, let vs distribute thereof vnto the poore, that we may receive our reward in the kingdome of beauen.

heauen. God faith by S. Luke, O foole, this night will I fetch away the foule, & then, that which thou hast got, who shall possesse it? Here is a question worth the noting, and meete for rich men to consider: especially such as hoordwp wealth, and have no regard to the relecte of the poore. Do they thinke that the wealth which they have gathered together, will come to good after their decease? No, it will melt and consume away like butter in the Sunne. The reason is, because they would not do as God hath commaunded them, in distributing part of that to the poore which was lent them by the Lord.

Apos. 6. 10.

The children of God in the fixt of the Apocalyps cry out: How long O Lord, thou that art holy and true; dost thou not indee andreuenge our blood upon those that dwell on the earth? Whereby appeareth that God exercifeth good men, and those whom he loueth, in the troubles of this world, which we account long; yet is their time but fort, although their trouble makes it feeme long. But thefe I fay ought to becontent, and all those that do trust in God must bee content to releeve one another for a time, fince after a short time, we shall doubtles finde the fruits of our almes againe. Short is mans life while wee are in this world: Danid compareth it to a vapour, to a bubble, to winde, to graffe, to a shadow, to smoake, and every fading thing that confumeth in a moment: Efay comparethit to the remouing of a Tabernacle , and lob to an Eagleswing, or a Weauers shittle : so that our life is but short; and after a few dayes, though you think them many: what focuer you mercifully best ow v pon the poore here on earth, you shall certainely find the same againe both in heaven and on earth, Salomon in the 12, of the Prouerbes fayth, He that stoppeth bis eare at the cry of the poore, shall cry himselfe and not be heard. The bread of the poore is in the waies of the rich: he that keepeth it from them, is a man of blood, S. Paul faith, No man giveth but he that hath received, And an ancient Father of the Church, doth charge the rich with waste, for which they shall surely answere. Art thou not (fayth he) arobber in keeping another mans substance, and to recken it as thine own? It is the bread of the hungry which thou dost detaine; the coate due to the naked, thou lockeft in thy house: the shooes shatappertaine to the barefoote, lye drying inthy house: and the

Pron.11. Ecclef.24. 1.Cor.3. Ecclef. 7. the gold which should releeve the poore, lies cankering in thy coffers. Which faying, as it reacherh the liberalitie due vnto the poore : fo it blameth the carelefferich-that accountall to bee their owne; and will part with nothing, keeping to themselves more than is sufficient. But to such Saint lames faith, that at the latter day, the mire in the crummes, the moaths in the gar- Tam, 5.2.3. ments, and the rult in the golde, shall fretthem like cankers. Ambrofe faith, it is no lette finne to take from him that rightly poffelleth, than being able not to give him that wanteth.

The right rich man that duly deserveth that name, is not knowne by his possession, by his costly fare, and costly building, by his sumpruous palace, by his plate, iewels, and substance, but by confidering the pooreand needle. Whereof Aufen faith thus: The rich are proud by the potertie of others: to that still the scriptures and Fathersprescribe not an indifferencie, but a necessitie; not pleasure, but vpon dutie, that the poore and needie shall be considered and releeved.

Where is the large liberalitie become, that in timepalt was rooted in our forefathers ? they were content to be liberall. though they applyed it to euil purpoles. The succetsors of those which in times past gaue liberally to maintaine Abbots, Friers, Monkes, Nunnes, Maffes, Dirges, Trentals, and all idolarries feeing the abuses thereof may now bestow it to a better vie : namely, to foster and feede the poore members of Christ.

The world is as great as it hath been, the people now are more rich than they have beene, and more couctous than they haue been: yea, they have more knowledge than ever they had: vetthey want the defire they have had to become liberall, and

feemetherein most wilfully ignorant.

The extortioner can spare nought vntothe poore, for joyning house to house, and land to land, though hee have the poore mans curse for it: the Prophet Efar faith, the extortioner doth no good to the poore, but daily feeketh to roote them forth of doors: the pride of apparell makethys forget the patched of the poore: our costly fare, their extreame hunger; and our foftlodging, their miferable lying.

Oh how liberall were people in times past, to maintaine superstition ! and how hard-hearted are they growne not to-

keepe

keepethe poorefrom famishing? Will ye make a scorne of the pooreand needy? the poorenow perisher he where rich men, and no man considereth it. This is not the right dutie of faithfull Christians: this ought not to be the fruites of our profession; neyther is this the mercie which we learne by the word.

Therefore towards the releefe of the poore, I fay, give, and giue gladly: for the breadthat is given with a stony heart, is called stony bread, though necessaries obe taken by the poore, to flake hunger; yeasitis but fowrebread. Such a giver in mine opinion, is next kinfman vnto Satan : for he gaue Christ stones in flead of bread:but this man giveth Christians stony bread. The Wife-manfayth, Lay vpthy almes in the hands of the poore, and know that in the end, what thou keepest thou shalt lose; but that thou givelt to the pooreshall be as a purse about thy necke, For as this life waxethold, and our daies palle away, fo shall this vaine pelfe paile away from vs, neyther shall riches helpe in the day of vengance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world for fakethys, that shall be most against vs, that best weeloued while we were in the world. Let cuery man therfore perswade himselfe, that his soule is better then those subtil riches: the possession whereof is variable and vncertain, for they palle from vs much more swiftly then they came tovs. And albeit we have the vie of them, even till the last day, yet at length we must leave them to others. Then ere you die, lay them forth for the profit of your poorebrethren : learne to forfake the couetous world, before it for fake you; and learne counsell of our Saujour Christ, who aduseth you to make friendes of the wicked Mammon.

Luke 16.9

We see daily that every one is good to the poore, (as wee commonly say) but they will give them nought but words then I say, great boast and small rost makes unsavourie mouthes: yet if words will doe any good, the poore shall not want them: for it dorn cost nothing to say, alas good soule, Godhelpe thee, Godcomfort thee, I would I were able to helpe thee: and such commonly will say so, that have store of wealth lying by them. Such still wish well unto themselves, in wishing themselves able: but of such wishing, and for such wishers, I say

as a begger faid to a Bishop, who made the like answere, that if such wishes were worth but one halfe-peny to the poore, I doubt they would not be so liberall, I wish you (good brethren) leaue wishing and fall to some doing: you lockeyp and will not lofe; you gather together, even the divell and all: and why? because you would faine have the Cockatrice egge; you nursevpa canker for your selues ; yee keepethe packe that shall trouble your voyagevnto God, as Christfaith: O how hard shall Mat. 19,23. it be for a rich man to be saued? it shall be easier for a camell to go through a needles eye. This he saith not, because norich man shall be preserued, but because the merciles rich man shall be damned. We are admonished to liberalitie by fundry naturall examples: the cloudes if they be full doe yeeld forth their raine; much raine is a burden to clowdes, and much riches are burthens to men. It is faid of Abraham in the thirteenth of Genefis, that he was burthened with gold; yet Abraham was a good man, but it burdened his head to bee bussed with the cares of gold. Againe, to eate much, to drinke much, and rest much, is a burden to the foule, though it be pleasant to the body. And in the twelfth of Luke it appeareth that abundance of riches maketh one to catemuch, drinke much, and reft much ; then were it not for the couctous mindes of those that have much, they might impart to the poore one part of that which they daily spend in superfluitie. If this be not amended, I let you to vnderfland that the poore must crie, and their voice shall bee heard, their diffreise considered, and your vengeance shal be wrought: I tell you troth, even in Jesus Christ, that the poore hath cried vnto the Lord, and he hath heard them, With speed therefore open your eares; if not to man, yet to Christ, who continually. commaundeth vs to give and befrow vponthe poore and needie. Gine andit hall be given you, faith hec by Saint Luke, and Luke 6. ; 8. fetteth before our eyes the example of the pocrewidowes mite, as also the example of a couetous rich man, who demaunding how hemight obtaine eternalllife, was answered thus by him, Luke 28,18. Go sel althon hast, and give to the poores not that it is necessary for euery man so to do, or that a man cannot be faued without hee doelo: but thereby teaching him particularly to loath the world, and generally feeke meanes for the daily cherithing Kk

and

Mat. 5.7.

and the refreshing of the poore. Do not continually feed your equals, forthatisoffensive: but when you may spare to spend and banquet your felues, then call the poore and impotent. and refresh your poore distressed neighbours and brethren, And when Dines hath dined, let Lazarus have the crummes. And Stillremember the faying of Saint Matthew ; Bleffed are the

mercifull, for they shall obtaine mercie.

To conclude (beloued in the Lord) let mee intreate vourich men, to consider it is your dutie to remember the poore, and their continual want : you that eare till you blow-and feed till vour evesswell with fatnetsest hat taste first your course meates. and then fall to finer fare; that have your feuerall drinkes for your stomacke, and your forts of wine for your appetites impart fome of your superfluitie vnto the poorer, who being comforeed by you, will doubtleffe pray for you, that God would bleffe you and yours, and increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inviolable towards you for the same.

If the proud would leave their superfluitie in apparell, their excesse in imbrodery, their vanitie in cuts, gardes and pounces, their excelle in spangling, their fantastical feathers, & needless braueric, the greater part would suffice towards the reliefe of

the poore, and yet have sufficient to suffice nature.

Let the glutton seeke only to suffice nature, and leave his deily furfetting in bellie cheere; then might the poore be fed with that which he oftenumes either loath somely vomites furth, or

workethas an inffrument to florten his ownelife.

Let thewhoremenger leave off hisdaliance, and his inordinate expences for maintaining of his wickednesse, and it shall be good for his bodie, and better for his foule, yeahis purfe shall bee the heavier, and he thereby better able to releeve the

poore.

Let every Artificer and tradef man live orderly, avoiding superfluous expenses not spending his money vainely at dice, tables, cards, bowling, betting, and fuch like : but live as becommeth civill Christians in the feare of God: they may have sufficient for the maintenance of them selves and their familie, and yet the poore may be by them sufficiently relieved.

Lct

Letys confider that we, who have our beginning from God, ought generally to bend all our actions towards the pleasing of God; and doing as he commaundethys, we please him: for if we helpe the poore, we helpe him; and doing all charitable actions to the poore, he accounteth it as done vnto himfelfe.

Let vs generally learne, not to contemne or despile the poore, but according to our abilities help them and confider of their extreames, and at any hand not to disdaine and vpbraide them with the titles of balerogues, or fuch like, but in all godly Christian meanesto cherish and comfort them with such charitable releefe, as we may in reason affoord vnto them, yea, and to consider of their cases, as if it were our owne.

Let vs take example of good Cornelius the Captaine, of whom mention is made in the Acls of the Apostles, to whom the Angell of God appearing in a vision, said thus : Cornelius thy prayer and thine almes is come up before God, Lochere the re- Alls 10.

ward, and also of whom thou shalt be rewarded.

Let vs confider of their mifery, that with hungrie chaps, and lanke bellies, would willingly feede on that which you wallfully confume; the poore I fay would find good comfort of that which commonly you fling to your dogges and on your dunghils: and letvs have regard to their coldnes, their nakednes, their miserie and grievous necessitite : thinke of this and comfort them. And let vs be mindfull that pouertie and want compelleth many an honest person to take in hand the performance of much vile and flauish businesse: and that therefore they deferue to be succoured with mercie and pitie, rather than to be despised for their poore estate: Othinke, some hard hearted persons were in their miserable estate, how glad would you berefreshed, that now scarcely yeeld one peny to their releefe.

Lastly, let vs call to minde the example of the widow of Sa- a. King. 4. repta, who though her prouision and store were but little, when the Prophet of the Lord came to her to aske her bread, answered, I have nothing but a little flower in a harrell, and a little ofle in a cruse: which not withstanding she willingly bestowed vpon him; for which, a thing worthy memoriefollowed: for her barrel was againe filled with flower, and her pot with oyle. This was the Lords doing for foltering the poore Prophet of the

Lord.

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Mark to.

Lord. Sure the plenty that commeth by the poore is much for the field of the poore is fruitfull, it surrendreth again the fruit to them that give ought, yea if it be but a cuppe of cold water, as faith our Sauiour Christ. To whom be all honour, power and dominion, now and for ever. Amen.

FINIS.

AN ALARVM FROM HEAVEN; SVMMONING ALL MEN VNTO THE HEARING

Matthew, 28.19.
Goeteach all nations, baptizing them in the name, &c.

1.Tim. 3.4

HE Apostle Paul writing to Timotheus telleth him, that God would have all men come to the knowledge of the truth, and be faued. In which words the Apostle giueth him to understand, that there is none other way, eyther for Priest or people to come unto God, but by that ordinarie meanes, which is the hearing of the word, the which the Apostle calleth his truth, because it is not only true of it selfe, but also doth witnesse of his trueth, who is truth it selfe. By the very same name doth our Sauiour Christ call Gods word, when making his prayer to his heavenly father (for the elect) he saith, Father, santifie them in thy truth: and immediatly addeth, Torword is the truth.

Iohn 17.17

Rem. 1.10.

The next thing that the Apostle aductiseth Timothie of, is, that this truth being rightly knowen, bringeth saluation to them that so know it: and this the Apostle confirmeth by an argument taken from his ownefaith, when he saith: I am not ashamed of the Gospellof Christ, for it is the power of God, able to save every beleever. And last of all the Apostle hath set downethe generalitie of his truth, both in saying to Timothie, that God would have almento be acquainted with it; and to the Saints at Rome, that it is able to save every beleever, Hereosit cometh, that he

hee writing to the Coloslians, exhorteth them not fo much to the hearing of this truth taught them , as to an inward entertainment of the same, when he saith, Let the word of Christ dwell col. 3.16. in you plentsfully in all wifedome, teaching and admonishing your owne felues. Teaching themselves, because many of the Colossians feemed to bee ignorant of that which they should know; and admonishing themselves, because a number of them did know much, but practifedlittle. So that fuch isthe entertainmentthat Gods word ought to find amongst vs, as Danid pro- Pfal. 119.33. mised thereunto, when he said , O Lord, teach me the way of thy Statutes, and I Shallkeepit even unto the end. And we aretaught to entertaine Gods word by the example of John, who receiving thelittle booke at the hand of the Angell, was commanded to apor 10.10. eatethat booke; partly to teach ve, that Gods word must abide within vs, and partly to fignific that our bodily bread ferueth Matth.4. not our foules necessity. Efar faid, that he had carefully carried Godsmellage: for I was found (faith he) of the fethat fought me Efay 65.1. not, and bane been made manifest to them that bane not asked after mee: how beit hee was not so carefull in speaking, butthepeople were as carelelle in hearing: for the which cause hevttereth this complaint; Lord, who bath beleened our reporter to whom is Efay 53.1. the arme of the Lordrenealed? When Ieremie had faithfully delivered the melfage of the Lord his God, in rebuking those Iewes which burned incenseto the Idols of Egypt; hesaith that all the men that knew that their wines had burned incense to 107.44.14.15 strange gods, and a great many women which stood by, gaue him this answere : The word which thou fpeakest unto us in the name of the Lord, weewill not beare it of thee; but what weethink good, that will wee doe. Such was the wickednetle of the people to many yeeres past, as appeareth in many places of Gods word: among the which, that of the Babylonians was not the least, which moved leremie to fend Seraiah vnto them with the ler. 51.63. booke, and with a strait charge, that when hee had read it vnto them, he should bind a stone vnto it, and cast it into the river Euphrates, to teach the Babylonians and all men, that as the hard stone caused the good booketo linke in the water, so the hardnetfe of our stony harts, is not only the depriving of vs of many good bleslings, but also aviolent finking of our soules in finne.

The

The just confideration whereof moved the Apostle Paul to expostulate the matter with every hard harted sinher in this fort. Rom. 2.4.5.) Doest thou not know that the bountifulne fe of God leadeth thee to repentance? But thou after thine hard heart that cannot repent, doest beape up to thy felfewrath against the day of wrath and of the declaration of the suft indpement of God: and yet to fee what small preparation there is vnto repentance. Euery godly man witheth like zealous Ieremy: Oh that mine headwere a fountaine, and that mine eyes were rivers of teares, that I might weep day and night for the flaine of my people. So grieuous is the way of the vngodlyvnto the child of God, that he cannot account it any better thing, then a race wherein they runne, friging who shalf come first to the divell, when they leade a life as voide of repentance, as if finnewere seene and allowed; and hell fire but an old wives fable. What made leremy to weary of his people, but that he faw them wearie of well doing ? For, fighing and forrowing, thus he faith; (Ier. 9.2.) O that I had a cotage in the wild rneffe of way faring men, that I might leane my people and goe from them: for they are all adulterers, and an affembly of rebels. Solong as Steuen the Martyrtalked to the lewes of their pe-

Alls 7.6c.

cr.9.10

ked their finnes, saying, that they were a striffe necked people, and of a hard heart, resisting the boly Ghost, in persecuting the Prophets, and puting to death the Lord of life; then they stopt their eares, and gnashing their teeth, ran vpon him, and stoned him to death. So fareth is at this day among stmen; that many are as well contented to heare pleasant things, as the sewes were to hearkento Stenen, repeating their parentage: but if a man shall hit all sorts of ill manners, as well as speake to all sorts of men, they hold it as a principle, That hee forgetteth his text, who remembre their sinnes: not with standing they know that it is the Ministers duty to tell the house of sacob their sinnes, and to let Israel heare of their transgressions; and the peoples part, not only to be content, but also desirous to know their duties, and to shew their delire in the forwardnesses their comming before him that ought to teach, Otherwise we might imagine that God

spake but in sport, when he said by his Prophet; The Priests bys

shall preserve knowledge, and the people shal seek it at his month. For

digree, they hearkened vinto him diligently : butwhen he rebu-

Efay 58.

Mal. 1.7-

so thought the euill disposed people in Executes time, who vied to heare him preach with the like affections that many bring now adaics. Concerning who sefruitlesse hearing, God informeth Execute, by saying vnto him: Sonne of man, the children of Exek. 33.30. my people talke of thee by the walles, and in the doores of honses, and 31.34. speak one to another, enery one to his brother saying; Come I pray you, and heare what is the word that commeth from the Lord. They come unto thee as the people we do some, and my people sit before thee, and heare thy words; but they will not doe them: for with their mouthes they make iests, and their heart goeth after their conetousnesse, and to thou are unto them as a iesting song of one that buth a pleasant voice, and can sing well: for they heare thy words, but they doe them not.

These people, and the people which were in the time of Hofea the Prophet, may meetly be matched with the men of our age, who were as readie to raile on the Priett, as hee was preft to reprone their finnes; For faith Hofen, Theje people are as those Hofes 4.4. that rebuke the Priest. It is must true, that the want of faluation proceedeth either of the lack of teaching, or of the want of faith to beleeue rightly that which is taught. The first of these is approued by the wordes which the holy Golf spake by the mouth of this prophet last named, thus: My people are deftroicd Holes. 4.6. with lacke of knowledge, ore. The other by the tellimonie of our Saujour Christ himselfe, who sending his Eleven to preach and baptize, laith : He that beleeveth, and is baptifed, Shall bee faned: Mar. 6, 16. he that beleeveth not shall be damned: Why went the rich man to hell; but either for one of these causes aforenamed, or for them both? (that is to (ay) because hee never frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if hee heard the same word, yet it was heard so carelesly, that it tooke no roote at all. And indeed, that answere which Abraham made to his requelt, feemeth to averrethe truth of that which I fay: for when request was made by that helhound, that a mellenger might goe from the dead to his five brethren, which were yet at hisfathers house, &c. Abraham replied thus, They have Moses and the Prophets, let them heare them : for as Abraham faith, if that which Mofes hath fet downe in Gods iustice, cannot batter our brazen faces, and hearts of Adamant,

Kk4

nor

AEL 1.18.

1.King.12.

Indith 3.8.

Esay 5.4.

Pfal.147.20

Note.

Mark. 11.14.

Luk 16.14

Ier. 44.14.15.

1.Thef. 5.12

nor yet the vnualuable and most affored promises made by Christ to his elect, and recorded by his Prophets, can drive vs from finne, and draw vs to himfelfe, then there is no more hope of vs in hearing the word of God, then was of Simon and Indar. though they heard the word, and received the Sacraments: for our life is no other way reformed by a careleffe kind of hearing. then Ieroboam redreiled the religion in Ifrael, when hee fet vp. two golden calues, the one in Dan, and the other in Bethel, that the liraclites might worthip them : or Nebuchadnezzar in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter forrue, that no man can fo much as imagine, much leffespeake the contrarie, without great offence, that God hath done so much for hisvine, as by any meanes. might be: in fo much that Danid the King of Ifrael neuer had greater caufe then the prince and people of England have : to fay of the goodnetle of God, bee bath not dealt fo loningly with any nation as with ve, in giving to ve fo long vse of his lawes. And yet, he that compare th the Paftors painfull preaching with the peoples little profiting, in most places of this Land, shall find iust occasion to think that the Sonne of God hath pronounced that same curse upon this English Vine, which he vitered as gainst that fruitleffe figge-tree mentioned by Marke, in these words; Neuer fruit grow on thee henceforth, God grant that there bee not some men who measure the meate by the man; likethose proud Citizens which said, Wee will not bane this man raigne oner us; and loath the mellage because they like northe mellenger: likethole fcornfull lewes, that told feremy to his face, The word which thou speakest to us in the name of the Lord, we mill not beare it of thee; but what foener we thinke good, that will we doe : but that they may know those men which labour among them, and have the overlight of them in the Lord, & not barely know them, but also love them for their good works fake. Thus having finished the former circumstances as compendiously as I promised, I proceed to the next words; the which contains in them thesecond partofa Christian Ministers duty, which isto minifter the Sacraments rightly , whereof one is ferdowne in his due order, by the Institutor Christ himself; when he faid : Baptizing them in the name of the Father, and the Sonne, and the boly Ghoft.

Ghoft. Now because the word Baptisme hath divers significationsinthe Scripture, I will here let downe as many of them as my memorie can record. First, the word Baptisme, according to the true meaning of the Greeke text Baptifma, doth not fignifie onely a dipping, but fuch a dipping in the water as doth cleanle the partiedipped And for that the Primitive Church vsed to put the partie baptifed quite under the water; therefore Paul writing both to the Romans and Golossians, vieth these words; Wee are both to the Romans and Goloslians, vieth thele words; wee are Rom.6.4. buried then with him in baptisme into his death: that like as Christ Col.2.12. was raised up from the dead by the glory of the Father; so wee also (hould walk in newnes of life. In the which words the Apollie heweth what resemblance their baptisme hath with Christ his death and refurrection. Secondly, Baptifme is vied for a bare washing: in which fenfe our Saulour spake when he faid to the Pharifes; Ton lay apart the commandements of God, and observe the traditions Mar.7.8. of men, as the wushing of pots and cups, and many such things ye do. And in the same sense we reade it in the Epistle to thee Hebrues, when the Author faith, that the old Tabernacle confisted of many Hob 9:10. washings and ceremonial rites, untill the day of reformation came, Thirdly, by Baptisme we may understand afflictions, as our Sauiour Christ did in faying to lames and John, the sons of Zebedenis Can you be baptifed with that baptisme wherewith I must be baptisme: Mar. 9.38.
tized ? Andto his disciples; I must be baptized with a baptisme: Luk. 12.50. but how am I pained untill it be ended? Fourthly, Baptifme is a liberall distribution of the graces of God, as appeareth in these words; lobn b. sprized with water, but you shall be baptifed with the Alls 1.4. boly Gooft within thefe few daies. Fiftly the word Baptifme is taken for doctrine onely : as in that place wherein the holy Ghoft haping occasion to speake of Apollo, a lew of Alexandria, saith, that hewas mightiein the Scriptures; and did know but the baptisme of Act. 18.42.45 John onely. And last of all, Baptifme istaken for a reuerent order of ministring that Sacrament in the Church, and the whole fan-Rification of the parties baptized; as in the words of this prefent part of Scripture, baptizing them, oc.

But to speake of the Sacrament it selfe. It hath been vivall Sacraments with Almightic God from time to time to confirme his coue-vied of God nants with seales set to the same: for example, we see that there for seales of his is a Rainbow in the clouds: the reason whereof is, that God ha-couenants.

uing.

Gen, 9.13.14. Gen. 17.10.11.

Mar.10. Zohn 20.21. Three vies of Sacraments.

Gal. 3. 27.

Alls 3.29.

Marke 10.14.

Rom. 4.11.

Mar.1 0.16,

uing in his iuflice destroyed the olde world for sinne : (onely Noah and his familie being excepted) the (ame God in his mercie made a couenant with Noah, that hee would never de-Aroyit fo againe: for confirmation thereof, hee let the Rainebow in the cloudes, as a feale to that couenant betwixt himfelfe and Noah. So was circumcifion given to Abraham as a feale of confirmation in that promile; that in his feed all Nations of the earth should be bleffed: fo that as many as were circumcifed, were within the compatte of that covenant: in stead whereof wee haue Baptisme; the which whosoener shall refuse, weeaccount him as cut off from Gods Church, Christ Ielus gaue inuisible grace, by visible laying his hands vpon children and other sicke people. So he gauethe gift of his holy Spiritvato his Duciples, when baning breathed upon them, bee faid, Receive you the holy Gboft. The Sacraments were ordained in the Church of God for three vies: first, that wee should acknowledge all those so be our fellow seruants, whom we see to have put on the same livery with our selucs : and in this sense said the Apostle Paul, All those that are baptised into Christ, have put on Christ, Secondly, the Sacraments doe put a manifest difference betwixt the true Church and the faile, as Peter hath taughtvs, in laying, Repent and be baptized enery one of you in the name of Iesus Christ sfor to you is the promise made, and unto your children, and alithat are yet farre off, even fo many as God shall call: and our Saujour laith, to (nch belongeth the Kingdom of God; that is, to fuch as leade an innocent life. The third vie of the Sacraments is to feale vp, in the hearts of the Elect, all those promises which God hath made vnto them in Jesus Christ his Sonne, and their Saujour: in the which sense Paul spake, when hee said, that Abraham receined the signe of circumcision, as a seale of that right eon snelle which he had by faith: and in the very same sense our Saujour saith, He that beleeneth and is baptized, shall be faued. But it is to be considered, that the Institutor setteth downe the forme of adminifiring the Sacraments, when he faith, Baptizing them in the name of the Father, of the Sonne, and of the holy Ghost. He commandeth to baptize in the name of the Father, and of the Sonne, and in the name of the holy Ghost; because the holy Ghost proceedeth

from the Father, and the Sonne: for except a man bee borne of

water

water and the Spirit, hee cannot fee the Kingdome of God. When our Sautour offered to wash Peters feet, he imagined it to be a needleffe worke; for thou falt neuer wash my feet, laid he: John 2.5. But when Christ answered, that such as are not washed by bim, John 13.00. have no part with him : that is, neither part of his Spirit, nor of his kingdome; Peter bethinking himfelfe better, would not hauchis feet onely, but also his hands and his head washed, How beit it is not neceffarie to wash any more then is vncleane. As Peters feete dehled with dire and mire, fo our foules sported with fins, mult be clenfed by Christ his bloud onely. And after this manner it is necessarie that every one of vs should bee washed: whereof the outward putting of water vpon the party baptized, is a lively figure. John Baptift was fanctified in his mothers wombe, as the Angell had foreshewed. But when our Sauiour Christ came to him to be baptized, John put himbacke, and Luke 1.19. (aid : I have need to be baptifed of thee: and commest thou to me? Matth. 3 3.14. That Kingly Prophet Danid, was a man after Gods owne heart: yet he faith of himself, I was borne in iniquitie, and in sinne bath Pfal. 51.5. my mother conceined mee. Tob was called by God himfelfe, ainft 106 1. 3. oc. and veright man, fearing God, and eschuing euill; whose peere was not found you the face of the earth : notwith standing all this, helaith of him (elf; Who can bring a cleanething out of filthi- Iob 144. nesse? The which question is all one with Pauls affirmation, who faith Such as the roote is, such are the branches; as if he had faid, If Rom. 11.6. Adam, the Father of vs all, was undefiled, then are we his fonnes cleanealfo: butif he were once dead in finne, being our roote. then how could we his imps have life of our felues? All this was spoken of original sinne; as for actual sins, namely those sins which wee continually commit, they are as palpable as the darknesse of Epypt, the which as Moferfaith, wasto grotle, that Exed. 10.21.33 it might beefelt : in fo much that David faith, when God 100- Pfal. 14.23. ked downe from heaven y pon the children of mensthat is, when he confidered mens conversation , they were all so farre gone out of the way, that there was none that did good, infomuch that the Prophet repeateth it with an Emphalis, and faith, no not one. And the man of God Mofes faith; When God beheld the boldnetse of the oldworldin sinning, it repented him that hee made man : that is, he was fory, that man whom he had made Gen. 6.5.6.

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An Alarum from Heauen.

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Gen.19.24.

Pfal. 38.4.

Rom 7:7.

1.Cor.15.35.

1.Cor.7.14

Godly names for our children.

Luk.1.62.63.

Zuk. 1.15.

Gen. 35.18.

Gen. 29.35.

to line well, should line so ill. The continual sinne of Sodome brought fire & brimstone from heaven to consume them in the same. Danid sceling the burden of his sins, began to sinke under them: for (saith he) My sins are gone over my head, and are like a sore burden, too heavy for me to beare. Paul, having by the vertue of the Law, learned his sins, (for he had not knowen sin, except the law had said, Thou shalt not sinne) fell to lamenting of them thus: O wretched man that I am, who shall deliver me from this bodie of death! where it is to be noted, that he callet his body a body of death, in respect of sinne, which giveth power to death over our bodies. And to conclude, of such force is sinne in vs, that if the goodnes of God had not so preordained, that the unbelecuing husband is sanctified by the beleeuing wife, and the unbeleeuing wife by the beleeuing husband, our children

vnbelecuing husband is sanctified by the beleeuing wife, and the vnbelecuing wife by the beleeuing husband, our children should be yery vncleane.

Againe, being washed or baptifed in the name of the Father,

Sonne, and holy Ghost, we are advertised, that we must give godly, Christian, and holy names vnto our children, in token of their facred profession; for holy is he that hath called vs. And. that wee may be the more forward foro do, it will be worth our labour to confider of a few examples, tending to the same purpole: as of Zacharie, the father of lobn Baptift, who being dumbe when that his son was borne, his friends made signes vnto him how he would have him called; and he asking for a paire of writing tables, wrote, faying; Hisname is John: which word John, is 23 much as to fay, Grace : & thus was Zacharie commanded by the Angel to name him. The Scripture affordeth plentifull examples of those that have given names to their children, according to such occasions, as have been offered in the time of their trauel: as when Rachel went with her husband Jacob toward Bethel, to build an Altar vnto God; shee travelled in childbirth, and in travelling died : but before thee departed, thee called his name Benonisthat is, the fon of her forrow: but his father Iacob called him Beniamin; that is, the sonne of his right hand, So Leah hauing born to lacob foure fons, fhe faid, now will I praise God, ore. And that the might the better beare in minde her promife, thee named her last sonne, Iudah. When the man of Beniamin came from the Israelites with his clothes rent, and dust you his head

in token of heavinetle, and certified father Eli, that Gods atke 1.54m. 4.12. was taken by the Philistines, and that his two sonnes were flaine: The old father fell backward out of his leave, and broke his necke, and his daughter in law Phinies wife being flighted with feare, fell in travell and died in child-bed; but before her death. The called her sonne Ichabod, that is, the glory of God: meaning therby, that she accounted the glory of God to betaken from I frael, when Gods Aske (which was a figure of his Church, wherin we glorifie his name) wastaken away by the enemy, And fecondly, to admonish all parents so to nurture vp their children, that they may feeke to maintaine the glory of God better then Eli did: for the wickednetle of whole children, as also for the fa- 1. Sam. 2.11. thers default in not correcting them, God had threatned be- 12.13. 60. fore, that if he once began with him, hee would make an end Pfal. 127. with him: fo that, as the Prophet faith, children being the fruit of the wombe, as they are come from God, are a good blesling and an heritage that commeth of the Lord, because he it is, from whom euery good and perfect gift doth proceede: yet in refoect of men, so may the matter be handled, that they shall find no fuch croffe or curse as gracelette or vnruled children: fuch as Esan, and histwo wines, who were a griefe of mind, and a heart- Gen. 26.37. breaking vnto Ifaac their father, and Rebecca their mother,

It istruethat thevery godlielt men and women, hauerather defired somes than daughters at the hands of God, butthey didit for good and godly purpofes: as when Abraham defired Gen. 15.2. a sonneto theend that Eliezar the steward of his bonse, being a Stranger, namely, a man of Damascus, Should not be the heire of his goods. So did Anna pray to Godfor a sonne, when she said; O Lord of hosts, if then wilt looke on the trouble of thine bandmaide and remember mee, efc, and gine unto thy band-maide a 1. Sam 1.11. manchilde: then will I give him unto the Lord all the daies of his esc. life, de. And asthevery name of a son is in price and preferred at thisday, so hath it beene heretofore : as when Phinics wife be- 1. Sam. 4.21. ing neere her death in trauell, the midwifewith the rest thinking to comforther, faid : feare not for thou bast borne a fonne. When the Angell (aid to Abraham, this times welve moneths, Sarahthy wife shallbeare a sonner Sarah laughed as partly doubt- Gen. 18.10 12: ing, and partly loying that so sage a woman as she, should con-

cciue.

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Luk. 1. 13.14.

Lak. 1.26.30.

ceiue a sonne by so aged a man as Abraham was. The same Angell that certified Zacharie, that Elizabeth his wife should beare lohn the Baptist, said, not only thatit should be a sonne, but fuch a fonne, as fliould bring joy vnto him and many moe. And that Angell Gabriel that was fent of God to Mary, the mother of our Saujour, according to his humanitie, faith, that in Read of feare the had found famour with God: and his reason is this, for thou shalt beare a sonne, and shalt cal his name lesas: As if hehadfaid, it is a great blessing of God to beare a child, and a greater to bearea man child : but to be fo farre in Gods fauouras to beare such a sonne, as shall beethe Sauiour of the world, it is the greatest grace which hath been heard of : in the which God make his Church joyfull; and for the which infpeciall, and for all the rest of his blessings in generall, God make vs thankfull. Amen.

FINIS.

A MEMENTO FOR MAGISTRAES.

Psalme 45. verse 7.

The Scepter of thy kingdome is a right Scepter, thou lonest righteousnes, and hatest iniquitie. Therefore the Lord bath anointed thee with the oyle of gladneffe about thy fellowes.

HE Author of this 45. Pfalme, speaking of the gouernment of Salomon, auoucheth, that he cannot rule rightly, that loueth not to judge jully, and that hee vsurpeth authoritie that dealeth par-

tiallie : for wee must remember, that hee measureth Salomons worthines to raigne, by his well swaying of the Scepter; the which Salomon could not have handled so commendablie as he did, if he had not been carried away with an earnest defire to deale indifferently amongst men in causes of controversie : but most plainly appeareth his great delire of godly government in that heartie prayer which he vitered vinto Almightie God, when he faith, Gine untothy fernant, O Lord, an under stan. ding and a wisc heart, to indge thy people, that I may discerne be. 3 King 3. twixt good and entil. In this prayer it is plaine, that although hee was a King, yet he calleth himselfe the servant of God: for pro- Post, 75.7.8. motion commeth neither from the East, nor from the West, nor yet from the South but from God, who plucketh downe one, and fetteth up another. And Salomon having prayed for wifedome and vnderstanding, he sheweth whereunto hee would applie those good gifts of God, even vnto the glory of him that gave them. To indge thy people, that I may discerne betwirt good and enil (laith prom. 3.14. he)for by him kings raigne, and by him princes decree inflice. When Fred 18. Iethrothefather in law of Mofes, came out of the land of Midian to fee Mofes, being at the mount of God, which was mount Sinai, and beheld how the people flocked vnto Mofes their Magistratefor judgement and justice, by due confideration thereof, lethro found these three inconveniences: First. that Moles wearied himselfe with sitting in judgement from the morning untillnight. Secondly, that he was too tedious ynto the people which attended vpon him in all that time, And thirdly, that notwithstanding his carefulnetse in judgement, and their carnell expectation of justice, hee was not able to difpatch fo many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore, lethro being a man very defirous that justice might proceed, that no mans matters should flightly bee slipt ouer, counfelleth Mofesto make more Magistrates in Ifrael; and to the end that this might be performed the better, lethro doth pointat the disposition of thosemen which should beare rule: for (faith he) thou shalt chuse out among it all the people, men of Exod 18.21. courage, dealing truly, fearing God, and hating conetonfueffe, and them halt thou make governors over the people.

By this you may perceiue, how Iethro in counsailing, and Moses in practising, did both aime at instice and true judgement. For it is not a meane matter, or light labour, for men of yeeres to sit from morning to night in judgement: no, their yeeres, antiquitie, and consequently their bodies imbecultule eannot easily endure it; besides the care of common causes

heard

heard at home, and that which is the biggest burden of all, the continual good of the Common-wealth, which they meditate carefully, when we see peseurely, is not to be forgotten. But heerein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them from morning untill night, with expences great and continuall, whilest they finde no end of poore mens matters, because they wish no end of spending mony.

Pfal.58.1.

Pfal. 31.12.

Are their minds fet upon righteon in sewhich deale thus? No, no: they are the same that the Prophet spake of, when he said, The ungodly socke occasions against the righteons, and gnasheth upon him with his teeth: for the crastic Counseller taketh occasion to hinder his clients insteade, that he might still seed evpon the poore manspurse. The Lawyer who careth not to deale unfaithfully, is like the Crystal glasse, which slatteringly sheweth unto every man a faireface, how evill favoured soever he be. So can hee perswade the simple swaine, that his cause will beare a strong action, be it never so weake.

Deut.12.

Oh remember what God faide vnto Ifrael, You shall not doe what seemeth good in your owne eyes, but what I commaund you. Then knowe, that you do not that which he hath commanded; because you deale not with mercie and truth: for if ever the time required, and occasion was offered to moue that question to Magistrates, which Danid did in his daies : namely, Hom long will they proceede to give wninst indgement, and to accept the person of the ungody? now is thetime and occasion present: for-I do not doubt but it is too true that the Prophet hath spoken, who faith, that the ungodly are more fetby than the righteous: andthisis the cause that wrong judgement doth proceed. How can iuffice fit, when there is no feat appointed for her? you may befure she will not have to doe with the stoole of wickednesse, where mi chiefe standeth in steed of instice. It was a worthy commendation that Danid vitered in the praise of lerusalem, when hee faid, there is the feate for indgement; the which appointing of that feat for judgement, was an argument that they loued juflice: and first the place wherein it was set, affureth vs hereof, for it was fet in the gate, wherethrough men might haue patfage to and from the judgement seate. Secondly, the manner of

Pfalm.25.
Pfal. 83.2.
Abac. 1.

T/al. 94.

Pfal. 12.

framing

framing the feate in the gate: namely, that the Judges of force must fit with their faces towards the rifing of the Sunne, in token that their judgement should be as pure from corruption, as the Sunne was cleare in his chiefest brightnesse. Oh happie house of Danid, whose seate was set so conveniently, whose caules were heard to carefully, and matters judged to justly! The Ifraclites thought themselves well apaied, when they had the government of Debora, that vertuous woman; for all was laid Indg. 5.8 abed, untill the came up a mother in Ifrael: and as the was a good gouerneile in her time, fo she loued those that were like vnto herfelfe : for (faithfle) My heart is fet voon the governours of Israel. Danid was a good King while he lived : as it did appeare by the teltimonie of God himselfe, who said of him, I baue found Danidmy forwant, with my boly oylehane I anointed Pfal. 89,10. him. Secondly, by his appealing to God for judgement in this cale, when he faith, Bethou my Indge, O Lord, for I have malked Pfalm 26,1 innocently,&c. And last of all, by that good counsell which he gaue vpon his death-bedvnto Salomon his fun, who was to fucceed him in that Kingdome: For (faith he) thou halt prosper and come to great honor, if thou keepeft the commandements which God 1 King. 2,3 commanded Moles.

When Philip, the King of Macedonia, did cast off the earnest fuite of a poore widow, with this slender answere; Goethy may, for I have no leasure to beare thee now; She replied thus: Andwhy hast thouleasure to be a King? As if thee should have said, God hath given thee time to raigne, and powerto governe, that thou mightest applie them both vnto that end wherefore they are given thee: for mercie and truth preserveth a King, and with Prou.20 louing kindnesse his seate is upholden, When Salomon prayed to God for an understanding heart, that he might doiustice among I Kings 3 Gods people : it is faid, that his prayer pleased God passing well, because Salomon asked wisedome rather then wealth, and knowledgeratherthen honor : for thereby he gaue euidence, that his heart was fet vpon right cousnesse: for out of the abundance of the heart the mouth speaketh. It is a most excellent praier which the prophet maketh, when he faith, Gine thy indgement unto the King, O Lord, and thy righteousnesse unto the Kings Pfalm 72,1. sonne, &c.then shall bee sudge the people according unto right, and

XUM

defend the poore: wherein the Prophet prayed for him feife, while

Pfalm. 132.9.

he governed the kingdome of Ifrael, and for his fuccetfors in the same, having relation to that promise spoken of in the hundred and thirtietwo Plalme, The Lord bath made a faithfull oath unto Danid, and bee will not forinke from it, faying : Of the fruit of thy bodie shall I set upon thy seate; if thy children keep my testimonies, which I shall learne them. And the Prophet proceedeth to fay, then fall he indge the people according unto right, and defend the poore. By this word (then) he infinuateth that when God giveth grace to the Magistrate, then hee cannot chuse but doe right and defend those which doe sustaine wrong. But when the Prophet laith, And defend the poore, some man would thinke that hee had faid enough before, and therefore might haue cut offthis speech. But it is to be remembred, that a sicke man needeth not a Phylitian, or the wayfaring man his weapon at one time onely: but as often as the Patient is licke, for often he must hauethe Phylicians counfell; and as often as the Traveller is at laulted, to often he vieth-his weapon: Inlike fort the poore man oppreised often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword alwaies carried before him: and this sword is alwaies carried before rather then behind the Magisfrate, that he might rather remember justice, then cast the care thereof behind his backe. The last, but not the least thing to be marked of the Magistrate is, that lustice is set foorth with a paire of balances in the one hand, which admonisheth him to weigh those matters just lie which are brought before him : and within the other hand a two edged sword, to the intent that instice might returne to indgement, that is, that things iufly judged might berightly re-

Note.

P[alm.94.15.

I.King 3.

John to. Ads. 24.

warded on both fides: wherof King Salomon hath given a good president; First in finding out the true mother of the smothered child, which is a point of judgement. Secondly, in restoring the living child to his owne mother, which was a point of justice? And these parts of a Christian Magistrates dutie are foneceffarily linked together, that so often as one of them is wanting, the law receiveth a maime at the hand of the Magifrate. Aswhen Pilate judged Christ guiltleffe, but yet put him to death : and when Pauls cause was heard and approouce, yet hee

he was left in prilon: therefore it is good counsell, and worthie to be hearkened vnto, which Danid gaue vnto all Kings and Magistrates, That they be learned and wife : for if the Magistrate be not wife, words may carry the matter away. As when Ir. 18. Daniel, when he was accused of despising the decree of Nebu- 2. King 18. chadnezzarthe King of Babylon: leremy to bee an enemie to Acts 24. the common-wealth of Ifrael : Elias to bee atroubler of the 3 King. 21. State : Paul to be a factious and feditious fellow : Naboth to haueblasphemed God and King Abab: and as arthe importunate crie of the Iewes, Christ was put to death, and Barrabas the murtherer set at libertie. The speciall wisdome of God match. Luke 13. ed Moses the Magistrate, with Aaron the Minister; thereby gi- Exod. 4. ing vs to understand, that when the Word and the Sword goe together, there can beenone other burgood gouernment, As for example, folong as the good Priest leboinda, and the godly 4. King. 12. King loas lived together, God was worshipped, and his people guided according vnto his word. For the man of God counfelled vertuously, and the King practifed carefully: whereunto that faying of Solon doth very well agree, who being asked when the Common-wealth did belt flourish : hee answered, When the people obey the Magistrate, and the Magistrate obeyeth the lane : for lawes are better vnmade then vnkept. No doubt therewant not fuch, as will fay with those head-strong people in Davids daies: Let vs breake their bands in sunder, and cast a-psalm,2.2 way their cords from vs. And our lawes have been along time like to Spiders webs 1 to that the great buzzing Bees breake through, and the little feeble Flieshang fall in them.

But admit that you reply and say, they are made stronger then in the daies of our forefathers: yet are they like vintowal-led cities in the time of warre; at the which time, be your walles neuer so strong, they are beaten downe, if they want men and munition: so if your lawes, wisely made, doe want patrons to defend them; they will so one be little worth: therefore it was not the worst warning that lethro gaue to Moses, that he should Exod. 18. make such Magistrates as were men of courage. It is good therfore, not onely for those men that have the election of Magistrates, to make such choice of officers as lethro enjoyneth Moses: and as God himselfecommanded Israel, when he said,

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Pfal.82,6

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Alls 23,2

You shal make him King, whom the Lord your God shal chuse: but alfovery meete for those Magistrates being so elected, to have a care, that as they are in place about other men : fo in good life they goe before the people. For this was it that the Ifraelites defire God to grant vnto lofua, being newly madetheir Gouernour: namely, afaithfull heart to go in and out before them; For (faidthey) enen as we obeyed Mofes in all things, so will we obey thee: only the Lordthy Godbewith thee, as bewas with Mofes. And it was a necessarie prayer: for how foule a fault were it, that the man which is appointed to punish adultery, should be more worthy of correction for the same kind of sinne, than the party punished? like vnto the whore-hunting Judges of Samaria, mentioned by the Prophet leremy, chap. 5. Or that he which is appointed to judge according to law, should do anything contrarieto the Law? as angrie Ananias commanded that Paul should be smuten contrarie to law. In this point doth the Lord Schoole the King of Juda by his Prophet leremie, who saith, Ier. 22.) Hearesbeword of the Lord, thou King of Inda, that fittest in the kingly feate of Danid: thou and thy fernants and thy pcople that go in and out at the gate, thus the Lord commandeth; Keep equitie and righteousnes: deliner the oppressed from the power of the violent, do not grieve nor oppresse the stranger, the fatherless, nor the widow, and shed no innocent blood in this place: and if you keep these things faithfully, then shall there come in at this doore of this bon'e, Kings to fit upon Danids feat, &c. But if you will not be obedient unto the [e commandements, I (wear by mine owne (elf (faith the Lord) this house shall be waste. For example, the same Prophet speaking there of the wicked government of Shallum, the lonne of King Iofias, that gouerned Iuda, faith: Didnot thy father eate and drinke and proper well, so long as be dealt with right eon sneffe? from whence came this, but because he hadme before his eyes, saith the Lord? Now when leremie faith that lofias had God before his eyes; his meaning is al one with Danids intent, when he faith God standeth in the parliament of Princes, hee is a Judge among gods ; to give all Magistrates a Memento, that God is present in alltheir affemblies, and judgeth them that judge vinder him, whereof they had need to be put in minde: for oftentimes Micheas proucth too true a Prophet in faying, that the great man will

will feeke what his heart desireth, and the hearers must allow Note. it wells of the which fort of men, the very best is but a thistle, which a man can hardly touch unpricked, and the most just like a bramble, whereunto the filly sheepe seeking to be shrowded from sharpe showers, is often forced to leave his fleece behinde: whose vnworthy commingto their places, loatham hath well described in the person of Abimelech when hee said, The trees of the wood went to annoint a king over them, and faid Indg. 9.8 unto the Oline tree , raigne thou oner vs: but the Oline tree an-[wered; shall I leave my fatnesse, which both God and wen praise in me, and goe to be promoted over the trees ? Then they came to the figgetree and (aid Come thou and raigne oner us; the figgetree answered; shall I leave my sweetnes and good fruite, and goe to be promoted over the trees? They faid unto the Vine ; raigne thou oner us : but the Vine answered; Should I leave my wine wherewith I cheere God and men, to be promoted over the trees? Then they said unto the Bramble, Wilt thou raigne over vs ? Then said the bramble. If it be true indeed that you will submit your selves to my authoritie, and put your trust under my shadow; or else fire proceed from the bramble and confirme you. By this Parable weeare Note. taught generally, that everie man is to be content with that estate wherein God hath placed him, and that for the most part the very best worthy, doe refuse proffered promotion, and on their part well deserved: whereason the contrarie, the most unfitly furnished with inflice and true judgement, and the least descruing in a Comon-wealth, are of all other most ambitious, Such an one was Absolom, who stole away the hearts of Israel withinis flattering speech; Oh that I were made Judge in the 1 Sam. 14. land, that every man which hath any plea or matter in law might. come to me, that I might doe bim instice ! Butthis is the just reward of such as before convenient time, and apt occasion be offered, doe ambitiouslyleeke the leate of judgement; even vntimely and vnnaturall death : for Abjolom was hanged by 1 Sam 18. the haire of the head, and a woman with a peece of a millione dashed out Abimelechs braines. Though Absolom bee absent, Indg. 9 and Abimelech brained long lince, yet it is to be suspected that many men get preferment by their practiles; comming in such theepe skinnes as are faire words and flattering speeches : but

Chap. 3.2.3.

God grant that they proue not like vnto those Judges whom Zephoniah feared not to iken vnto lions & moolnes: who finding their pray in the evening, chop vp all, not leaving to much as the bones vntill the morning. Salomon faithwell, that many would be accounted good doers, but where shall we find a faith-

Pros 20.6

full man & Somemen have faid well with Abfolom, beforethey came to preferment: but they canne now bee contented to fee Note. many men to fue feuen yeeres for their right, and yet fuffer

them to fullaine wrong, because necessitie hath no law forfooth. Goe to, go to, somebodie will answere for that one day, A man would thinke, that necessitie should have the most law. because thee hath least money and fewest friends. Are your

Pfal. 58.1.

mind, t fet upon righteoufnesse, O ye congregations, and do you indge therbing that is right, O ye sonnes of men faith the Prophet, in all his troubles, defiring God to stand on his side against his oppressors, who thought it as convenient to crave of Godthe confideration of his cause, asto aske his aide against his adver-

Pfal.5.1.

faries, and therefore prayeth thus ; Ponder my words, O Lord; consider my meditation, &c. So Magistrates have not onely authoritie to make and establish good Lawes, but also to determine betwixt men according to the same, vnto whose censure the subject must submit himselfe, as the Apostle proved to the

Rem. 1 ; .1.

Romanes, when he laith : Let enerie foule jubmit it felfe unto the authoritie of the higher powers, for all power is of God : wherefore who soener resisteth that power, resisteth the ordinance of God, aed purchaseth unto himselfe damnation. For Magistrater are not to be feared of them that doe well, but of them that do enill. Wilt then not feare? doe well then, fo shalt then have praise, for he is the minifter of God for thy wealth; but if thou doest enill, then feare, for he beareth not the fword for nought, but is the minister of God to take

Nose.

vengeance upon the that doe enill. Where it is to be remembred, that the civill Magistrate, who beareth the sword, is called the minister of God, as well as the spiritual! Magistrate that preacheth the word: and that no doubt, to the intent he might take careas well to maintaine true religion, as to minister deserved

discipline. For it standerh with all divine and humane reason, that if all masters and fathers ought to have a more than ordinariecareto instruct and helpe forward their families in Chri-

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flian religion, fo much as in them lieth: much more ought the Magistrate to meditate by all meanes possible to performe his dutie therein, who is a father overall families. I cannot fet this forth in any plainer speech, than Danid hath done in this short laying: Kiffe the fonne, least be be angrie, and so you perish from the Pfal.2,12. right way. By which speech the Prophet teacheth, that God cannot be honoured by any other meanes than by that which Christ his sonne hath taught , who saith himselfe in the fift of Iobn, He that bonoureth the sonne, honoureth the father; be that lob 5.23. dishonoureth the sonne, dishonoureth the father: so that he meaneth in this place that if you worship not the sonne as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he cafleth you off, then you are from the right way; and if you are from the right way, then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the law of the Lord : fuch were Mofes, lofua, Danid, Salomon, Afa, Iosaphat, Ezechias, &c. Of whose good example, God grant all godly Magistrates to make good vie. Amen. FINIS.

IACOBS LADDER, OR THE WAY TO HEAVEN.

1. Corinth. 9.24.

Sorunne that yee may obtaine.

Ecause I have but one houre to teach you althat you must learne of mee, I have chosen a text which is like *lacobs* Ladder, that shewes you the way to heaven. This is all that you would know, and it may please God to open your eyes, that you may know it before ye depart. Heareto pra-

ctife, hinder not the spirit, but let it worke without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this booke, if ye digest it well. So runne that you may obtaine. Then we

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Three things in this text.

must see first how we should runne. Secondly what we shall obtaine. Thirdly, what will hinder vs : that is, we must fee the way, the lets, and the end, Fourethings marke in the way : first, begin betime : fecondly, make halte : thirdly, keep the way : fourthly, continue to the end, and thou shalt obtaine heaven, whither Christ by these steps is gone before thee. When I have fer you in the way, I will point at all the lets, flops, rubbes, and blockes which are before you behind you belide you the temptations of profperitie, the temptations of advertities the temps tations of herelie, which fland in the flreets, like the fierie fword to stop the way to Paradise. Then I will lead you to the mount, as God did Moles, and thew you a farre off the bleffed land the countrie aboue, that you may fee where heaven is, what is the way to it, and what glory and happinelle is there. When I have shewed you the way, the lets, and the end, I will commit you to the race, and end as I began : Sorunne that ye may obtaine. So often as I have read or confidered these words which you heare, they feeme (methinke) to put vs in mind that we are out of the way, and that there is another way (if we feeke it) necres vetto the kingdome of heaven, than that which we take: therefore the holy Apostle doth warne eueric man to ponder his Reps, that (running) we may obtaine that which we runne forwhich is the worthielf price that ener was given ; and never was given, butto him which keptthis way that I will hew you. The Apostlesaith, that you mustrunne, It is not an easie, nor a short tourney, which a drone, a dreamer, a snaile, or any carelesse man may performe, and take his eafe, fet foorth when he wil, flay at his pleasure, go again at his leisure: but he must alwaies runne, from the first day he setteth forth, till he come to his journeies end: for the glorious heaven is farre from the darke earth, and much ado to aspire the top of Mount Sion, but much more ado to aspire the top of Mount of Heaven. The violent take it from the flothfull, and the wicked runne to hell; much more paines which they take to do euill, than the righteous need to take for heaven. The Apostle putteth the word fo, beforerun, to teachy's to looke to our way before we run too farre: So run, de. asif he should say, moe runnethan come home, as moe shoot than hit the maske. The heathen Philosophers, Plato, Socrates, Aristides. Phosion.

Phocion, Pericles, Solon, intheirway did runne fasterthan we: Constancie, Temperance, Patience, justice, humility, simplicity, integritle, contempt of death, contempt of the world, seeme to be buried with them, and hid in the grave, before this iron age was borne: yet because they ranne without Christ, they did not obtaine, but lost their labour, like a man which makes haste out of his way, takes more paines than if hee kept the way, and yet never comes whither hee would. The blinde generation which knownot God, in their way runnefalter then wee : Aske the Merchants which have seene their life and our lives, or looke in histories, and they will tell you, that our religion is not like their superstition; our knowledge not like their ignorance; our faith not like their feare sour worthip not like their feruice; our Christianitie not like their Idolarrie : yet because they run to the creature, for the Creator, and follow uncertaine dreames. before the word, which came from heaven; they run in vain; for their religion, denotion, & service, is to them that cannot requiteit, Many of our adversaries, Papills, Anabaptills, Donatilts, and the groffelt heretikes, in their way run faster than wee, They watch, they pray, they fast, and distribute more than week yet because they runne to traditions, to Angels, to Saints, to Croffes, to Images, to Reliques, in flead of Christ, and challenge merit of all that they doe, and would be canonized beside, that all posteritie might honour them as they do Saints: therefore as the Pharifies had their reward when men praifed them, fo baue they when one doth praise another. If many runne and do not obtaine, how easie is it to run in vaine? and how happy is he which obtaineth that, that all men wish, when so many mitle it for nothing but for this, because they run out of the way? You have heard, read, and done much, & more would do. to obtaine eternall life with the Angels in heaven: for this ve pray, and fast, and watch, and obey the lawer of God, and come together every Sabbath to heare, to pray, to praise and serve him which giueth. How many praiers, how many fasts, how many watches, how many works, how many houres in readingthe word, in hearing the word, in receiving the factaments, in examining your heart, in chastifing your flesh, were spent and Jost, if you should run in vaine ? Efan hunted for a blesting

and went without it. Therefore the holy Ghoft doth fay nothing, but it is like a marke in our waie to thew vs when we are in, and when wee are out: for God would not hauevs lofe out labour like Laban, which could find in his heart after Jacob had ferued him twentie veeres to fend him away emptie : but hee would have you to feeke and find, to aske and receive, to runne and obtaine : therefore he faith, fo runnethat yee may obtaine. As there is a heaven, fo there is away to heaven : one way Adam came from Paradife, and by another way hee must returneto Paradife: the pallageis not lo stopt, but there is a way, though a ftraight way; and a doore, though it be a marrow doore, and therefore few do find it; Only they which are like Jacob doe fee a ladder before them, as Jacob did ; hee had many dreames before and did not fee it, at last hee dreamed, and and behold a ladder which reached from earth to beauen, and all the Angels descended and ascended by it, to shew that no man asfendeth to heaven, but by that Ladder : this Ladder is Christ, which faith I am theway ; and therefore hee biddeth vs to follow him, If wee must follow Christ his steps, let vs see how hee went to heaven; hee begun betime, for attwelve yeeres of age hefaid, I must goe about my fathers bufines : he made speede, for John faith, That bee pake and did moe good things in three and thirtie yeeres than could be written : hee kept the right way, for when he said, Who can accuse mee of sinne? none could accuse him of any, though they watched him for that purpole: He continued well, for he died like a Lambe, and praied to his father, and forgaue his enemies. Therefore wee will call the steps of this Ladder, Mature, propere, rette, conftanter, that is, begin betime, make haft, keepe the way, and bold to the end, and thou shalt goeafter thy malter. Touching the first, begin betime: God requiring the first born for his offering and the first fruits for his seruice, requireth the first labours of his servants, and (as I may (ay) the maidenhead of every man, because the best season to feeke God, is to feeke him early, and therefore Wifedome faith. They which seeke mee early shall find : but to them that deferre, the faith, Te Shall feeke me, but ye shall not find me. We have long

purposed to serve God, and every man thinketh that he should be served, but we cannot accord of the time when to begin,

Joh, 21.25.

Begin betime: the first step.

XUM

One faith, when I am rich : another faith, when I am free: anotherfaith, when I am ferled another faith, when I am old, then I shall bee fit to fall and pray. Thus because wee are given to let the belt laft, that we may have a longer time for our line, and pleasure, like the lewes in the first of Agge, which said alway. The time was not yet come, when they fould build the Temples Therefore the holy Ghoft crieth fo often, This is the acceptable time, this is the day of faluation, to day heare his voice, like Rebeccab which taught her son the neerestway to get the blesling. So foone as man was created, a law was given him to shewe that hee should live under obedience from the day that hee is borne : so soone as heeis borne, he is baptized in the name of God, to flew that when wee cannot run to Chrift, wee flould cree pevnto him, and ferue him as we can in youth and age : fo soone as hee beginneth to pray, he faith thy name be balowed, thy king dome come, thy will bedone, before he aske his daily bread, to they that we should feek ethe will of God before the foodethat weline by, much more before the fins and pleasures which wee perish by, So soone as the Lord distributed the talents, he in- Mattere iovned his feruants to vie them; who is fo young that hath not Luke 19.13. received some talent or other? Therefore youth cannot excuse Gen. 1. him, because the talent requiers to be vsed of everie one that hathit. So foone as God created the man and the woman, hee commanded them to increase and multiplie: (ball we increase and Gen. 1.14. multiplie in the flesh, before we increase and multiplie in the Spirit? The first thing that God didafter he created heaven and earth, berdid (eparate light from darkeneffe, flewing vs how we fliould feparateour good from euill, before our good become Matth. 3.2. euill. The first lefton that lobataught, was Repent, for the kingdome of beanen is as band. The first lesson that the Disciples Math 10. taught, was, Repent 100, for the king dome of beanen is at hand, And Math, 4,11. the first letfon that Christiaught, was, Repent, for the kingdome of beauenisar hand. To teach what wee should doe first, Repent was the first letton to young and old. Therefore Danid pray. ed. Teachme, O Lord, so number my daies, not my yeeres, nor my moneths, nor my weekes, but my daies; shewing thatwe shall answer for daice, as well as for yeeres, for to day as well pfal go.12. as to morrow, and for our youth, as straitly as for our age,

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1. King. 2. 23 Pfal. 25.7 Dent. 6.7.

Mat. 19.14.

Mar.10.21

Exed.3

Ichn 21.15

AQ.24.25.

euen as the little children were deuoured with beares, for mocking the Prophet : which made Danid to crie, Remember not the sinner of my youth which he would not have spoken if God didnot marke the sinnes of youth, as well as of age. Therefore the Fathers were charged to teach their children the same lawe which they had themselves. Therefore Christ rebuked the Disciples which forbad the little children to be brought vnto him, For flould children honour their Father, and not honour God? It was a sweete comfort when the children went before Christ to the Temple, and lang their Holanna, to make their fathers ashamed which did not kno ve the Messias when hee came, when their little children knew him. It is written, when Christ heard a young man answere that be had kept the commaundements from his youth, Christ began to lone him: which shewes how Christloues these timely beginnings, when wee make him our nurse, and draw our first milke from his breasts. There is not one confession for olde men, and another for young men. In the Creedthe old man faith not, I did beleeve in God, and the young mansaith not, I will beleeue in God; but both say, I doe beleeuein God : for he which is called am, loueth I am, and careth not for I was, nor I will bee. When Christ asketh Peter louest thoume? he looketh that he should answere him, Tea Lord I lone thee, and not drive off as Felix did Paul, I will beare thee, I will loue thee when I have a convenient time: nay, when thou haft not convenient time, for if this be the convenienttime, afterthis, the time conuenient is past, Manna was gathered in the morning, because when the Sunne rose, it did meltaway: So vertue must be gathered betime, for if we stay till Busines and pleasures come vpon vs, they will meltit faster than we can gatherit: therefore in the fourth of the Properbs, Wisedome is called the beginning, to teach vs to seeke wildome in the beginning as a man taketh the best first. If Eliab would bee ferued before the widow, when shee had not enough to serve herselfe, will God be served after thee? nav. after the flesh, and after the divell? What canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require Morning facrifice as well as evening facrifice ? It is an old faying, Repentance is never too late : but it is a true fayfaying

MUX

ing, repentance is mener too foone: for fo foone as we fin wee had need to aske forgivenesse: Beside, repentance is a gift, and therefore must be taken when it is offered; for if Indas could have repented when he lifted, hee would never have hanged himselfe. The time past is gone, and theu canst not recall that to repent in: the time to come is vncertaine, and thou canft not affure that to repent in: the prefent time is only thine, and thou maist repent in that, bur anon that will be gone too. Therefore when Christ wept over lerusalem, he said, O if thou hadst knowen in this thy day: calling none their day, but this day. If none can beecalled thy day, but this day, then this is thy day of repentance, or elethou hast none at all. Therefore one resembleth the mercie of God to the poole in Iurie, where the ficke and leprous lay for at one time of the day an Angell came and storred Tolin 5,2 the water, and then be which stept in first was healed of his disease; he which flept in first was healed, none but he which stept in firlt: so he which taketh time is sure; but he which foresloweth time, oftner faileth then speedeth: fc rwhen golden opportunitie is palt, notime will fit for it. Yet, aswhen Christ went about to cast out divels, they said that bee tormented them before the Matth. 8,19 time: fo when focuer thou goest about to dismitse thy sinnes and pleasures, though thoustay till thou bee licke and olde. and readie to die, yet they will fay still that thou dismitsest them before the time : but then is the time when the divell faith, the time is not yet; for the diuell is a lier, and knoweth, that what liquour our vetfels befeafoned with at the fift, they willtaste of the same everafter. Thereforelinger not with Lot: for if the Angellhadnot Inatched him away, hee had perifhed with Sodome for his delay. They were not wife Virgins, but foolish Virgins, which sought not for oyle before the Bridegroome came : Samuel began to serue God in his minoritie, 1 Sama 2 Timothie read the Scriptures in his childhood. John grewin 2. Tim. 3, 19 fpirit, as heeripened in yecres, so whether thou bee old or young, thy repentance cannot bee too foone, because thy finne is gone before. If thou lackelt a spurreto make thee runnessee how every day runneth away with thy life : youth commeth vpon childhood, age commethy pon youth, deathcommeth vpon age with such a swift saile, that if our minutes were ipent

spent in mortifying our selues: yet our glasse would bee runne out, before we had purged halfe our corruptions. Thus much

of the first step.

Keepe the way: The second step in our sournie, is to keepe the way. As the second step. God taught the Israelites a way to Canaan, sending a fierie pillar before them, which they did follow where soeuer it went; so when he ordained a heaven for men, hee appointed a way to

Matth 2.

come vnto it, which way he that mitseth shall neuer come to the end: as Herodsought Christ over all Iurie, but none found him, but those which followed the starre: so there is something still that leadeth mento Christ, which we must follow, or esse we cannot come where he is. There be many wrong waies, as there be many errors; yet there is but one right way, as there is but one truth. And therefore sacob did not see many, but one Ladder, which reached to heaven: and sohn Baptiss said not to

prepare the wayes of the Lord, but the way; thewing that there is but one right way in this life, which Salomon understandeth for the meane, and therfore he saith, Turne not to the right hand, nor to the left, implying that we may erre as well on the right hand, as on the left; as if he should say, some are too hot, as other are

too cold; some are too superstitious, as other are too carelesse; some are too searefull, as other are too confident: there is a zeale without knowledge, a loue without singlenesse, a prayer

withoutfaith, and a faith withoutfruits. Therefore the Apostle doth warnevs to examine whether we be in the faith; not whether we have a kind of faith, but whether we be in the faith: that is, the true faith. Therefore Paul saith, Runne so it is not enough

to runne, but wee must know how we erunne: it is not enough to heare: but we must care how we heare: it is not enough to beleene, but we must care how we beleeve; it is not enough to

pray, but wee must care how wee pray: it is not enough to worke, but wee must care how we worke; for wee cannot doe good vnlessewee doeit well, as wee may seein this example;

Cain offered, and God abhorred: because he cared not for the manner, God cared not for his offering. Simon Magus beleeved. Herod listened, Felix feared, Saul obeyed, Iezabelfasted, the Pharises prayed: but because they did not beleeve so.

heare fo, feare fo, obey fo, fast so, and pray so, ashe which faith,

Learne

2.Cor. 1 3.5.

fecond

Learne of me; when they say that they have fasted, and prayed. Math. 11. and obeyed Christ, he will answere them as he doth in Matthew, I know you net. Therefore if you askelike the Scribe, how ye shal Math. 7. come to heaven, the right way to heaven is the word, which came from heaven. But here some will say, The word indeede doth containe the right way, but many cannot find that way without a guide. Therefore I have picked out of the word that way which God calleth the right way. The way, by which the word doth set thee into heaven, is to do evento other as thou wouldest have other do evento thee, to exercise good works, and yet beleeve that Christs workes shall save thee: to pray without doubting, and yet bee content that thy praier been t granted: to keepe within thy calling, and do enothing by contention: to bring thy will vnto Gods will, and suffer for Christ, because hee

hath suffered for thee: to repent not onely for thine open and

groffefaults, but for to count euerie sinne great, to applie all thingstotheglery of God, & of every thing to make some vie. Thus the word goeth before vs like the fierie pillar, and shewes vs when wee are in, and when wee are out : or elfe the broad way would feemethe best way. And therefore all which carenot for the word, goe like blind men to hell for heaven: looke but to the Papists, which have the word in an vnknowne tongue, some clamber to heaven with merits, some by Angels, someby penance, and some by pardons, and every man hath a way by himselfe, and all out of the way. As Naaman answered Elifha when hee was commanded to wash himselfe in Iordan, Arenot Abanah and Pharphar rivers of Damascus better then Iordan? May I not mash there and be healed? So they say, Are not pardons as good as workes? are not pilgrimages as good as prayers? is not facrifice as good as obedience ? is not reading as good as preaching? may I not go to heaven this way and that way, as well as by the word? No: as no water but Iordan could clense Naamans leprosie, so no way but the word can bring to heaven. For which cause the lawes of God are called the waies of God; and the word of God is called the word of life, to shew that there is no way to life, but the word which is called theway and the life. Therefore now yee fee the way, I con-

clude with Efay, This is the way, walke in it. Thus much of your

fecond steppe to heaven, which is, Keepe the way.

Make hafte:the

Now when you are in the way, it is good to make speede: therefore the next step in your journey is, Make haste. For this caufe Paul faith, Runne, (which is the swiftelt pafe of man); as though he should go faster to heaven, then to any place else in the world. His meaning is this, that as a man doth watch, and run, and labour to be rich quickly; so he should heare, and pray, and study, and vse all meanes to be wife quickly. This the Apolllevnderstanderh, when hee biddeth vsto adde : as if hee should say, When thou art in the way, and knowelf good from euill, euery day kill some vice, and euery weeke sow some vertue and make thy two talents five talents, thy five talents, ten talents, and euer be doing; and at last it shell be opened, because thou halt knocked, Christ faith, The king dome of beauents got by violence: therefore a man must be carnest and zealous in thereligion that he profetfeth, or elfe it maketh no matter of what religion heis: for if he be but luke-warme, God threatneth to fpue him out of his mouth. Euery man hath a kind of religion, and the religion of molt is to be like one another: as mercifull as other, as humble as other, as deuout as other: but Godfaith, Be holyas I am, not as other are : fot Christ faith, Except your righteousnesse exceed the righteousnesse of the Pharises, although they were holier then other, yee shall not enter into beauen, That is,

Math. 11.12.

Note well.
Revel.3,15,16

Note.

Be zealous of Religion.

righteousnesse exceed the righteousnesse of the Pharises, although they were botier then other, yee shall not enter into heaven. That is, except yee be more then Statute-protestants, which goe to the Church and heare an Homilie, and receive once a yeere, but will not offend any person, nor leave any custome, nor beare any charge, nor suffer any trouble for the glory of God, yee shall come to heaven, when the Pharises come out of hell. As sove delighter them, so zeale pleaseth God: for zeale is the love of God. Therefore every sacrifice was offered with fire, to shewe with what zeale they should burne, which come to offer prayer or praise, or thankes vnto the Lord. Therefore the holy Ghost descended in fire, to shew the servencie of them upon whom the holy Ghost restet. Therefore the Cherubins were portrayed

with wings before the people, to fliew that they should bee as earnest and quicke about the Lords businesses the Cherubins. Therefore God would not take a lame nor a halting sacrifice; to thew how he abhorreth sacknesses all our duties. Therefore

Saint

Saint lames faith, Be fwift to beare : wee must beswift to pray, (wift to obey, (wift to doe good; for he is not curfed only which doth not the Lordsbufinelle, but hee which doth it negligently: Ier. 48.10 that is hee which doth anything beforeit, like him that would bid his friends farewell, and follow Christ after. The hound which Mat. 8.21. runnes but for the Hare, runnes as fast as possibly he can: the Hawke which flieth but for the Partridge, flieth as fast as possifibly thee can: and thall he which runnes for heaven creep more flowly than the diall? Who hath fo much faith as the Apostles? yet how often doth Christ(ay, O ye of little faith? Complaining that their faith was too little; and therefore when Peter answered him that he loued him; as though he loued him not enough, Note. Christ asked him againe, whether he loved him and as though he loued him not enough, yet he asked him againe, Louest thou me? for hee would have vs love him as hee loved vs, when his heartblood was flied for vs : therefore when hee demanded his love, he measured it by the heart, saying, Thou shalt love God with all thy heart, with all thy frength, with all thy mind. Thrice he repeated all, least wee should keepe anything from him, Our Saulour faith not, that his father is glorified, that we bring forth John 15. fruite, but in that we bring foorth much fruit. Isit not better to be veilels of gold than veilels of braile? Doe yee not fee how Christ rejected him which said he had kept many commaundements, because hee would not doe one commaundement? For one worke which hee would not doe, our Saujour made no reca Note, koning of all that hee had done. It was good for the Apolles that they left all and followed Christ presently; but this should not bee written, but to teach vswith what speede we sliould follow Chrift, watching the starre so soone asit rifeth, and the pillar so soone as it remoueth. In this strive and goe one before another, as Peter and John strone who should come first to the fepulchre. For if Agrippa could be faued when he was almost a Christian, Paul would not have laboured to make him altogether a Christian. Therefore though puritie be counted herefie, yet remember that Christ faith, None can fee God but the pure in heart : and know, that there is no dealing with these moc- Matthe. kers, butto answere them as Danid answered Michol, when the Corned him for his humblenes, hee faid, I will bee more

M m

XUM

bumble yet : fo when they mock theefor thy zeale, spight them with more zeale, for cuill is not opercome but with good, Thus

we have palled the third flepynto heaven.

Hold on to the end: the fourth Rep.

Note.

The fourth step in this happy iourney is, Perfeuer to the end. For if you begin betime, and goe aright, and make halte, and continue not vnto the end, your reward is with them of whom Paul faith, their end is worse than their beginning. There is nothing in our life which fuffereth fo many ecliples and changes, as our denotion, hot and cold, in and out, off and on, not in one mood folongasthe sparrow fits youn the ground, but looking like the Chamelion to the colour of it which wee fee : if wee fee good, it puts vs in a good thought : if wee fee or heare euill, it turnesvs from good to cuill againe : thus manis rolled vpon a wheelethat neuer stands still, but turnes continually about, as though he were giddle and treading of a maze. He is your the fide of a hill, where it is casie to flide, and hard to get vp, the flesh : therefore the Apostle moued with pitie, seeing man fland vpon such a slipperie ground, as it were in a ship readieto finke, or a housebending to fall, hee crieth to them that stand furest, Take beede least ye fall, that is when thou half put on thy armour of light, and art in the spiritual field to fight the Lords battailes against the world, the flesh, and the divell :turne not backe like Demas, but remember the comfort of Elifha, that there be more with thee then against thee, and that the tempter can overcome none but them which yield. Other feruaunts change their maflersfor better mafters:butallthat ferue God, are like the feruant which received a print in his care, after the manner of the Iewes, in token that he would ferue his mafter for ever, like the vestures which beare their owne marke. Therefore the holie Ghost crieth so often, Befaithfulleuen vnto the death ; Bee not wearie of well doing : Take beed least ye fall : for when thou art. wearie of of thy goodnelle, God doth not count thee good, but wearie of goodneile; and when thou decline from righteoulneile, God dorn not count thee righteous, but revolted from sightcousnelle: therefore Paul faith, Pray continually, as though prayer were nothing without continuance, Level did not onercome God fo foone as he began towrell with him , but when hee had wrestled with him all night. And inistaid, That Christ tooke

tooke pitie of them that staied with him. I will not leave thee faith Elifba to Eliab : fowe should not leave God. Some came into the vineyard in the morning, and some at noone, but none received any reward but they which stayed till night; As Gods mercie indureth for ever, so our righteousnes should indure for euer, Euerythought, and word, and deed of a faithfull manis a Rep towards heaven, in every place hee meeteth Christ, every thing puts him in mind of God, he feekes him to finde him, and when hee hath found him he feekes him still, he is not fatisfied, because at every touch there comes some vertue from him, lacob served seven yeeres for Rachel, and after them he served feuen more, and yet he was content to ferue feuen more, & when he had ferued fo many yeeres, they feemed onto him as nothing, because be loved ber: he which served so long for Rachel, served all his life for heaven : and if hee had lived till this day, he would have ferued God flill, and thought it nothing, because he loved him. To have the Arke but a while, doth more hurt to the Philistims than benefit them: fo to ferue God but a while doth more damagevs then helpevs : for happier is the child which never began, than Indas whose end was worse than his beginning. What a lamentable thing is it to heare this plaint of him which was once the ftrongell in the world, Safon harhloft his ftrength for Dalilah, for the love of Dalilah that doth not love him? to shewe what a shame it is to end worse than wee begin. Christ shewes what a reprochit was vnto him, which began to build and could not fet up the roofe, the pattengers by pointed with their fingers and faid, This man began a foundation, but hee could not couer it : fo they will fay, this man thought to bee holie, but hee could not keepe promife. What shall I say (saith Ioshua) when Israel turneth the backe? when Israel turned the backe, this all onifhed him, and this makes the whole Temple shake when the pillars tremble. What an offence is it to the Church to fee Peter to denie Chrift, which faid even now that hee would never forfake him? To fee Lot commit incest with his daughters in the mount, which strived foto preferge them chaste in Sodom ? to fee Salomon worship Idols, which erected the Temple for the worship of God, to see Noah mocked of his fon for drunkennelle, for whose righteousnes his sonne escaped,

Indg.9

as if the starres should fall from heaven, and light goe from the Sunne. Wifedome is angrie with him which leaueth his righteousnelle, to become worse; the Vine would not forsake her grapes, the Olive would not forfake her fatnes, the figge-tree would not leave his sweetnes, but the bramble did , hee is not the Vine, nor the Olive, nor the fig-tree, but hee was a bramble made for the fire, which leaueth the ioves : let the dog turne to the vomit, and the swine to the walow, but thou like Abraham hold on thy facrifice vnto the evening, even the evening of thy life, and a full measure shall be measured vnto thee. This is a long step, and man is like a horsewhich loueth short journeies. therefore how can hee hold out fo farre? When one told Socrates, that he would very faine go to Olympus, but he feared that he should not be able to endure the paines : Socrates answered him. I know that thouvsest towalke euerie day betweene thy meales, which walke continue forward in thy way to Olympus, and within five or fixe daies thou shalt come thither. How easie wasthis, and yet he faw it not? So is the way to heaven, if men doe bend themselves as much to do good, as they beate their brainesto do euill, they might goe to heaven with leffe trouble than they goe to hell. Our idle houres are enough to get wifedome, and kno vledgeand faith, till we were like Saintsamong men: if if thou looke onely to thy ftops, and tell all the thornes which lie in the way, thou shalt goe fearefully, wearily, and vnwillingly, every thing shall turne thee aside, and every snaile shall step beforethee, and take thy crowne from thee; but then lift up thine eyes from the earth, and look to Christ calling the Spiritaslifting, the Father blesling, the Angels comforting, the word directing, the crowne inuiting, and thy fetters shall fall from thee, and thou shalt rifelike the Sunne, and maruell how the thing could seeme so hard, and be so easie: when ye doewel, remember that you change not for the worfe, and doe as ye doe then, and ye hall continue to the end.

Now I have encouraged you like fouldiers, and taken away your feare, I will bring you to the light of your enemies, and will fet them before your face, not to weaken you for that were want of charitie, but to make you warie, which is true love indeed. To number them furely I cannot, they are so many: and

exactiv

exact ly to describe them, it is beyond my skill, they are fo subtill: howbeit, to give you a little tafte, I may fay as Elifta faid to his feruant (and you shall fee it, if you have your eyes open) Feare not, for they that be with vis, aremore then they that be with them, and he that is on our fide, is stronger than all. But if you will heare what the holy Apostle saith touching them, I can tell you, Heaffirmeth, and that by the very spirit of Godstve wrestle not against fish and blond only, but against principalities, powers, worldly gonernors, the princes of the darknes of this world, enen fpirituall wickednesses in the bigh places. And Saint lobn faith, they are the lufts of the flesh, the lusts of the eyes, and the pride of life let other menthinke of them what they lift: they that heare them thus described, and have felt the force of them in their owne foules, could not chuse but confesse, that they have been many in number, mightie in power, subtile in practile, and what not? Who knoweth not this, that the more enemies wee have, the more neede wee haue, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weake we are, the more we should looke for helpe elsewhere. In outward and bodily foes and forces, wee confelle the trueth of this, and doe all that we can to shewe our selves wife, circumfpect and couragious: how much more had wee neede heere. to expresse all these things, where the conflict is more hard. though the conquest obtained bee more glorious : and where againe our foes and their forces bee more mightie and many, though their ouerthrow once performed, giveth them the fools foile? Butwhom shall wee looke to beerein? O her men areas weake as our felues, if not worfe : for all men, lay them youn a balance they are altogether lighter then vanitieit selfe. And if wee feare and diffrust our selves, how dare wee, or how can wee put confidence in other ? specially fith Godsaith, Cursed is enery one that maketh flesh & bloud bis arme, Tolookevp to the holy and elected Angels, will doevs little good : because they go not but being fent, and alwaies waite for a word and warrant from the Lords owne mouth for all their actions : besides that their owne oyle and force is little enough for their own supportation. To Godtherefore that is the God of our strength, wee must needes come, yea and to him atone, or else wee are ytterly

Eplors.6

Note.

ouerthrowne and cast away. And if we cannot say and doe too as Danid did, Lordwhom bane I in beanen, but thee ? and I have defired none in earth with thee; wee are in a wofull taking and ytterly loft. Forfearewithout and fire within, Satans malicealfo. mens mischiefe, and our corruption, will carry and harrievs, as it were a violent tempelt or whirlewind. Amongst the heathen they had many odde conceits, to chale away bodily & [piritual] enemies; as thosethat havewrittentheir histories and actions have plainly let forth : fometimes fire, fometimes water, fometimes bloud, and fometimes one thing, and fomtimes another: as mans braine is a bountifull thop to forge fuoh devices in. The Papilts differ not much from them; who thinke that whippings and courgings will tame and subdue the corrupt affections of the heart, and that the casting of a little holywater (as they call it) or the making of a croffe in the face, for head, breaft, or any other place, will chale away Satan, and all his hellish powers, Of all which actions and ceremonies, either heathenish or popish. were they better then they be (but indeed they are flark naught as they vie them) we may fay as the Apolile faith, Bodily exercife profiteth little; but godline fe is profitable unto all things. And had Sarans malice and mans prefumption staice here, and gone no further in grotle imaginations, concerning this and other matters, it had bin the leffe enill: but in our light and libertie of the Gospell, some suppose, that the very saying of Lordbane mercy upon vs, and that without faith or feeling many times, is allinal: and the pronouncing of this petition, Leade vs not into temptation, and that without lenfe or vinderstanding of it, is sufficient to funder Satan and our owne corruption as farre from vs. as the East is from the West, Vpon them their spiritual enemies preuailed by groffe ignorance, and superstitious conceits: vpon vs by careless presumption & presumptuous carelesnes; neither the one of vs, nor the other, understanding rightly as we should. either our foes forces, or our own weaknes. And that is the cause why they and we, in former time and of lare, lovned with them. and fundred from them, have received very fearefullfalles and ouerthrowes: for all is one with Saran, fo hee catch and fnarch men, and hauethem in polles flop, he careth not by what means, But wilt thou not escape danger only, but ouercome also? I wil

riches

shew thee, O man, what thou shalt does At any hand goe out of thy felfeand other greatures whatfoever : for if thou Ricke to the, though never lo little, thou doft diladuantage thy felfe at the least, if not overthrow thy felfe. The wicked forms are as frong to effect evill, as the elect are to doe good: and fo much the more powerfull that way, by how much they attempt it with commission from God, and find fit matter in men to workey pon. And what then? fixe the eve of thy faith fast your God in Christ and thou shalt never miscarry. For he that cannot lie bath faid it, I will not faile thee, nor for fake thee for ener:and in the New Heb. 12. Teltament Christ hath toldys, which is also a word of as fure a promile. The gates of hell shall not prenaile against this faith. Nay, Mat. 16, 18. I will fay more; in the strength and power of this perswasion. thou shalt be made more then a conqueror, through him that hath loued thee, & washed thee in his owne heart-bloud, I know and confesse there are many lets and hinderances to the perswasion and bractife of this truth : but heare and beleeue onely, and I will shewe you yet a more perfect and affured way, by which you shall be made to walke safe, either in the day of death, or in the time of temptation, or in any course or croffe, that may betide you in this life. See that you have not onelie the two fide postes, and the upper doore postes of your houses firicken over with the bloud of the Lambe, but your bearts pur-Heb. 9 14: ged through faith in his bloud, from the power of dead worker; and then the destroyer that overthroweth others, shall passe over thee, and bring thee in good time to the full fruition of the heauenly Canaan. Butthou wilt fay as the flothfull person doth in the Proucibs, There is a lion, yea many lions in the way: I answere: reckon them vp and bring them foorth, they shall all by Gods grace be easily remoued. Altorts of afflictions are bitter. I confelleit, and fo are many things in meate, drinke, and Phylickes and yet we refuse them not, but viethem rather, because of the good wee know or hope, they will effect invs. And why lay wee not, as the Apolile by the Spiritdoth , No chastisement for the Heb. 12:11 present seemeth to be ioyous, but grienous : howbest, afterward it bringeth forthatbe quiet fruit of righteous facile, unto themwhich are thereby exercised? Death also is dreadfull: what then? but to whom I pray thee ? even to the man that hath his trust in his

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riches, or hath no hope of a better life : but to him that beleewethin Chrift, it is become through the power of the death and obedience of Christ, a speedy passage to eternall life. We indure many dreadfull and dangerous things, and runne thorow fire and water, and all for a corruptible crowne: and why should wee not with patience and prayer palle thorow this, which is the verie high way to heaven? Belides, hell is horrible. Neither will I denythat : but still demand to whom it is to? furely to the diuelland his angels, and all manner of wicked ones, for whom it hath beene prepared of olde: but as for the godly and elect, it cannot come nigh him. For Christ, the very may, truth, and lifeit felfe hathtoldys, and therefore wee oughtto credit it, Heethat hearethmy worder, and beleeueth in him that fent mee, hath everlasting life, and hall not come into condemnation, but bath paffed from death unto life. Laftly, is not finne a fhrewd and fore enemie to incounter with? I confetle it: but to whom, rell mee I befeech you? even to them in whose mortall bodies it raigneth, to fulfill the concup iscences thereof. Toother, in whom the roote of it is dead, it is not lo, whether we respect this life, or that which is to come : for here the reliques of finneare but as prickes in our fides, to prouoke vato betterthings, and to stirrevsvp to bunger and thirst after righteousnesse: and forthelife to come, wee shall bee veterly freed from the same, and have all seares miped from our eyes, To bring allinto a fumme: I fay, Let all obiected be astrue, as any thing may be : yet all these and athousand more such like are nothing to him that is in Christ. For the Apostle faith, There is no condemnation to them that are in Christ lesus: and it is he alone that hath destroied death, and became sinne forvs, that weein him might be made the righteon [neffe of God, And furely fuch a one may in some good measure of comfort, joyfully say to the defianceeuen of deathit felfe, and all other gholly enemies whatfocuer : O death whereis thy fing? O grave where is thy victorie? The sting of death is sinne and the strength of sinne is the Lawsbut thankes bee unto God which bath given us victorie, through our Lord lefus Christ. Yea hee may fay, as the Saints and Mattyrs have faid in the middeft of fierie flames, I am perfraded that neither death, nor life, nor Angels, nor principalities, nor powers,

John 14.6.

Rom. 8.1.

1.Cor.15.

Rem. 8.38.39

nor things prefent, nor things to come, nor height, nor depth, nor any other creature halbe able to separate me fro the lone of God, which is in Christ Iesus our Lord, Oh, but death isterrible still. I anfwere : Infuch a cloud of witnetles and euidence of truth, may I not in some fort and sense say, O faitblesse generation bow long Shall I be with you ? how long now shall I suffer you? Isit fearefull to any, but to a naturallman, and to him that hath his felicitie here and in the things of this life? Surely it is nothing terrible to him, that is made a comfortable partaker of the fruits of the death of Christ, who died and rose againe, to the end he might destroy death, and him that had the power of death, even the divel himfelfe. But hell is horrible. True: but yetto them for whom it is prepared: but thou art in Chrift exempted from it. For why did hee himselfe suffer hellish torments both in body and soule? to leave therein? and make it terrible or horrible to thee? no. but to freethee and all his from the feare of hell, and the feeling of everlasting condemation. Oh, but what shall I say touching my finne that is great and grieuous, and the peculiar wages of it, being death eternal? That is true in the nature of fin, and the Iuflice of God: but with the Lord there is mercie, that he Pfal. 1:04. may be feared. Stand still a while, and you shall behold the great workes of God: and be not faithleffe, but faithfull, and beleeue the truth of the word. What is more cleere then this? Where finne hath abounded, there grace bath abounded much more. And Rom. 5:20. though it bein a Prophet, yet where have we a more plaine, plentifull, or euangelicall promise then this? Though your sinnes Esay 1. were as crim on, they shall be made white as snow : though they were red as skarlet, they shall be as well, If we have the hand or writing of an honest man, wee thinke ourselves bound to give credit thereto: how much more should we beleeve the most true and unchangeableword of the eternall? To which not for any want in himselfe, but by reason of the weakenesse of our faith, he hath binwilling, the more abundantly to shew unto the heires of promise Heb. 6:17. the stablenes of his counsell to adjoine and bind him selfe with an oth faying) As I line, I will not the death of a sinner, yea I will be merci- Ezok. 18. ful totheir variebreonsnes, and I will remember their fins of iniquities no more: that so by two immuaable things, that is, his inviolable oth, and affured promife (wherein it is impossible that God fronid Heb.6,18. lie

Exodity.2.

3.Cor. 1 2.

lie) we might have frong consolation. And as fortheseobications. or any the like, what are they elfe, but in trueth and substance the very cuill reports that the spies brought voon the promised land? and vet there was a very true testimonie given by loshua and Caleb: yeathe palpable proofes they had by the cluster of grapes, and other things which they brought from thence, were irrefragate witnesses. Will you beleeve them because they are many? that is flat Poperie : and belides, God forbiddeth vs to cleane to a multitude to doc enill. Will you feare them because they are mightie? That is to diffruft God, who is greater then all: and to make them omnipotent, which is blafphemy, Will you doubt, because they double their assaults? That is no end of temptation, but this rather, to adde an edgevnto our praiers that fo through them we may heare in our hearts that comfortable speech, My grace is sufficient for thee, and my strength shall be perfected through weaknesse. And when we shall have all our senses satisfied in the contrary truth, yea so fatre forth, as that our eyes may fee, our eares may heare, our hands may handle the good things of God (over and besides the faith we have in him concerning them) it is not groffe onely, but impious, not to beleeve. But here in this life are many pleasures, and certaine delights lawfull: as houses, friends, wives, children, goods, honour, and almost infinit such like. That is very true : but with this hony God intermingleth fome gall, left the foules of his feruants might runne riotto sinne, And who is heethat can bee ignorant of the vincertaine estate of all and every one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning deaw. Our houses are over throwne, and are like the ruines of a defaced hold, not one stone of them being left your another. Our wives may be cleaud in their lips, loofe in their liucs, and wicked as was lobs, and wish vs to curie God, and die. Our children not riotous onely and disobedient, but vnnaturall allo, andriling up against vs, as Absolon. The goods we posfelle, are not vnfilly by Salomen resembled to the Eagle, that taketh her to herwings, & fliethaloft into the ayre, As for our honour, which we make as it were some Deitiev ponearthait is turned into shame in the twinkling of an eye, or else forgotten as it had neuer been : and we, that in our owne imaginations.

are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is therethen, that these, or any such like, should hinder vs in our race towards heaven? Hee that hath an inheritance or land in the world, will not bee hindred Simile. from taking the pollession or injoying of it, when it falleth vnto him, by the teares of his wife, the intreatie of hischildren, the heape of his riches, or any fuch like things: and why should wee suffer these simple concerts to steale away our hearts from the hope and having of Heaven? Besides, who knoweth not, that as in respect of the life to come, all thele heaped vp, in the greateft measure that possibly can bee in this world, are not so much as a shadow of the good things that shall beereuealed ? Hath the Spirit said in vaine, That which the eye bath not feene, neither the eareheard, neither energet en- 1. Cor. 3. tredinto mans heart, hath God prepared for them that love bim? Or shall weethinke it a lie? Or that God meant to diffemble and dally with vs? Oh bee it farre from vs to thinke or speake fo. Is that glorious description of that holy and heavenly lerusalem, mentioned in the Revelation, but a fiction or for- Revel. 2.1. gerie? It were blafphemie for any mans heart to imagine fo: wee are rather to thinke, that God by that which is knowne, and can bee comprehended, expresseth that which yet is hidden from vs, and shall in good measure bee comprehendeb of vs allo, wee knowing then even as wee are knowne now. Wherefore let vs not feare all or any of our aduersaries, or pul-backes, for true lone expelleth feare : neither let vs bee faintheartedin our selues, but labour rather to lift up our hands 1. John 4.18. which hang downe, and to strengthen our weake knees : for faithfull is bee that hath promiled, who will also performeit. Be faith- Reu. 2.10. full unto death, and I will give thee the crowne of life. Heethat fo runneth, shall bee fure to obtaine and have his portion with the Saintrain the heavenly inheritance. of a crowne that neuer fadeth nor falleth away. But hee that careth not for this course, must have his portion with hypocrites, in the lake of Remain. fire and brimstone, that burneth for evermore, and bee shut out of the kingdome with the fearefull, vnbeleening, abominable, murtherers, whoremongers, forcerers, idolaters, and fuch like, Wherefore as you love life, and loath death, runne

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well I befeech you: yea, even as our Text was at the beginning, so say I at the ending; So run that ye may obtaine; which I do not onely propound vnto you by exhortation, but commend and commit by supplication to God for my selfe and you, that every one of vs, and I my selfe especially, may in feeling and faith say, I am now readie to be offered, and the time of my departing is at hand, I have fought a good sight, and have finished my course, I have kept the faith: fro bence is laid up for me the crowne of righteous mes, which the Lord the righteous I udge shall give me at that day; and not to mee onely, but unto all them that love his appearing.

FINIS.

THE LAVVYERS QUESTION.

Luke 10. 25.

And be bold a certain Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherit eternall life?

Tis a weightie quellion, and hath bin long discourfed, by what meanes a man may come to heaven: and who is not defirous to be resolved init ? Heere the question is propounded by a Lawyer, and anfwered by the Law-giver ; whose Judgement in this case is worth the hearing. He propoundeth the question as one desirous to learn, when indeed he meaneth nothing lesse. But as Ahab, when he asked Micheas, in the first booke of Kings, and fecond chapter, if he should goe vp to fight against Ramothin Gilead, meant not to follow the Prophets direction, but only delired to heare his opinio: fo the Lawyer propoundeth this question, not with the mind to learne of Christ, but with the mind to tempt Christ, and to trie his learning: as the divel came to tempt Christ in the wildernetse, so the Lawyer comes to tempt Christ in the citie : and therefore whereas the Euangelist faith , Behold a certaine Lawyer flood up, he might haue faid, behold a certaine diueff

Divel flood vp, because for the time he tookev pon him the Diuels office to be a tempter, When the Diuelltempted Christ, Matth, 4. he bid him anoide Satan. And when Peter tempted Christ, Matth. 16. hesaidynto him, Depart Satan: Sowhen this Lawyer tempted Christ, he might have said : Anant Satan, because in his action he was the instrument of Satan. But though the Lawyer was worthy to bee repulsed because hee was so miportunate, yet was his question worth the answering, because it was of such importance. We see then with what mind the Lawyer. came to Christ: now let vs see how hee saluteth Christ. Though he came with a bad minde, yet doth the vie good words; that hee might deceive with leffe suspicion, he saluteth him by the name of Master, as if hedid protetse himselfeto beehis Disciple. So dooth Indas falute him when he ment to betray him, Matth. 26.49. And so doethe Phanses salure him, when they meant to bring him within the compatte of treaton, Mat. 22, 15, Andthis hath been alwaics the guile of the wicked to viethe imported speech when they intend most milchiefe, and under colour of friendship to practise their treacherie, When Absolum meant to bereuenged on his brother Ammon, for defiling his fifter Thamar, he made a great feast, and caused him to be murthered in the middest of the banquet, 2. Sam, 13 When loab meant to murther Amala, he falured him curreoully, faying: Art thousin health my brother ? 2. Sam. 20. and with his right handtooke him by the beard to kille him, and with his left hand sheathed a (word into hisbellie.

Thefe are fuch as the Pfalmiff (peaketh of, Pfalme 28, which have glofing tongues and bloudie mindes awhich (peake friend- P(41.18.2. ly to their neighbours, and imagine mischiefe in their bearts. As the Scorpion hathanamiable face and a poyloned taile, lo thele men haue faire lookes, and murthering hands, their words are as (oft as butter, and as mooth as oyle, but their deeds are cruell as the deedes of warre, and deadly as the dipt of fwords. The-Prophet Danid was fore troubled with fuch diffemblers, as hee complaineth euerie where in his booke of Pfalmes, Pfal. 41. That even bis owne familiar friend whom he trusted, and which did eate at his table, badlaid great wante for bim. And Plal, 55, that is was not an open enemie which had done him dishonour, for then bee could.

could have borne it : nor it was not his adversarie which had lift vo himselfe against bim, for then peraduenture hee would have hid himselfe from bim : but it was even his companion, his guide, and his owne familiar friend, which tooke sweete counsell with bim, and malked in the honse of God as friends. At this day the world is full of fuch fained friends which will flatter thee to the face. and bite thee behinde thy backe, They will give out hard fpeechesof some man that is absent, in thy hearing, to fee if thou wilt speake as hardly of him; which if thou doeft, thy words shall presently bee tolde vnto him. Woe vnto bim (faith the wife man Ecclef, 2. 13.) that bath a double beart, wicked lips, and mischienous hands, and to the sinner that goeth two manner of waies. The Lord hath given but one heart, and one tongue, and one face to one man: therefore wee should not carry a double heart in our breaft, nor two tongues in our head, nor two faces under a hood. It was not lawfull for the Ifraelites to weare any garments made of linnen and wollen, Deuter, 22. to fignifie that it should not be lawfull for Christians to be diffemblers, to carrie fire in the one hand and water in the other to carrie honie in their mouth, and gall in their heart, or (as Danid speaketh, Psalm, 12.) to flatter with their lippes and dissemble with their double beart.

Of all kind of cattel these are the worst, because they doe most hurt, where they are least mistrusted. Therefore they are compared to the wille Foxe, for their craftie fetches, Ezech, 13. And Hered is tearmed a Fox for his diffembling, Luk, 13. For as the Foxe faineth himselfe dead that he may catch the birds to devoure them ; fothe flatterer faineth himfelfeto be harmeleffe and honest, and conscionable, and religious, and holy, that he may deceive the hearts of the simple, Rom, 16,18. He is like your shadow which doth imitate theaction and gesture of your bodie, which stands when you stand; and walkes when you walke; and fits when you fit; and rifeth when you rife; So the flatterer doth praise when you praise; and finds fault when you findfault; and smiles when you smile; and frownes when you frowne; and applaudes you in your doings; and foother youin your fayings : and in all things feekes to pleafe your humor, till hee haue founded the depth of your deuiles,

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that he may betray you to your greatest enemies. As the Syrens sing most sweetly when they intend your destruction: so state terers speake most faire, when they practise most treacherie. Therefore everie faire looke is not to be liked; every smooth tale is not to be believed; and everie glosing tongue is not to be trusted: but as we must trie the spirits whether they be of God or no, 1. John 4. 1. So we must trie the words whether they come from the heart or no; and we must trie the deeds whether they be answerable to the words or no.

Now wee are come to the question, which is by what meanes a man may inherit eternall life, A weightie question worthic to bee knowen, not onely of Lawyers and learned men, but also of all, both men and women, which are perswaded in their heart as with their mouth they doe confeile, that after death their bodies shall rise againe. Therefore though this Lawyer were to beblamed, because hee came with so bad minde ; yet is he to be commended, because hee mooued so good a queffion. Many now adaies are very curious in idle and vnprofitablequestions : As what God did before hee made the world: How long Adam stood in the state of innocencie: Whether Salomon were faued or no: with many fuch vaine and vnneceffarie questions: but few there are which will aske (as this Lawyer did) what they must doe to inherit eternall life. You shall fee many very carefull and inquisitive how they may get riches; where they may purchase lands and Lordshippes; how they may come to advancement and honour ; and by what meanes they may procure the Princes fauour : but you shall fee few or none inquilitive concerning the meanes of their faluation; you shall seldome heare any aske their Pastour what they must doe to bee saued, or which way they may come to heaven. It is not now as it was in loba Baptifts time, when the Publicans, the fouldiers, and all forts of people camevnto him, with Wafter what shall we doe ? Luke 3. 10. &c. Norie is not now as it was in the time of Christ, when the people came and asked him, Weat Shall wee doet bat wee may worke the worker of God? lohn 6.28. Noriris not now as it was in Peters time, when upon the hearing of Peters Sermon, the People came to Peter and to the other Apostles, crying and laying,

Men and brethren what shall wee doe? Acts 2.37. But now everie mans mind is of his worldly profit, or pleasure, or preferment. This is the drift of all their deuises, this is the end of all their practifes, how they may live here in delight and eafe, and leave behind them a rich posteritie. As for that heavenly country whereunto they were borne, that new Ierusalem wherein they should dwel, it is the furthest end of their thought, and the least part of all their care, how to inherit it, how to inhabit it. The question is how be may inherit eternall life : wherein heseemeth to confelle that there is an eternall life, for thereof he makes no doubt, only the question is, how he may attainevnto it. Here therefore it appeared that this Lawyer was not a Saducee which denied the resurrection of the dead, Matth. 22. Nor he was not an Epicure, which are of this opinion, that after death there is neither joy to be looked for, nor paines to be feared, and therfore are wont to fay, Ede, bibe lude, &c. or as it is 1. Cor. 1 c. Let vs eat and drinke, for to morrow we shall die, But this man was a Phatisie. such a one as Paul was before his conversion, one that expounded the lawe of God vnto the people, and lived after the straightest law of their religion, Act, 26.5. In a word, he was such a one, as both for his life and learning, was admired and honoured of the lewes. Though this lawyer were learned, yet it was boldly done of him to tempt the Lord. But what isit which learning dare not attempt, if it be not tempered with the feare of God? Christ Iesus found no greater adversaries than the high Priests, the Scribes and Pharises, which were all learned men: and the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For lookehow many herefies are extant in the Church, or how many controuerlies in religion; they have beene deuiled and are. maintained by learned men, Let learned men therfore learne to fearethe Lord: yea, let them learne to knowe nothing so much as Christ lesus, and himerucified, 1. Cor. 2.2. without the which knowledgeall knowledge is ignorance, all wisedome is foolishnes, all learning is madnes, and all religion is error, or hypocrifie, or superstition. God hath not chosen many wife men, nor many mightie men, nor many noble men, but God bath chosen the foolish things of the world, to confound the wife, and God bath sho sen the weake

1.Cor. 1.16

weake things of the world, to confound the things that are mighties and vile things of the world, and things which are despised, hath God chosen, yea and things which are not 3 to bring to nought things that are: 1. Corinth, 1, 28. Our Saujour Christ in the choice of his Apostles, called not one that was learned; yet hath henot rejected all that are learned; for from heaven he called his Apostle Paul, alearned Lawyer, Acts 22. 3, to beethe Apostle and Preacher of the Gentiles: Rom. 11.13. And there is no doubt, but that in all ages, and even at this day, he calleth some in euery place, and indueth them with excellent learning, that they may ferue to the gathering together of the Saints, and to the extrsifing of the ministerie, and to the edifying of the Church of God: Ephelians 4, verse 12, The Lord Iesus so moderate our learning with his holy feare, that we may directall our studies to the inlarging of his glorie and kingdome heeere on earth, that when the chiefe shepheard shall appeare, I. Pet. 5.4. we (that haue instru-Redother, and turned many to righteousnetle) may sine as the brightnesse of the firmament, and as the starres of heaven for ever: Dan. 12,3.

Good Master, what shall I doe to inherit eternall life? Marke heere the discretion of the Lawyer in asking this question. As the man was a Lawyer, fothere is no doubt but that hee had readthe Law and the Prophets. If you looke into the Law, you shall not find, Curfed is he that continueth not in all things that are written in the booke of the Lord, to know them. If you peruse the Prophets, you shall not find, Cease from doing enill, and learne to speake well. But the Law Saith, Cursed is he that continueth not in all things that are written in the booke of the Law, to do them: Deut. 27.26. Galath. 3.10, And the Prophets fay, Ceafe from doing enill, and learne to do well: Elay 1.16 Plalme 34.14. And therefore the Lawyer faith not; How much must I know, norwhat shall I beleeve , but, what shall I do to inherit eternall life? We have been taught too long, that wee are fauedby faith, without the workes of the Law, Which doctrine, though it bee most true, and most foundly proved, and flatly concluded, Rom. 3. verf. 28. yet being vinderstood amille, as Pauls writings some times are, 2. Pet. 3. 16. it hath been the decay of all good deeds, and brought in Epicurisme and all vngodlines. It is true indeed,

that eternall life is the gift of God through Iefus Christ: Rom. G. verse 23. But yet this gift is bestowed only vpon those for whom it is prepared, Matth. 20.23, which have exercised themselves in the workes of mercy: Matthew 29.35, Inrespect of God, our election flanderh certaine from all eternitie : for it bath this Seale. The Lord knoweth them that are bis: 2. Timoth, 2.19. And I know whom I have chosen: Iohn 13.18. But in respect of our felues, itis vncertaine, and therefore we must frine to make the fame fureby our good workes: 2. Peter 1. 10. Thele are the waies to come to heaven, though they be not the canfe why wee shall come to heaven: therefore we must keepe the way if ever wee meane to come to heaven. For as we are ordained to the end: fo are we ordained to the meanes which brings vs to that end. If God have predestinate any to eternall life, he hath also predestinate them to the meanes whereby they must attain eternall life; that is, faith and a good conscience: 1. Timoth. 5. 19. Therefore it is certaine that who foeuer is to bee faued, shall at one time or other before they depart out of this life, be called truly to beleeve, and shall indevour by all meanes, as Paul did, to keepe a good conscience both toward God and toward men: Acts 14. 16. For, that which is spoken of Christ in speciall, Pfalm. 44. (Thou baft loved righteoufnesse, and hated iniquitie) must bee verified, and in some measure accomplished in all the members of Christ; They must loue righteousnesse, and hate iniquitie. And this is the difference that the Apostle putteth betweene the children of God and the children of the dwell. That the children of God both lone and doe righteousnesse; and the children of the diuell lone sinne and do it : 1. Ioh. 3.7. Let no man therefore think that he is predestinate to saluation, vnlesse he find and feele in himselfe the effects and fruits of predestination. For those whom God bath predestinate, them also in his good time he calleth: Rom. 8. verf. 29. 30. (not to uncleanne fe, but unto holine fe: I. Theffal. 4. verl.7.) and whom he calletb, them also he instifieth, (and induethwith the grace of fanctification: Rom. 6. 2. &c.) and whom heinstifieth, them also be glorifieth: Rom. 8. If any beingrafted into Christ by a lively faith, he cannot but bring forth the fruit of good life; Ioh. 15. and who foeuer doth not bring forth fuch fruit, it is certaine that he is not yet ingrafted into Iclus Christ.

Let vs not therefore, I lay, flatter nor deceiue our felues, as though wee had true faith, when wee have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heate: no more can a fauing faith be without good workes, which are the fruits and effects thereof. The penitent theefe had but a short time of repentance : yet in that short time he wantednot goodworkes to declare his faith : Luke 23.40, 41, 42. For no fooner was it given him to beleeve in Christ, but that presently he maketh answere on the behalfe of Christ, and cleareth him of all amitle; he rebuketh his fellow for his incredulitie, hee confesseththe greatnesse of their sinne, and their just punishment for the same, he acknowledgeth Christ, to be the Lord, and callethypon him. Therefore it is not enough for vs to fay, We have faith ; for the divels have a kind of faith : lames 2. 19. noritis not enough for vsto come to Church to call vpon the Lord; for to fay, Lord, Lord, will not ferue the turne: Matthew 7,21, nor it is not enough for vs to preach vnto you; for vnto somethat have preached in the name of Christ, it shall be faid at the last day, Depart, I know you not : Matthew 7. 22. nor it is not enough for you to be onely hearers of the word ; for then you deceine your selnes: lames 1. 22. But jon that say you baue faith must shew it by your deeds : lames 2. 17. And you that come to call upon the Lord, must depart from iniquitie : 2. Timoth. 2.19. And we that preach vnto you, must practife that our felues, which we preach vnto you, and be an example of holylife for you to follow: 1. Peter 5.3. And you that are hearers of the Word, must bee doers of the Word, and then you Shall beinstified: Rom. 2.13. What Shall I do:? The Papills will haue other men do good workes for them. For some of the holier fort (for footh) have workes of supererogation; that is, more good workes then they neede themselves, which they can spare and bestow vpon thosethat pay best forthem. And we that are Carnall prote-Protestants, because wee will not disable Christ, nor derogate stants do so. from his merits, will have Christ to do all for vs, and we wil do nothing for our selves.

But this Lawyer was of another minde: He asketh what hee shall doe to gaine eternall life, because hee knew that another man could not describe for him. The soule that sinneth, that

same shal die, and the soule that doth righteon (nesses shall surely line, saith the Lord: Ezech, 18.4.5. And though Moses and Samuel, stood before the Lord to make intercession for the wicked, it shal not beliethem: letem. 15.1. Yea, though Noah, Daniel, and lob were in the land when the Lord bringer this plagues upon it for sinne, they shall same neither somes nor daughters, but onely deliner their owne soules by their righteousnesse: Ezech, 14.20. Therefore it behouth eucrie man to know what he must doe to inherit eternall life: and not onely to know, (for he that knoweth his Maisters mil, and doth it not, shall be beaten with many stripes: Luke 12. verse, 48.) but he must do it, and so shall hee hauceause of reioyeing in himselfe, and not in another. For as another mans sinne shall not be laid to my charge: so another mans righteous neithell not be reckoned to mine; but every man shall beare his owne burthen; Galath, 6.4.5.

What shall I do to inherit eternall life? There is a life which is short and temporall, which Ioh compareth to a wind that soone bloweth ouer: Ioh 7.7. Iames, 10 a vapor that soone vanisheth away: Iames 4.14. This Lawyer asketh not after this temporall life, for this is common to be asswith men: but heere he inquire the concerning that life, which is eternall, and shall neuer haue an end. It is strange to see how every man almost desireth to be eternall, and yet how sew do vie the meanes to be eternall. As the sowles by a natural linclination delight to sie, the fish to swim, and the beasts to go; so men are naturally carried with

an earnest desireto liue for euer.

And albeit men know them felues to bee mortall, yet euerie man according to his seuerall disposition, deuiseth som meanes to be immortall. Some like Lycurgus, doe publish holesome lawes; some Platolike, pen learned bookes; and some like Salomon build goodly houses, and call the lands after their owne names, thinking by this meanes that their names at least shall continue for euer: Platine 40.

Thus eneric man almost, either for some valiant enterprise, like Danids Worthies that killed the Giants, 2, Sam. 21. or for some desperate attempt, like Saul that killed himself, 1. Sam. 31. or for their samous and stately buildings, as the builders of both the Babels, in the 11. Chapter of Genesis, and 4. Chapter

of

of Daniel, will bee eternized. But howfoeuer men by fuch meanes may be remembred after death, yet this is not the way to get eternall life, For this is life eternall, to know the onely true Life eternall. God: loh. 17. ver [3. And to beleene in the sonne of God: loh. 3. 16. But these knowers must be doers: for be that (aith, I know him, and Note. keepes not his commandements, is a lier, and the truth is not in hims the first of John, the third chapter, and fourth verse, And these beleevers must be godly livers: For this is a true faying and thefe things I wil thou shouldest affirme, that they that have beleened God, Shouldbe carefull to shew forth goodworkes: Titus 3. vers. 8. Therefore to the obtaining of eternall life, two things are necessarie, The first is, to below well: the second is, to live well. By the first, we are justified in the light of God: for hee respecteth our faith. By the secod we are justified in the sight of men, for they regard our workes. And thus are the Apostles, Paul and James, reconciled : for when Paul maketh faith the cause of iustification, Rom. 3.verf. 28. hee meaneth fuch a faith as workerh by loue, Galath. 5. verf. 6, whereby wee are justified in the fight of God. And when James maketh workes the cause of justification. Iames 2.verf. 24, he meaneth fuch works as proceed from faith. Iames 2.verf. 18, whereby wee are declared to be righteous before man.

The Scripture describeth this eternall life by divers excellent names : to hew the worthinelle and excellencie thereof, it is called a Kingdome, Luk. 12. vers. 32. but yet such a kingdome as cannot be shaken like the kingdomes of this world, Heb. 12. verse 28, for it is a beanenly kingdome: Matth. 8.vers. 1. It is called Paradife, Luke 23. vers. 43. for itis more pleasant then the garden of Eden. And Abrahams bosome, Luke 16. forit isa place of rest and comfort. It is called the house of the Father wherein there be many Mansions: Iohn 14. The ioy of the Lord, whereinto everie faithfull feruant must enter in, Matth. 22. and all to expresse and declare voto ve the beautie, excellencie, and glorie of that life which is eternall. And yet as glorious and excellent as it is ; such is the love and favour of Godynto vs, that hee hath appointed it to be our inheritance, as here the Lawyer tearmeth it. Inheritance is a kind of Tenure, whereby a man in his owne right holdeth or possesseth anything as his Nn 3 owne

own ? as when a lawful heire doth inherit his fathers lands: even fothe kingdome of God belongeth vnto vs as our lawfull inheritance, because we are the soones of God.

It is a great prerogative to be the formes of God: Ioh. 1.3, but to be heires and beires mith Christ (Romanes the eight chapter) of that heavenly inheritance, is a wonderfull priviledge. How are we bound vnto almightie God! that whereas hee might have made vs stones, or trees, or beasts, or such vnsensible and vnreasonable creatures; it pleased his divine Maiesty to make vs men, the vndoubted heires of eternall happinesse. Behold deare brother) and consider, that heaven is thine inheritance, eternall glory is thy patrimonie: thou are borne to a kingdome, thou hast a title to it, and when thou dost depart this life, thousshalt besure to find it; if before thou depart this life, thousshalt besure to find it; if before thou depart this life thouse not lose thy right and title by thy sinfull life.

Let euerie one therefore, as he tendreth the faluation of his owne soule, for sake his wicked waies, and now begin to walke in the waies of the Lord. If heeretofore thou hast prophaned the Lords Sabbath, remember that henceforth thou sand their it: If thou hast bin a blasphemer of the name of God, see that henceforth thou vie it with all reuerence: if thou hast bin malicious, from henceforth be charitable: if thou hast bin contentious, now learnet o be peaceable: if thou hast bin incontinent, now begin to be chaste: if thou hast bin inclined to any sinne, be sory for it and for sake it: if thou hast bin inclined to any sinne, be sory for it and for sake it: if thou hast bin inclined to any sood worke, now begin to do it; that in so doing thou maiest inherit that cterpall life which is promised and prepared for them that know the will of God and doe it: Luke 8, 21.

The Lord in mercy grant yethat bee not forgetfull hearers, but doers of the word.

Hereenderbibe first Sermon.

THE

THE LAVV-GIVER'S ANSWERE TO THE LAWYERS QUESTION.

Luke 10. vers. 26.

And hee faid unto him, What is written in the Law, how readest thou ? Go.

Ou have heard the question propounded: now you

thail hearethe question answered. And hee faid on-Asifhe (hould have faid; I marveile that thou being a Doctor of the Law, which shouldst beable to instruct others in matters of Religion, art ignorant of that which it behoueth everie man to knowe, by what meanes he may inherit eternall life, Wherein haft thou bestowed thy studie ?wherein hast thou imploied thy wit? and how half thou spentthy time? Thou seemell to bee a Lawyer : tell mee, what doth the Law require of thee: Thou feemelt to have read the Scriptures: let me fee how thou halt profited by thy reading? Thus doth our Saujour fend this Lawyer to the Law to learne his dutie, and setteth him to schoole, that thought himselfe too good to learne. Hee came to temp: Christ by asking the question: but now himselfe must make the answere, vnletse he will betray his owne ignorance. If he be a Lawyer, let him looke what the Law faith concerning this question, because the Law isable to resolue enery doubt :-2. Tim. 3. verf. 16. 17. Therefore the Prophet Efay fendeth vate the Law, and to the testimonie: Esay 8.20. And our Sauiour Christ biddeth vs fearch the Scriptures: Iohn 5. And telleth vs that the ignorance of them is the cause of error : Mat. 12. If then thou wouldest know the will of God, study the Scriptures, there hee bath revealed his will vnto thee. If thou defire to please the Lord, lookeinto his word, there he hath shewed threwhat his pleasureis: Finally, if thou wouldest haue thy works to prosper, consider what is written in the Law, aske counsell at the mouth of the Lord:examine all thine actions by the touch flone of the word, and befure to doe nothing for the which thou haft not

the wordfor thy warrant. If harlots intice thee to leaudneffe, 25 Potiphars wife inticed lofeph, Genel. 39. flie from them 28 lofepb didfrom her, andremember what the Law faith, thou shale not commit adulterie. If sinners, such as have no feare of God before their eyes, inticethee, faying; Come with vi, we will lay wait for blond, and watch to flay the simple man : consent thou not, but consider what is written in the Law : Thou halt do no murther. If they fay; Cast in thy lot among visivee will all baue one purse, wee shall get great riches, and fillour houses with spoile, Properb, 1, verf, 14, walke not thou in the way with them, refraine thy foote from their path, and looke what the law requireth of thee: Thou shalt not steale. If Papists would perswade thee to change thy religion, because thy fathers were of anotherreligion, looke into the Scriptures, examine thy religion by the word of God; and then as Elias (aid vnto the people, If the Lordbee God, then follow him: but if Baal bee hee, then goe after him, 1. Kings 18.21, fo answere thouthem, If this religion bee agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers have bin of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wifethat lieth in thy bosome, thy friend that is as thine owne felfe, or thy child which is the fruit of thy bodie (Deuteronomie 13. 6.) (hall require thee to do any thing which the Lord hathforbidden in his Law, or shall forbid theeto dee. anything which the Lord hath commanded in his word: then thou mailt answere them as lob answered his wife, Thou speakest like a foolish woman: lob 2.10.0r as Christ answered his mother; Woman, what have I to dowith thee ? Ich, 2. vers. 4. or as: hee answered histriend Peter; Goe after mee Satan, for thousawourest not the things that bee of God, &c. Matthew 16, vers. 2.3. Yea, if it come to this, that thy Prince which hath power over thylife, command one thing, and the Lord command the contrary, thou must answere as Peter and John answered the Rulers (Acts 4. 19.) Whether it beright in the fight of God, to obey you. rather then God, indge you. Yea, thou must be content with Sidrach, Misach and Abednego, Dan. 3. to vndergoe any punishment euen vnto the death, rather then thou wouldest dishonour him, or disobey his word, that hath power to cast both

body and foule into bell together: Marth. 10,28. av 101 land or It followeth; verf. 27! Andhe answered and said Then shalt love thy Lord Godwith all thy beart and with all thy foule, and with all thy firength; and with all they thought, hart they neighbour do the felfe. Before, the Lawyer moved the queltion: Now is the Lawyersturne to answere, and in his answere hee sheweth himselfe a learned Lawyer: for whereas the law of God confifteth of ten precepts, he reduceth the fame vnto two: the one taken (as it feemeth) our of Deutronomie 26, containing our duty towards God: the other taken out of Leuiticus 19, containing our duticto our neighbour. Heere'is the abridgement of Alegalaw, which as it was delivered in two tables, fo it is reduced to two duties; and both thefe require but one thing, and that is lone : Deut. 10. So doth our Sautour Christ himselfe divide the Law. Matth. 22, where being asked which is the greate commandement , hee answered heere as this Lawyer doth, Thou foult tous the Lordiby God with all thy heart, with all thy soule, and with all thy minde; this is the first commandement; and the second is like vato this , Thou shalt lonethy neighbour as thy felfe. Hereis nothing but lone (my brethren) and yet heere is the fulfilling of the Lans. Rom. 13. For all the benefits that God had bestowed upon the Ifraelites his people, he requireth nothing but lone, And for all fauours which hee hath done vnto vs, hee asketh no more but loue againe.

If wee were not too vnkinde, God needed not to craue our loue, having so well deserved our loue, in loning vibasoreme loued him. I loh. 4. But now he is saineto become a suiter for our loue, which he hath dearely bought: for he sheweth his loue to vs, before he craues our loue to him. By his almightie power he created vs of nothing, and made vs the most excellent of all his creatures. If that be little worth because it cost him little, for hee spake the word, and we were made: Psalm. 33.9. yet this is such a loue as cannot bee expressed, that when wee were fallen from that excellent estate wherein wee were created, and became heires of hell and condemnation; so did bee love this sinfull world, that he gaue his onely begotten Sonne to die for the sinnes thereof. That hee might bring vs to heaven, hee came downe from heaven; hat he might delivery s from hell, he came downe

to hell for vs : Not gold mor filmer, but his dearest blond was the price of our redemption 1, Peter. 1, What san'a man do more then to give bis lift for bis friend & Rom, 5.6.7. And what can God do more, then to die for finful men? And for all this. what dorn this louing Lord require of thee, but that then lone the Lord thy God ? Bleffed be fuch a Lord that requireth nothing of histernants but love. If any prince were lo gratious unto histobiects, that hee would require no other fuhlidies, nor tribute nor cultome of them, but love : how were the subjects bound to love and honour (uch a Prince? And (uch a one is our moft gracious Lord and King swko for all the blessings and benefits that we injoy ynderhis most happy gouernment, graueth no more but love at our hands for recompence. Once heerequired burnt offerings; that was a deare kind of feruice ; but now he asketh love, a kind of feruice, which every man may well afford. He asketh not learning, nor ftrength, nor tiches, nor nobilitie, but he asketh love : a thing that the simplest, the weakeft, the pooreft, the bafeft may performe, as well as he that is most learned, most frong, most rich, or most nobly borne. If God hadrequired this of thee, that thou shouldest beeable to diffolue doubtslike Daviel, and to dispute subtile questions : what should then become of thee that art vnlearned ? If the Lord should accept of none but such aswere strong and valiant; what should then become of women, olde men, and children, which are weake and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needie? To conclude, if God should make choice of none but fuch as were of noble parentage, what should wee doe that are the common people? But now heer equireth fuch a thing of vs, as the poorest and simplest may performe, as well as the wealthielt or wifelt man in all the world : for if wee cannot love, wee can doe nothing; especially if wee cannot love God, that hath followed vs, wee go not fo farte as the wicked doe: for sinners also lone their loners: Luke 6.32. And therefore bleffed be God, that for the performance of lo small a worke, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie taske. The eye hath not seeme, the eare hath not beard, neither can the

the heart conceine, what God bath prepared for them that love him: Efay 64 4 and 4/ Gov. 1961 And for all thefe unipeakeable ioles which God hart prepared herequireth no more of as but lone, How is God inamored of our love ? and how vakinde shall we be to withhold it from him? He hathan innumerable company of Angels, which are inflamed with his love; and not content therewith lice fix sto have the love of men. God hath no need of our love, no more then Elisha had need of Naamans cleanling: but as Elifha bad Naaman wash, that hee might become cleane, 2 King 5 fo God bids vs lone, that weemight bee faued. It is for our good slogether, that God requires our love in earth, because hee meanesso set his love on vs in heavien. If the man of God had willed Nasman to doesome great thing, ought heenotto have done it? So if God had willed vs. to doe some great thing, ought we not to have done it? How much more when he faith vneovs; Love, and you thall live for rues id vufuned, as proceedingth it

Now if you would know whether you have this love of God in you, examine your actions, whether they bee done with delight and comfort! In amore nihit amari: In louethere is nomiflike. It is like the waters of Fordan wherein Naman washed; for as his fielli, which before was leprows, became faire and cender after his washing for allowractions, and labours, and afflictions, which before were tedicus and irkesome, become ioyous and pleafant, and comfortable, after we are once bathed in the loue of God. It is like the fait that Elifia castinto the notione was ters to ninkerhem whollome, z. King devorlike the meslethat Elifha put into the bitter potragero makethem fweete : as in 2. King. 4. So the love of God, being thedin our hearts by the holy Ghoff, doch make all anguish, and lick neife, and pourty, and fabours, and watchings, and lottes, and injuries, and famillament, and beniffement, and perfecutions, and imprisonments vea and deathit felfero be welcome unto vs. Such was the love of that chosen westell, who for the lowether heberevito God. waded through all these afflictions, 2. Cor, 12, and couldnot for all thefe and thany moe, be feparated from she love of Gadjas he i jay onto you, Looke that your hearth cime mon driveror

Wherefore (beloued) feeling God that hath done to much

for vs requires no more but loue of vs, which every one may eafile afford: let him be our loue, cursoy, and whole delight, and then our life will feeme delightfull, As I acob ferued fenen yeeres for Rachel, Gen, 29,20, and they feemed to him but a fewe daies, for the love that hee bare vnto her: fo when we have once fer our loue vpon God, our paine will bee pleasure, our sorrow will be ioy, our mourning will bee mirth, oue service will be freedome, and all our croffes shall be counted so many comforts, for his fake whom we love a great deale more then labob loved Rachel, because his loue to vs is like longthans loue to Danid, passing the tone of women : 2, Sam, 1,26,

How we must love God.

Thuswe have heard what it is that the Lordrequireth of vs. namely lone. Now let vs fee what manner of loughe requireth. Thou shalt lone the Lord thy God, with althy heart, with althy foule, with all thy frength, and with al thy thought. Here the Lord letteth downethe measure of that love which he requiresh of vs : that first, it must be true and vnfained, as proceeding from the heart and mind : fecondly, that it must be found and perfect, with all the heart, with all the minde.

The Lord which is a spirit and truth, Iohn 4, will be served in Spirit and in truth. Hee cannot away with hypocrites, which draw neere unto bim with their lips, but their barts are far from bim: Matth 5. Hee cannot abide dissemblers, which flatter with their lips, and dissemble in their double heart, Plalin. 12, and therefore though he requireth all the heart, ye he requireth not a double heart: to lignifie that a lingle heart is plealing vnto him, and that he deteffeth a double heart. As there is a glosing tongue, a wanton eye, an idle eare, a wicked hand, and a wandring foote: fothere is a falle and diffembling heart, which marreth all the self. As is the eye, (nob is the light; if the eye be single, the body is full of light: if the eye be wicked the body is ful of darknes, Mat. 6.22. Sojasis the hart fuch are the actions of the body which proceed from the heart. A good man, out of the good treasure of the beart, bring forch good things and an enull man out of the chill treasure of the heart, bringeth fonth enill things: Matth. 12,25. Therfore as Chrift faith, Make cleane withward all mill be cleane: Luk, 11, So I fay vnto you, Looke that your heart be fincere and fingle; and then your tongue, your eye, your earc, your hand, your foote, that

Loue truly.

that is, allouractions will be holy to the Lord.

The heart of a man is the store-house wherein his treasure lieth : and therefore Godfeeking to hauethe treasure, requires the heart : Formbere the treasureis, therewill the beart be also: Matth, 6.21. But hee will have it freely, not by constraint : and therefore hee requires the heart, because whatsoever is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the haire. Therefore in requiring the heart, God sheweth that hee delighteth in voluntaric feruice. Among all the offerings that the Lord . in his Law required of his people, he liketh none fo wel as the free will offerings of their hand. Princes require helpe of their Subiscis, because they stand in need of helpe, not regarding whether they do it willingly, or against their willes : but God requireth the heart, because hee needeth not our helpe. As God gines to all men indifferently, and casteth no man in the teeth, lames 1.5. to hee would have vsto give that which we give vnto him, willingly, without grutching. If we give him love, we must giue it louingly: if we give him our heart, we mull doe it heartily: if we give him our almes, we must do it cheerefully: for as he loueth a cheerefull giver, 1. Cor. 9.7. To he loues a cheerefull louer: but he that loues not with the heart, loues not cheerefully: For out of the abundance of the heart the mouth speaketh, Matthew 12.34 the head deuiseth, the eye seeth, the eare heareth, the hand workerh, the foote walkerh. If the heart beinditing of a good matter, the tongue will bee as the pen of a ready writer: Pfalm.45.2. but if the heart be vnwilling, enerything will be iskesome; like the gift of Ananias, that was loth to part from the price of his Land, because Satan had filled his heart with conetousnesse: Acts 5.2. Such are the gifts of many now adaics, which either give not so much as their abilitie might afford; or if they do, then presently they beginne to repent that they gaue fo much: and as Iudas murmured that the oylewas not fold, and ginen to the poore, John 12. fothey gricue that their almes was not spared, and putto some other vie. Thus though they giuesometimes, as Ananias did for fashionsake, because they fee other give, yette their gift nothing worth, because it comes not with a willing mind. God more regardeth the shepheards fafacrifice.

crifice of the first fruits of his sheepe, Genesis 4.45, then the

husbandmans oblation of the first truits of his ground because Abel offered fincerely with all his heart, and Cain offered like an hypocrite for an outward shew. The widowes mite, Luk. 21. was more eftermed then the rich mens much, because she offered of her penurie with a willing mind; they of their superfluitiefor oftentation. A cup of coldwater, or a morfell of breade that is given with cheerefulnetle, is better then a fat oxe with hatred and ill will. When we give to the poore, wee lend onto the Lord: and the Lord to whom we lend, measureth the gift by the minde of the giver, and not by the worth of the gift. A small thing (laith David, Pialm. 37. 16.) that the righteous have is betthen great riches of the vingodly : fo a small-thing that the righteous give, is better then great riches of the vngodly : because they give for the love of God with all their heart : but the vingodly gives for other respects; either for the love of the man to whom they give; or (like the Pharifes, Matth. 6, 1.) for the

praise of men before whom they give.

Some will not give at all : wherein they declare that they have no love atall. When a poore man comesto their doore. or to their pue, then as Nabal answered Danid, when hee desiredrelecte for himselfe and his company, I. Sam, 3, 10, Who is Danid? or who is the Sonne of leffe ? There be many fernants now adayes, that breake enery man away from his master : shall I then take my bread, and my water, and my flesh that I have killed for my sheerers and give it unto men whom I know not whence they are? So they arrivere the poore man: Who art thou, and whence commest thou? There are too many such as you are in everie place. weehaue poore enow of our owne to helpe : I must bestowe minealmeson them, and have not for you. Thus do they excuse their niggardise and vnmercifulnesse, by the poore that dwell among them; vpon whom God knowes they beflowe no more then that which lawe compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? If you fay youlone God, and shew not your lone to your brethren, you lie : Or if you lone not your brethren whom you fee, you cannot love God whom you have not feene: 1, lohn 4,20, As we must love Godwith the heart; that is sincerely : so we must loue

Pronerbs 19.

loue him with all the heart; that is, with a perfect loue. Godis like a jealous husband, loth to have a partner in his love: Exod. 20. He will not have halfe the heart, nor a peece of the heart. but all the heart, When the heart is divided, it dieth : therefore God will not haue the heart divided, lest it die, because hee defireth aliging, and not a dying heart. He is not like the vnkind mother that would have the child divided, 1, King, 26, but like the natural mother, who rather then it should bee divided, wouldforgothe child. So God would have all or none: if hee may not have all the heart, and all the foule, and all the strength, and all the thought, hee will have none at all. The divell, or the world, or the flesh will play imaligame, as weev se to say, beforethey will fit out. If they cannot get full pollession of our hearts, then they are content to have some part of our love, as it were a little roome in our hearts, a wicked thought, or a confent to finne; like Pharaoh the King of Egypt, who when hee could not keepe the Israelites still in bondage, would keepe their wines and children backe: and when this would not bee granted, then hee was content to letthem go and do facrifice; buttheir sheepe and their cattell must stay behind : and when this might not be obtained, then he defired them only to bleffe him before they went: Exod. 10. But God is of another mind: hee that made all the hearts of men, and trieth them, and know eth them, and renueth them, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleafeth him, wil have al the heart, because he hath best right to all. Therefore as Moses answered Pharaob, There shall not a boofe be lest behind vs: so whensoever the divell, the world, or the flesh are surers vntovs for any part of our heart (as commonly they are, when we have any facrifice or feruice to performe vnto the Lord our God) then wee must answere them as Moses anfwered Pharaoh; Thou shalt have neither hand nor hoofe in this action : Exod. 10.26, or as Peter answered Simon Magus when he offered money for the holy Ghoft; Thou hast neither part nor fellowship in this busines: Acts 8.20, 21. Imust not yeeld one iot to your fuggestions: for I must lone the Lord my God, with all my beart, with all my soule, &c. That God may be our God, he will have the greatest love, because whatsoever weelone best,

we make our God: we may love our parents, or our wives, or our children, or our friends, or our neighbours, as well as we love our felues, with a true and vnfained love : but we must love God betrer then our parents, or our wives, or our children, or our friends, or our neighbours, or our selves, with all our bearts, and with all our foule; that is, with a found and perfect love. As wee love a ring or a lewel for his fake that gave it; fower must love all things of this life for his sake that gave them, and him for his owne lake about all the relt. This perfect loue wee can bestowe but once, and but one can haueit, and who so hath it, must be our God: if wee set our heartypon riches, we make riches our god: therefore Danid faith, Pfalm. 62. If riches increase set not your beart upon them. If our whole delight be in eating and drinking, then we make a God of our bellie: and the Apostle tels vs, Philip. 3. that our end is damnation. If we be given to wantonnelle and fleshly pleasure, then Venusis our goddelfe: and Salemon tels vs, Prou. 6.26, that our end will be beggerie. But if wee haue set our loue on God, the eye bath not feene, the eare bath not heard, weither hath it entred into the heart of many what God bath prepared for them that love him: 1. Cor. 2. 9. Now, if you would know how you must love God with all your heart, thus you must do it: When the divell, or the world, or the flesh, shall set any thing before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgo the same, bee it neuer so precious, be it neuer so louely. Hee loueth God aboue all, which not for the lone of aanything that is created, can bee brought to sinne against his Creator. So To eph loued God about all, who, though he might have had the love of his Ladie and Mistrelle, without suspicion of man, yet hee would not confent, and foto lofe the love of God: Gen. 29. Such was Danids loue to God, 1 King. 24. who, when he had gotten Saul (his greatest enemie that sought his life) into a caue, where he might at once have been revenged on him for all his injuries, was content onely to cut off the lap of his garment, and so let him go vnhurt, rather then he would finne against the Lord, in laying his hands upon the Lords annointed. Such also was the love of chaste Susanna, Daniel 13. Who when she might have gained the love and favour of the Elders

Elders without any note of infamie, chose rather to vindergoe the danger of her life, then to sinne in the light of the Lord. Therefore thou mailt loue the things of this life, thy parents, thy wife, thy children and the rest; the Lord gives thee good leave to loue them, so long as thou maiest loue them without offence to God. But if once they bee vinto thee an occasion to sinne, thou must leave to love them, and rather chuse to sustain any losse, though it be to the cutting off of thy hand, or thy foote, or to the plucking out of thineeye, Matth. 5. 29.01 to the hazard of thy life, then thou would est offend so divine a maiestic.

Nowthouseest (if thou beenot wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou haft not alwaies preferred God before all thy worldly profit; thou hall not alwaies preferred God before all thy fleshly pleafure: when thou half gotten opportunitie to bee reuenged of thine enemie, thou half not spared him; when thou half gotten opportunitieto commitwickedne! le, thy loue to God harh not restrained thee; where God required al thy bart, thou hast given him no part of thy heart: sometime allthy heart runneth after thy couetousnesse: Ezech. 33. 31. Sometime thy soule is wholly fet vpon delight and ease: sometime thy mind is all vpon thy corne, Luke 12. orthy cattell, orthy pasture: and sometime thy thoughts are all vponthy merchandize: feldomethouthinkelt vpon God: but when thou commest into the Church of God then thy minde is so distracted with divers thoughts, and cares, and affaires of this life, that thou canst not thinkevpon God one houre together. Therefore what remaineth in this cafe for thee to doe, but confesse thine owne imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vaine, thy wandring hart, which hath loued other things more then God; and in stead thereof, to give thee a new heart, and to create a right Spirit within thee: Plal. 51, wherewith thou mailt love God about all things in this life, that in the life to comethou maiest find the reward of thy love, such ioies and comforts as cannot be expreffed.

Thus wee have heard the dutiewe owevnto God himfelfe:

now wee shall heare what dutie wee owe vnto our neighbour. That which we owe vnto them both is love , but yet the love which wee owe vnto them is not alike. For albeit the fecond commandement be like vnto the firth, Mat, 22, for the necessitie thereof, and in respect of the subject or qualitie which is required, namely, lone; yet in respect of the object, which is God, and the measure of our love which must be perfect, there is great oddes between them. In that they both require but loue, they are both alike; but in that the first requireth love to God. the second loue to men; the first requireth a greater loue then the fecond, there is the difference, But here a doubt arifeth: Seeing God requireth the love of all the heart, foule, &c. what love remaineth for our neighbour? If God must have all our love. what loue is left for any other? Whereunto I answere, that the love of our neighbourdoth not derogate nordetract from the love of God : as the light of a candle doth not dazle but rather commend the light of the Sunne; so our loueto our neighbour doth not diminish, but rather accomplish our love to God. He that loueth the fruit, will loue the tree whereon it groweth: And he that loueth the streame, will loue the fountaine from whence it floweth; even fo, he that loveth man, which is a creature, wil much more love God that hath created him. But letvs examine the words: Then Shalt lone thy neighbour as thy felfe. Here arefourethings to bee observed. First, what is required, namely, lone. Secondly, who must loue: thou, that is, every man. Thirdly, whom weemust love, namely, our neighbour. And lastly, how and in what manner we must loue him; As we love our selves, Concerning the first, as in the former precept, so inthis also the Lord requireth lone : wherein hee dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may knowe whose they are. Therefore our louing father defirous to have ye like himselfe, requireth vs to bee kind and louing one to another. as he is kind vnto the vnkind, to the cuill, to the iuft, and to the vniuft, Matth. 5. He will hauevs perfect, as he is perfect; he will hauevsholy, as he is holy; he will hauevs mercifull, as he is mercifull the wil haue vs louing, as he is loue it felfe. Againe, it is the nature of a louing father, by all meanes to procure the welfare

of his children: so our heavenly Father desirous of our continu all happinetle, commandeth vs lone, that fowe may leade our lives with delight and pleafure. If hee had hated vs, hee would haue commanded vs to line in hatred, and enute, and malice with our neighbours : for among all the miferies that are vnder the Sunne, there is not a more milerable and irksome life, then the life of the equious, Salomon calles it a rotting of the bones, Prou. 14. 30. and as it were a confumption of the body, because the envious man alwaies repineth, and pineth away at other mens prosperitie. As all things worke to the best to them that love God: Rom. 8 fo all things worker othe worlt to them that are enuicus. Therefore one wisheth, that the enuious man had eies in every Citie, that he might bee vexed with all mens prosperitie. As Christsaid Iohn 13. By this shall all men knowe that yee are my Disciples, if yee bane lone one towards another: fo the divell faith; By this shall all men knowe that ye are my difciples, if ye have envie, and hatred, and malice one towards another. Therefore, leaving that hatefull and lothfome kind of life to the reprobate and damned (who are alwaies malecontent, like Came, Gen. 4. and their countenance cast downe; they cannot looke on their brother with a cheerefull countenance, nor afford him a merry word) God hath prescribed loue to those that are his, to shew how desircus hec is of their welfare and happineile. But here some chuile may say vnto me alf this beall, I shall do well enough : if God require no more but loue, I shall be well content to loue, so that I beenot bound to giue. Alas this is a filly fluft: for it is the nature of godly loue to relieue & helpe him that is beloued: therfore whom thou louelt, if thou lovest him truly, thou canst notice him lacke, if it be in thy powerto supply his want. If thou louest thy horse, thou wilt give him provender: if thou love ftrhy dog, thou wilt give him thy crums: and if thou love thy brother, thou wilt give him food. Therfore though nothing be expressed which thoushouldeftgivevntothy brother, yet in that theu must love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to doe him good. Tris is my commandement, faith our Saujour Christ, Iohn 15 12. that reelone one another, as I bane loved you: But be so loved vs, that bee gave bis life for vs:

Rom. 5.8, therefore wee also ought to give our lines for our brethren: 1. Iohn 3.16. For as much then, as thy life, which as Christ
speaketh, is more worth then foode or raiment, Matth. 6.25 should
not be spared for thy brothers good; from henceforth grutch
not to give thy goods to thy needie neighbour, defraud not
him of food and raiment; to whom thou owest even thy life it
selfe.

But let vs come to the second thing, which sheweth who is bound to love : Then falt love. Vnderthis word then. God comprehendeth euery particular man and woman : as if hee should fay, Thouthy felte, and not any other; for, thou shalt lowethy neighbour. The poore man is not exempted from this precept, because hee may loue as well as the rich. If hee say I have no wealth, and therefore I cannot shewe my loue to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind, he hath an affection: let him have a louing heart, a louing mind, and a louing affection; if he cannot doewell, let him with well vnto hisneighbour; if heecannot gratifie him with any thing that hee hath, let him not enuie at any thing that the rich man hath. For as the rich man shewes that he loues his neighbour, if he releeve his necessitie: so the poore man sheweth that he loves his neighbour, if he greeue not at his prosperitie. This therefore as a generall precept, bindeth the poore as well as the rich: it is a common yoke laied vpon the necke, and a common burthen laid v pon the backe of euerie Christian; but yet it is an easie yoke and a light burthen, Matth. 11. because it is lone which maketh all things to feeme delightfome. As there are fome that would bee content to loue, if they might not give ; so there are some would bee content to give, if they were fure they should not want : therefore when it comes to giuing, they post it ouer to their heires, or to their executors, or to their fuccellors when they are dead sthey are neuer liberall untill they die, and then they are liberall of that which is none of theirs. They thinke to be excused by the liberalitie of their heires; but they are bound to beliberall for themselues: therfore they must not lay the burthen vpon them, because every man must beare his owne burthen : Galar. 6. If they lay, I know not what need I may have before I die: let them remember, that what they give vnto the poore,

they

they lend vnto the Lord, and he is a sure pay-master, hee gives great vsurie. And as Danidsaid, I never saw the righteous for sken nor his seed beg their bread: so they must needes confesse, if they will confesse the truth, that they never saw the godly man that was liberall to the poore, by that meanes to come to miserie, By other meanes many men fall into extreame povertie: Alea, Vina, Venus, Dice, Wine, and Women have brought many to beggery: but by beneficence and liberalitie to the poore, I never heard that any came to penurie. Such a soison hath your almes, that by the blessing of God which makes menrich, it increases like the widowes meale and oyle which she bestowed upon the Prophet: I, King. 17. Therefore let no man distrust.

Now wee are come to the third thing which sheweth whom we are bound to love: Thou shalt love thy neighbour. He saith not, thou shalt love the neighbour. He saith not, thou shalt love the rich man, or thy kinsman, or thy friend, or thy companion, but thy neighbour: vnder which word is comprehended every man that is any way capeable of thy love: yea, even thy enemy is included in this precept: Match. 5. Rom. 12. As the lewesthought none to bee their neighbours, but their owne nation: so somethinke none to bee their neighbours but their equals. The rich man despise the poore man, and hee againe envieth the rich man: and every man, as the proverbis, delighteth in those that are like himselfe. But here this law requireth that who so ever be our neighbour by any meanes, he is to be loved.

As our Sauiour Christ hadtwo kindes of kinsfolke, Matth. 12. one by the slesh, another by the spirit: so wee have two kinds of neighbours, one by nature, and another by grace: and as Christ preferred histpirituall kindred, before his carnall kindred; so we must preferreour spirituall neighbours, before our carnallneighbours. Therefore, although by this lav wee are bound to loue all menindifferently; yet because there are degrees of neighbours, therefore there must be edgrees of loue: we must loue our parents and our kinsfolk more then strangers, because they are bound vnto vs by a straiter bond of nature, according to that of the Apostle, 1. Tim. 5. Heethat hath not a care of bis owne, specially of them of his boushold, is worse then an infidell. So wee must loue the faithfull more then the vnfaithfull,

because they are bound vnto vs by a straiter bond of faith and religion, as the same Aposlie willeth vs, Galat. 6. While yee bane time, doe god vnto al, especially, to them of the houshold of faith singnifying, that as wee are bound to love all men with a generall love, because they are all of the of-spring of Adam; yet must we love some with a more special love, because they are the children of God.

Now followeth the measure of that love which wee owe vnto our neighbous, expressed in the next words, As thy selfe. Here is the rule whereby our love must be squared, and a most exquisite example of singular love, found in our selves for vs to imitate: He saith not, as he love the thee, or as he is beloved of other; but as

tby felfe.

Who knowes not how well he loves himfelfe? and therefore who can excuse himseife, and say, I know not how well I should love my neighbour? But how doe we love our felues? Fainedly. or coldly, or for an houre? I trow not, but truly, and zealoufly, and every houre. So, we mult love our neighbour with a true, zealous, and a conflant loue. We must not patse by, 2sthe Priest and the Leuite; but poure our oyle into their wounds, with the Samariran, to help, to relieue them, and comfort them. We must love our neighbour, though he be envious, as Danid loved Saul. requiring goodfor eurl; & as Tofeph loued Puriphar, not inticed to linne against him. Loueis the fulfilling of the lar; it beginneth young with Mofes, to relift the oppreffor, and endeth not in old age, but defires to perifh for the beloueds preservation ; calleth infants in the street with Wisdom, to learne; comforteth theimprisoned with Abacuck ; burieth the dead with Tobie ; vifiteth the ficke and polleffed with our Saujour : conereth the multitude of offences; and shall find this last comfort, Come ye bleffed : to which joy he bring vs, that with his love from everlasting death hath bought vs.

Here endeth the fecond Sermon.

THE

THE CENSURE OF CHRIST VPON THE ANSWER.

Ow wee are come to the answere of Christ vnto the Lawyers question: The question was, What must be done to inherit eternall life? The answere is; Doe that which thou hast said: that is, Lone God abone all, and thy neighbour as thy selfe; & thou shall live,

thou shalt inherit eternail life. Where first it is to bee observed, that though this Lawyer came with a mind to tempt Christ, yet because hee had truly alleaged what was written in the lawe, Deut, 6. Leuit. 19. our Sautour Christ approoueth his answere, and commende in him for it: whereby wee are taught, to like and allow of those good things that wee see in any, though they be our enemies.

Many there are, that if their enemy be indued with many excellent vertues, yet they will not acknowledge it, nor give him his due commendation; but rather feeke by all meanes to disable him, and difgrace him, and differaile him behind his backe. If hee be temperate and fober, then they say as it was said of sobn Baptist, He hath a divell: if he be sociable and familiar, then they say as it was said of Christ; He is a glutton of a wine bibber: Luk. 7. if he be searned, they say as Festus said of Pant, Acts 26. Heers madiif he be a good house keeper, they cal him a Papist: if he be religious they call him a Precision: yea, if he be a prophet, yet if he tell the truth, they account him their enemy, Gal. 4, as Abab termed Elias. 1. King. 21. And as the same Abab cared not to heare Micheas, because he hated him, 1. King. 22. so they despise the doctrine, and missisk the Sermon, because they hate the man that preaches hit.

These kinde of peopleare like their father the divell, who both by his name and nature, is an accuser of the brethren. Revel.

12. He could not give so be a good word, though hee were a sust manthat seared God, so b. 1. and no mirucile, for he could not speake well of God himselfe, Gen. 3. But Christ is of another minds for though this Lawyer were his tempter, yet doth he allow his answere: so though a man be thin eenemie, yet let him have his due: if he be learned, report no letse of hims if he be an

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honest man, defame him not: if hee be humble, say not he is proud : if he beliberall, lay not hee is miserable : if he deale iustly say not he is vnconscionable; and if he have any thing in him that is praise worthy, (as there is no man but hath fome good thing in him) acknowledge it, report it, and commend him for it, though he bethine enemie, But heere againe wee lee, that though Christ commend this Lawyer for his answere, vet doth he not commend him for anything elfe: to teach vs, that as we must give every man his due, so we must give no man more then his due. The Lawyer had answered directly to Christs demand: therefore Christ commends his saying : but the Lawyer had not done fo well as he had spoken; therefore Christ doth not commend his doing: fo the words of many are commendable, but their workes are most detestable. If you come to their Sermons. you shall hearethem speake maruellous well: but if you looke into their lives, you shall finde them farre differing from their profession. They are like our bels, which can call the people together to the service of God, but cannot performe any service to God: forhese mencan give good counsell to others, but cannot follow it: they can teach the people to know the will and pleafure of God; but they goe not about to doe the will of God, that the people might be moved by their example to doe the fame. And if you feeme to millike their doings, then as Chriff faid of the Scribes and Pharifes Matth. 23.7 bey fit in Mofes Chaire Ge. fo they answere for themselves; Doeas welay, & not as wee do. A bad excuse, fit for so bad a cause. As if they should say : Wee would have you to be godly, but wee will not bee godly : wee would have you to be faued, but wee our felues will not bee faued. How can their doctrine do any good, that live not according to their doctrine? Or how can the people thinke that the doctrine is true, when they that preach it live not thereafter? Wilnorthe people reaso thus; If his doctrinewere good, surely he would follow it: If his life bee good, furely he would teach to tue as hee doth: therefore whatfocuer heefaith, wee will not beleeuehim; but ashedoth, so will we do, and we hope to escape as well as he.

Thus with the one hand they build up the Church of God, and with the other hand they pull it downe : because they doe more

more hurt by their bad example, then they can do good with all their preaching. These are the vingodly that the Lord by his Pro phetreproueth, Plal. 50. Why doest thou preach my lawes, and take my words in thy mouth? Solong as Elay was a man of polluted lips, the office of preaching was not committed vnto him ; but when his lips were clented, Elay 6. then was he fit for that office and function. Even lo, as long aswe delight in finne as much as any, we are not meet to reproue the fins of other: but when we behaue our selves as it becommeth the Ministers of the Gospell. then have we commission to preach the Gospell, and to reprove the linnes of the people.

Thereforeto a good Churchman (as you vieto call vs) two Teach well, things are necessarie : the first is, to teach well: the second is, to and live well. liuewell. Foras weare resembled to falt, because wee must leas Matth. s. fon the people with found & wholfome doctrine: fo are wee refembled to the Sun, because we must shine as lights in the world by our holylife. As loba Baptist was the voice of a Cryer, to he was a burning lampe : as the Apostles were willed to teach and Matth. 5. baptize, fotheir lights were commanded to fhine, that men feeing

their goodworkes, might glorifie God.

Thirdly, wee here may fee that truth is truth, and to be commended from whom loeuer it cometh torthough this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answere, and commends him for it. Wherby we have to learnes to imbrace and receive the truth by whomfoeuer-it 19 brought: for as a lewellisto be efteemed though it be found in a flinking dunghill, fo the truth is to be regarded, though it be found in a wicked man.

And last of all, we here may see that to be verified which was Spoken of Christ, Efay 42. Matth. 12. A brufedreede Shall be not breake, &c. that is, he shall not discourage any in the way of godlinetle. Though this Lawyer were Christsenemy, yet when hee answered discreetly and directly out of the word of God, Christ approueth his answere, and exhorteth him to the praclife of the same: whereby we have to learne, to commendand incourage enery man in his well doing, and by all meanes to further them in their good beginnings. Praise and honour are fourresto vertue : therefore if a man have done well, commend

him, and he wil do better. But alas, withve it is far otherwise: for if a man haue done amisse, it shall be often cast in his teeth: but if

he have done well, he shall never heare of it.

But letve goe forward in the answere of Christ. It followeth, Do shis. Hauing approu'd his faying, now heexhorterh him vnto doing: for it is not enough to fay welfor to know much, or to beleeve aright; but we must do this; that is, we must love God and our neighbour, if we defire to live, Heaven is not gotte with faire words, noramorous lookes, nor gold, nor filuer, nor gorgeous array; but with the fruits of a lively faith: or (that I may viethe words of the Apostle, Galat. 5. 6) By faith working through love. God will not come to judge vs at the last day, whether weewere learned, or wife, or eloquent, or wealthy, or honourable : but whether we have done those deeds of mercy to his needy members. What shall it profit a man in the last houre of his death, to have bin eloquent, and excellent in all kind of learning; that he hath preached many notable and worthy Sermons; if hee have liueda leaud and wicked life, and carried a corrupt coscience to hisgraue? In that terrible day, when the bookes of almens consciences shall be opened, Apoc. 20, and every mans life shall be Aricly examined, it shall goe better withve, if we have served God with a good conscience, then if we have bin able to dispute fubrile questions: for at that day it shall bee said to some that have preached in the name of Christ; Depart from me, I know you wot : Matth. 7.

Now, as weefhallnot befaued for our preaching, no more shall you be faued for your hearing: for God will have you to doe as you heare, as well as hee will have vsto doe as wee teach. If you looke into all the Scriptures, you shall find no promise made to hearers, nor to speakers, nor to readers; but to beleeuers, or to doers. If yoe aske God who shall dwell in his holy Mountaine, he saith, Plain. 15. The man that walketh vprightly. If you aske Christ who shall enter into the kingdome of heaven, he esaith, Matth. 7. Not they that cry Lord, Lord; but they that do the will of my Father. If you aske him how you may come to heaven, he saith, Matth. 19. Reepethe commandements. If you aske him who are blessed, hee saith. Luke 11. Blessed are they that heare the word of God and doest, It you aske an Angel

who is bleffed, he faith, Reuel, 22. Bleffed are they which keepe the words of this booke, If you aske Danid, he faith, Pfal. 106. The man is bleffed which keepeth indgement, and dothrighteonyneffe. If you aske Salomon, he faith, Prou. 29. The manishleffed which keepeth the law. If you aske Efay, he faith, Efay 50. Hee which doth this is bleffed. If you aske Iames, he faith, Iames 1. The doer of the word shall be bleffed in his deed. And here; Doe this and thou shalt line. Here is nothing but Doing, to make vs bleffed: for as the worke that Christ did, bare with eithat hee was Christ: Iohn 10. so the workes that we doe, must be are with eithat wee are Christians.

But here some man may object and say: Is any man ableto doethis that God requireth? and if heebe not, why then doth Godcommandvs that which we cannot performe? Herein Almighty God dealeth with vs., as afather dealeth with his children: if a man have his sonne of seven yeeres of age, he will furnish him with bowe and arrowes, and leade him into the fields: fets him to shoote at a marke that is twelvescore off, promifing to give him some goodly thing, if hee hit the marke : and though the father know that the child cannot shoote so farre, yet wil he haue him aime at a marke beyond his reach, thereby to try the firength and forwardnesse of his child: and though he shoote short, yet the father will incourage him. Fuen to Almightie God hathfurnished vswith judgement and reason, as it were with certaine attillery, whereby wee are able to diffinguish between good and euill, and sent vs into this World; as it were into the open fields, and fets his law before vs as a mark. as Danid peaketh, promiting to give vs the kingdom of heanen, if wee hit the same : and albeit he knoweth that we cannot hit this marke, that is, keepe the law which hee hath fet before vs; ver for the exercise of our faith, and for the testifying of our duty and obedience toward him, hee will alwaies have vs bee aiming at it: and though wee come short of that duty and obedience which hee requireth at our handes, yet doth hee acceptand reward our good indeauour : but if we stubbornly refuse to frame our felues after his will, then may hee juftly beangry and displeased with vs. Therefore though thou canst not perfeelly keepethelaw of God; yet if thou indeauour thy felfe to

the vtmost of thy power to observe the same, the Lord that morkeshin vshoth the will and the worke, will accept the will for the worke: and that which is wanting invo, he will supplie with his

ownerighteoulnelle.

It followeth; And thou shall line. Here is the promise, even life eternall. Among all earthly things, we count none so deare and precious as our life, insomuch as we can be content to forgoe anything before our life: our bloud and our limbes we lose sometime for the saving of this temporall life: which is no life indeed, but rather a shadow, & the image of death. Now if wee make so much of, & suffer so many things for the life of the body which is so short and momentarie: how farre greater things should we suffer for the saluation of our soule, and for the gaining of that glorious and happy life, which shall never end? Here Christ speaketh not of any common life, but of life eternall, which is the inheritance and seate of the blessed.

For feeing Christ must answere to the Lawyers question, and his question was, how he might inherit eternall life; when the Lawyer had faid what was written in the law, Christ answereth, Hoc fac & vines: as if hee should say, Lone God and thy neighbour, and fo thou shalt inherit eternall life: this is the affoyling of thy question. Goe to therefore deare brethren, and consider at how small a rate or price of love, eternall life is to bee purchased. If we take fo great paines, and vndergo fo many difficulties to purfue this morrall life, what paines should we undertake to injoy that immortall life? If God thould bidys go into a hot fiery furnace, and call our selues into the burning flames, we ought to doe it that we might raigne with Christ, But our gratious louing Lord comandeth no fuch thing; but only commendeth vnto vslone that wee may liue. Our God is not as the Gods of the Gentiles, which will have the parents flay their children, and offer them vp in firefor a burnt sacrifice. No, our God will not the death of a sinner, but rather that be connert and line: Ezek. 18. O how gratiousisthe Lordyntovs, who requireth no more of vs but love ! and yet requiteth vs with no leffe then life, and that a glorious and eternall life.

Thus I have at length explained The Lawyers Question, and she Answere of Christ unto the Question: wherein I have showed

you one way to come to heaven, which is to keepe the law of God: and this way wee find most hard and difficult. Another way there is by the death of Christ; and this every man thinks most easieto find. But this I assure you, that who so ever doth not endeuour to walke in that old way; that is, to walke in the waies of the Lord, shall never come to heaven by the new and living way Christ Iesus; because as sobn saith, Ghap. 3.3. Who sever bath this hope in him, purgeth himselfe: that is, who sever hopeth to be saved by the death of Christ, hath a care to keepe himselfe from sinne, and to walke in the commandements of the Lord.

FINIS.

THREE

THREE PRAIERS: ONE

FOR THE MORNING, ANOTHER

for the Euening, the third for a

Whereinto is annexed a godlie Letter to a ficke friend; and a comfortable speech of a Preacher upon his death bed. Anno 1591.

A Morning Prayer.

O Lord prepare our bearts to prayer.

Ternall God, giver to them which want, comforter to them which suffer, and forgiver to them which repent: wee have nothing to render thee but thincowne. If we could give thee our bodies and soules, they should bee saved by it: but thou wert never the richer for them. All

is our dutie, and all of vs cannot performe it: therefore thy Son died, and thy spirit descended, and thy Angels guide, and thy Ministers teach, to help the weakness of men. All things call vpon vs to call vpon thee, and we are prostrate before thee, before we know how to worship thee: euen since weer rose wee haue tasted many of thy blessings, and thou hast begun to seruevs, before wee begin to serue thee. Why shouldest thou bestowethy health, and wealth, and rest, and libertiev pon vs more then other? Weecan giueno reason for it, but that thou art mercifull. And if thou shouldest draw all backeagaine, wee have nothing to say, but that thou art iust. Our sinnes are so grievous and infinite, that we are faine to say with sudas; I have sinned, and there slop, because we cannot reck on them. All things serve thee as they did at first; only men are the sinners in this world.

Our heart is a roote of corruption, our eies are the eies of vanitie, our eares are the eares of follie, our mouthes are the mouthes of deceit, our handes are the handsof iniquitie, and every part doth dishonour thee, which would be glorified of thee. The vinderstanding which was given yet to learne vertue,

is apt now to apprehend nothing but finne: the will which was given vs to affect right coulnetle, is apt now to love nothing but wickednesse.

The memory which was given vs to remember good things, is apt now to keepe nothing but euill things. There is no difference betweene vs and the wicked, we have done more against thee this weeke, then wee have done for thee since wee were borne, and yet wee have not resolved to amend: but this is the course of our whole life; first we sinne, and then we pray thee to forgue it, and then to our sinnes againe, as though we came to thee for leave to offend thee.

And that which should get pardon at thy hands for all the rest (that is, our prayer) is so full of toics and fancies for want of faith and reuerence, that when we have prayed, we had need to pray against that thou wouldest for give our prayers, because wee thinke least of thee, when wee pray vnto thee: What father but thou, could suffer this contempt, and be contempted still? Yet when we thinke vpon thy Sonne, all our feare is turned into ioy, because his righteous fires for vs, is more then our wickednesse against our selves. Settle our faith in thy beloved, and it suffices for all our iniquities, necessities, and infirmities.

Now Lord wee goe foorth to fight against the world, the flesh, and the divell, and the weakest of our enemies is stronger then we : therefore wee come vnto thee, for thy holy Spirit to take our part; that is, to change our mindes, and wils, and affe-Clions which we have corrupted, to remove all the hinderances which let vs to ferue thee; and to direct all our thoughts, fpeeches, and actions, to thy glory, as thou halt directed thy glorievnto our faluation. Although we bee finners (O Lord) yet wee are thine: and therefore wee befeech thee to separate our finnes from vs: which would separate vs from thee, that wee may bee ready to euery good, as wee are to euill. Teach vs to remember our sinnes, that thou maiest forget them, and let our forrow here prevent the forrow to come. Weewere made like thee, let not flesh and bloud turne the image of God to the image of Saran: our foes arethy foes, let not thine enemies preuaile against thee, to take vs from thee; but make thy wordyntoys, like the starre which led vnto Christ : make thy benefits

like the pillar which brought to the land of promife: make thy croffe like the medfenger which compelled guests vnto the banquet; that we may walke before men like examples, and alwaie lookey pon thy sonne how he would speake and do, before we

speake or doe any thing.

Keepe vs in that feare of thy Maiefly, that we may make conscience of all that we doe, and that wee may account no sinne small, but leave our lying, and swearing, and surfetting, and coucting, and boalting, and flaunting, and inordinate gaming, and wanton sporting, because they draw vs to other sinnes, and are forbidden as straitly as other. Let not our hearts at any time be so dazeled, but that in all temptations wee may discerne betweene good and euill, betweene right and wrong, betweene trueth and error, and that wee may judge of all things as they are, and not as they feeme to bee: let our mindes bee alwaies fo occupied, that wee may learne something of every thing, and vie all those creatures as meanes and helps prepared for vs to seruethee. Let our affections grow so toward one another, that we may loue thee as much for the prosperitie of other, as if it were our owne: letour faith, and loue, and praier be alway fo ready to goe vnto thee for our helpe, that in licknetle wee may find patience; in prison weemay find toy; in pouertie we may find contentment; and in all troubles we may find hope. Turne all our joyes to the joy of the holy Ghost, and all our peace to the peace of conscience, and all our feares to the feare of sinne, that we may loue righteousnetle with as great good will as ever weeloued wickednes: and goe before other in thankfulneffe towards thee, as farreasthou goest in mercie towards vs before them, taking all that thou fendest as a gift, and leaving our pleasures before they leaue vs, that our time to come may bee a repentance of the time pall, thinking alway of the ioies of heauen, the paines of hell, our owne death, and the death of thy Sonforvs. Yet Lord letvs speake once againe like Abraham, one thing more we will begge at thy hands; our resolutions are variable, and we cannot performe our promifes to thee -: thereforesettle vs in a constant forme of obedience, that wee may feruetheefrom this houre, with those duties which the world, the diuell, and the flesh, would have vs deferre vntill the point

of death. Lord wee are vnworthy to aske any thing for our felues, yet thy fauour hath preferred to bee petitioners for other. Therefore weebefeech thee to heare vs for them, and them for vs, and thy sonne for all. Blesse the vniuerial Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see the spirit of comfort comming towards them, as thy Angels came to thy sonne when he was hungry.

Be mercifull vnto all those which lie in anguish of conscience, for remorfe of their finnes : as thou haft made them examples, so teach vs to take examples by them, that wee may looke vponthe Gospell to keepevs from despaire, and vpon thy lawe to keepe vs from prejumption. Profper the armies which fight thy battails, and shewe a difference betweene thy feruants, and thy enemies, as thou didft betweene the Ifraelites and the Egyptians, that they which serue thee not, may come to thy service, seeing that no God doth blesse besides thee, Makeys thankfull for our peace, whom thou half fet at libertie. while thouhalf laid our dangers vpon others, which mightelf have laidetheir dangersvponvs : And teach vs to build thy Church in our rest, as Salomon built thy Temple in his peace. Have mercy upon this finfull land, which is licke of long pro-Speritie: Let northy blessings rifevp against vs, but indue vs with grace as thou halt with riches, that we may goe before other nations in religion, as we goe before them in plentie : give vs fuch hearts as thy feruants should have: that thy will may bee our will : that thy law may bee our law : and that wee may feeke our kingdome in thy Kingdome. Giuevnio our Prince a princely heart, vnto our Counsellers, the spirit of counsell, vnto our Judges, the spirit of judgement, vnto our Ministers, the spirit of doctrine, vnto our people, the spirit of obedience : that wee may all reraine that communion here, that wee may entry the communion of Saintshereafter,

Bleffe this family with thy grace and peace, that the Rulers thereof may gouerne according to thy word, that the feruants obey like the feruants of God, and that wee may all bee loue of thee. Now Lord we have commended our fuite, our vnder-flanding is weake, and our memorie short, and we ynworthic

to pray vnto thee, more vnworthy to receive the things which we pray for. Therefore we commend our praires and our felues vnto thy mercy in the name of thy beloved Sonne our louing Sautour, whose righteous incise pleadeth for our vnrighteous neise.

Our Father which art in heaven, &c.

A Prayer for the Enening.



Lord God, what shall wee render vnto thee for all thy benefits? which hast given thy Sonne for a rantome, thy holy Spirit for a pledge, thy word for a guide, and reservest a kingdom for our perpetual linheritance? of whose goodnes we are created, of whose institute wee are corrected, of whose mercie

iuflice wee are corrected, of whole mercie wee are faued: our finnes friue with thy benefits, which are moe; let vs countall creatures, and there bee not fo many of any kinde, as thy gifts, except our offences which weereturne vnto thee for them. Thou mightelt have faydbefore we were formed : Let them be monsters, or let them bee infidels, or let them bee beggers, or cripples, or bond-flaues folong asthey line. But thou haft made vs to the best likenes, and nursed vs in the best Religion, and placed vs in the best land, that thousands wouldthinke themselves happie, if they had but a peece of our happines. Therefore why should any serve thee more than we. which want nothing but thankefulnetle? Thou half given ys fo many things, that scarce we have any thing left to pray for, but that thou wouldest continue those benefits which thou half beflowed alreadie; yet weecouet as though we had nothing, and live as though wee knew nothing: when wee were children, wee deferred till wewere men; now we are men, wee defer vntill wee be old men, and when webe old men, wee will deferre vntill death. Thus we Itealethy gifts, and do nothing for them, yet we looke for as much at thy hands, as they which ferue thee all their lives. The least of thy blessings is greater than all the curtelies of men, and yet we are not fo thankfull to thee for all that we have, as we are to a friend for one good turne : we are alhamed

med of many finnes in other, and yetwe are not ashamed to committhe fame finnes our felues, and workethen they : yea, wee have finned fo long almost that we can do nothing else but finne, and make other finne too, which would not finne but for vs. If we doe any euill, wee doe it cheerefully and quickly, and eafily: but if we doe any good, we doe it faintly, and rudely, and flackly. When did wee talke without vanitie? When did wee giue without hypocrisse? When did wee bargaine without deceit? When did wee reproue without enuie? When did wee heare without wearines? When did wee pray without tedioufnes? Such is our corruption, as though we were made to finne, in deed, or in word, or in thought: we have broken all thy Commaundements, that wee might fee what good is in cuill, which have left nothing but guilt, and shame, and expectation of judgement, while we might have had peace of conscience, joy of heart, and all the graces which come with the holy spirit. Some hauebeen wonne by thy word, but wee would not fuffer it to change vs : some have been reformed by thy croffe, but wee would not suffer it to purgevs : some have been moved. by thy benefits, but wee would not fuffer them to perswade vs: nay, wee have given confent to the divell, that we will abufe all thy gifts fo fall as they come; and therefore thy bles fings make vsproud, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercie fecure, and all thy benefits are weapons to rebell against thee, that if thou looke into our hearts, thou maift fay our Religion is hypocrifie, our zeale enuie, our wifdome policie, our peace securine, our life rebellion, our deuotion ends with our praiers, and wee liucas though wee had no foulesto faue.

What shall wee answere for that which our conscience condemnes? We are one day necessate death since weerose, when wee shall give account how every day both been spent, and how wee have got those things which other will consume when wee are gone. And if thou should chaskevs now, what Just afswaged, what affection qualified, what portion expelled, what sinne repented, what good performed, since wee began to receive thy benefits this day, wee must consesse against our selves, that all our workes, words, and thoughts, have ben the fervice of the world, the flesh and the divell : wee have offended thee, and contemned thee all the day, and at night wee prayynto thee : Father, forgiuevs all our finnes, which have dishonoured thee, while thou didst servevs : runne from thee while thou didft callys : and forgotten thee whileft thou didft feedys: fothousparelt vs, so wee sleepe, and to morrow we fin againe : this is the courfe of all our pilgrimage, to leave that which thou commandelt, and doe that which thou forbiddelt. Thereforethou mightelt iufly folake vs, as we for lake thee, and condemne vs whose conscience condemnes our selves : but who can measure thy goodnesse which givest all, and forgivest all? Though we are finfull, yet thou love it vs: though we knock not yet thou opened : though wee aske not, yet thou give ft: what should wee haue if we did seruethee, which hast done all theferhingsforthine enemies? Therefore thou which half giuenvs all things for thy feruice, O Lord giuevs a heart to ferue thee, and let this be the hour of our conversion, let not evill ouercome good, let not thine enemie haue his will, but giveys. strengthtorefist, patience to endure, and conftancie to perfeuerevnto the end.

Instruct vs by thy word, guide vs by thy spirit, mollifie vs by thy grace, humble vs by thy corrections, win vs by thy benefits reconcile our nature to thy will, and teach vs to make profit of every thing, that wee may fee thee in all things, and all things in thee : and because (O most merciful father) we walke betweene thy mercie and iustice, through many temptations, gouerne our steps with such discretion, that the hope of mercie may prevent despaire, and the feare of iustice may keepe vs. from presumption: that in mirthwee b enot vaine, in knowledgewee bee not proude, in zeale wee bee not bitter, but as the tree bringeth forth first leaves, then bloffomes, and then fruit. fo first wee may bring forth good thoughts, then good speeches, and after a good life to the honour of thy name, the good of thy children, and the faluation of our foules, remembring the time when wee shall sleepe in the graue, and the day when we shall awake to judgement. Now the time is come (O Lord) which thou halt appointed for rest, and without thee wee can neither wake nor fleepe, which haft made the day and night.

and rulest both: therefore into thy hands wee commend our soules and bodies that thou hast bought, that they may serue thee: restore them. (Othord) to them first image, and keepe them to thy service, and resigne we not to our selves agains, but finish thy works, that wee may curie day come neerer and neerer to thy kingdome, till wee hate the way to hell, as much as hell it selfe, and every cogitation, and speech, and action, be so many steps to heaven. For thy names sake, for thy promise sake, for thy sonnessake O Lord, weels step our hearts, hands and voyce vito thee in his name, which suffered for sinne, and sinned not.

Our Father which art de.

A Prayer for a ficke man.

Lmightie God and all mercitull Father, which are the Phylition of our bodies and foules, in thy hands are life. and death, thou bringest to the grave, and pullest backe againe: we came into this world vpon condition, to forfake it whenfocuer thou wouldeft call vs, and now the Sumners are come, thy fetters hold mee, and none can loofe mee but hee which bound me, I am lick in body and foule, but he hath frooke me, which in judgement sheweth mercy. I deserved to die so soone as I came to life: but thou half preserved metill now, and shall this mercie bee in vaine, as though weewere preferred for nothing? Who can praise thee in the grave? I have done thee no feruice fince I was borne, but my goodnesse is to come, and shall I die before I begin to live? But Lord thou knowell what is beft of all and if thou convert mee I shall be converted in an houre: and asthouaccepted the will of Danida swell as the act of Salomon; fothou wiltaccept my defire to ferue thee, aswell asif I did line to glorifie thee. The spirit is willing, but the fielh is fraile; and as I did live finfully, when foeuer thy fpirit was from mee, fo I shall die vnwillingly, vnle flethy spirit prepare mee: therefore deare Father, give me that minde which a ficke man should have, and increase my patience with my paine, and call vnto my remembrance all which I have heard, or read, or felt, or meditated, to frengthen me in this houre of my triall, that I which neuer taught any good while I lived, may now teach Pp 3

other how to die, and to be are their ficknesse patiently: applie on to meal the mercies and hierits of thy be loved some; as if hee had died for mee alone. Be not from mee when the enemie comes; but when the tempter is busicst, let thy spirit be busicst too: and if it please thee to loose me out of this prison, when I shall leave my earth to earth, let thine Angels carry vp my soule to heaven, as they did Lazanus, and place me in one of those mansions which thy Sonne is gone to prepare for mee. This is my mediatour which hath reconciled mee and thee, when thou diddest abhorre mee for my sinnes, and thou diddest fend him from heaven to vs. to shewe that thou are bound to heare him for vs. Therefore in him I come who thee, in him I call vpon thee. O my redeemer, my preserver, and my Sauiour, to thee be all praise with thy father and the holy spirits or ever. Amen.

What shall stay mee from my Father, my brother, and my comforter?

A comfortable speech, taken from a godly Preacher, lying upon his death bed: written for the sicke.

Owe to God a death, as his fon died for mee. Euer fince I was Aborne I have been fayling to this haven, and gathering patience to comfort this houre: therefore shall I bee one of those guelts now, that would not come to the banquet when they were inuited? What hurt is in going to Paradile? I shall lose nothing but the lenfe of euill: and anon I shall have greater ioyesthen I feele paines: For my head is in heaven alreadie, to affure meethat my foule and body shall follow after. O death where is thy fting? why should I feare that which I would not escape, because my chiefest happinesse is behinde, and I cannot haueit, vnletle I goevntoit? I would goethrough hell to heauen, and therefore if I march but through death, I futfer letfe than I would suffer for God. My paines doe not dismay me, because I trauell to bring foorth eternall life; my sinnes doe not fright mee, because I have Christ my redeemer; the Judge doth not aftonish mee, because the Judges sonne is my advocate: the diuell doth not amaze me, because the Angels pitch about me; the grave doth not grieve me, because it was my Lords bed,

Oh that Gods mercie to me might mooue other to love him ! for the leffel can expresseit, the more it is. The Prophets and Apolites are my fore-rubners, every man is gone before mee, or elle he will followafter me : if it please God to receive mee into heaven before them which have ferued him better, I owe more thankfulnes vnto him. And because I have deferred my repentancetill this houre, whereby my faluation is cut off, If I should die luddenly: Loe, how my God in his merciful prouidence. to prevent my destruction, calleth me by a lingering ficknes. which staieth till I be readie, and prepareth mee to my end, like a preacher, and makes meby wholelome paines, wearie of this beloved world, least I should depart viwilling, like them whose death is their damnation. So be lougth me while he beateth me, that his ftripes are platers to falue me; therefore who shall love him if I despise him? This is my whole office now, to frengthen my bodie with my heart, and to bee contented as God hath appointed, vntill can glorifie him, or vntill he glorifie me. If I liue, I liue to facrifice; and if I die, I die a facrifice, for his mercy is about mine iniquitie. Therfore if I should feare death, it were a figne that I had not faith nor hope, as I profefsed, but that I doubted of Gods truth in his promise, whether he will forgive his penitent finner or no. It is my father, let him doewhat feemerh good in his fight : Come Lord lefus, forthy servant commeth; I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another fort, with such peace and ioy roundabout them, that all which see them, wish that their soules may follow theirs.

A Letter written to ones friend in his sicknesse.

Beloued, I maruaile not that you have paine, for you are ficke: but I maruaile that you cover it not for offence, because the wisdom of a manisto bite in his griefe, and alwaies to shew more comfort in God, than paine in suffering. Now God calleth to repetitions, to see whether you have learned more constancie than others: if sicknesse sharpe, make it not sharper with frowardnes, but know this is a great fauour to vs when wee die by sickness, which maketh vs readie for him that

callethys: now you have nothing to thinke vpon but God and you cannot thinke vpon him without joy: your griefe paffeth, but your joy will never paffe. Tellime (patient) how many stripes is haven worth? Is my friend onely sicke in the world, or his faith weaker than others? You have alwaies prayed, Thy will be done, and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (even death) turneto the best, to them that love God? Teach the happy (O Lord) to see his happines through troubles. Every paine is a prevention of the paines of hell, and every ease in paine is a fore-taste of theease, and peace, and joyes in heaven. Therefore remember your owne comforts to others before, and be not impatient, when there

ismost neede of patience: buras you have ever taught vs to live, so now give vs an example to die, and deceive Saran as Job did.

FINIS.



A R R O W

AGAINST

ATHEISTS.

By HENRY SMITH.



AT LONDON
Imprinted by H. L. for Thomas Panier,
1614.



A Table of fuch Chapters, as are handled in this Booke tollowing.

In the first Chapter, is contained the absurditie of Atheisme and Irreligion, with the consutation thereof.

In the second and third Chapters, the Christian Religion is appropuled to be the only true Religion, against the Gentiles and all the Insidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fift Chapter, the Church of Rome is disproved to be the true Church of God.

In the fixt Chapter, the Brownists and Barrowists, with their detestable Schismes are consuted, and our Church approved to be the only true Church of God.

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GODS ARROW

AGAINST ATHEISME AND IRRELIGION.

CHAP. L.

That there is a God: and that he ought to be wvorshipped.



Theifme and Irreligion vvas euer odious even among the Heathen themselves: insomuch as that Pro- Consent of the ragoras, for that hee doubted whe- Heathe, & conther there were any God or no, Nations. was by the Athenians banished out of their Country, Diagoras was fuch a notorious Infidel, that

hee helde there was no GOD; him and all such like Atheilts the verie Heathens have abhorred and detelled, as being more like rude beafts then reasonable men: for Cicero the Heathen Philosopher dooth condemne them all, and further faith, that there was never any Cicero lib, de ma-Nation fo fanage, or people fo barborous, but alwaies confef- tura Deer. fed there was a God : whereunto they were led even by the light of nature, and naturall instinct. For, the very same is 2. Arg. Instinct of contiemed by the common vie of all Heathens, in lifting vp Nature. their eyes and hands to heaven, in any fudden diffretle that Tertul, in commeth upon them. Yea, by experience of all ages it apoleg. hath been proued that Atheists themselves, tharis, such as in their health and prosperity, for more liberty of finning, would Ariue against the being of a God, when they came to die or fall into great milery, they of all other would

Gods Arrow against Atheists.

Somecalib. 1 de Ira. 2. Arg. Confestion and experience of Atheifts themselves.

Sueton, in

thew themselves most fearefull of this God, as Seneca himfelfdeclareth :infomuch as Zenathe Philosopher was wont to fav that it feemed to him a more substantiall proofe of this matter, to heare an Atheiff at his dying day, preach God (when he asked God and all the world for ginenes) then to heare all the Philosophers in the world dispute the point: forthat atthis inftant of death & milety, it is like that fuch do fpeak in earnest & sobriery of spirit, who before in their wantonnessimpugned God. It is remembred of Cains Cali-Dien in Caligola gula (that wicked and incestuous Emperour) that he was a notable scorner and contemper of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheift, as God left him not vnpunithed (for by his just judgement be was staine by some of his. own officers:) To whileft he lived he was wont (as the Hiftoriographers report of him) at the terrible thundring and lightning, not onely to cover his head, but alfo to get himfelfe vnder his bed, and there to hide himselfe for feare. Whence, I pray you, came this feare vpon him , but that his owne conscience did tell him (howsoever in wordes perchance he would not affirme fo much) that there was a God in heaven, ableto quaile & cast down his pride & althe Emperours of the world, if he lifted, whose thunderbolts were fo terrible, as that iufly by his owne example he Thewed, he was to be feared of all the world? And hereof it is that fome fay, that God is called Deus of the Greeke word Theos. which fignifieth feare, because the feare of him is planted and ingraffed in the very natures and conscience of all reafonable creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world; who, say what they lift, and doe what they lift, yet shall they never beable to roote out this impression : namely, that there is a God, whose seare ising rauen in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why should men (by naturall in sin &) put a difference betweenevertue and vice, good and evill, if there were not a God, who because he loueth the one, and hateth the other, bath written that difference in every mans beart? Therefore

Difference and conscience of good and cuill. Gods arrow against Atheists.

Therefore conclude, that every mans knowledge, confcience, and feeling, is in flead of a thouland witnefferto conuince him (who foeuer hee be) that there is a God which is to be feared, which hatethiniquity and wicked waies, and which in time of trouble and deepe diffrete is to be fought vnto for refuge and reliefe, as theads of the very Heathen

themselves doe plainely demonstrate,

2 Moreover, as God is to be felt fenfibly in every mans conscience, so is he to beseenevisibly (if I may so speake) in The creation the creation of the world, & of all things therin contained; of the world, for that this world had a beginning, all the excellent Philosophers that cuer were, have agreed, except Ariftotlefor a Vide Plutarch. time, who held a fancie, that this world had no beginning, de placis, philos. but was from all eternity : but at last in his oldage, hee con- Aristor bis 8. de feffed and held the contrary in his booke De mundo, which mundo, et vide he wrote to King Alexander (which booke Inftin Martyr Plotin. bb. de esteemed greatly, and called it the Epitome of all Aristotles mundo. true Philosophie.) This then being so, that the world had a luffin, in Apa beginning, it must needes follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you fay it made it (elf, it is abfurd : for how could it make it felfe before it felfewas made, and when it had no being at al? If you (ay that fomthing within the world made the world, that is, that some one part of the world made the wholesthat is more abfurd: fortt is as much as if a man shold (ay, that the finger (and this before it was a finger or part of the bodie) did make the whole bodie. Wherefore it may be continced by force of this argument (which is plainely demonstrative) that a greater & more excellent thing then is the whole world puttogether, yea, that something which was before heaven and earth were made, was & must needen be the maker and framer of this world : and this can be nothing else but Godsbe Creater of all things, who was before all his Creatures, and is termed in the facred writings Alpha and Omega, the first and the last : for that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being the Primus Motor, and the only Almighty Creator of all things. So true is it which Paul

Ariflot lib. 8

Gods Arrow against Atheists.

Rat. 1. 20

the Apollie doth tellifie, when he faith, that the innifible things of God (that is, bis eternall power and dinine Effence) are feene perfectly in the creation of the world, being perceined by his workes which bee bath made, If therefore men would but call vn their eies to heaven, & from thence look down againe upon the earth, and so beholde the excellent beauty and building of this world, they cannot bee fo fortifh or dull conceited, but they mult know there was and is a God which was the maker of them, and be moved in some fort to glorifie foincomparable and excellent a Creator, Yea, the Poets and others have affirmed of God, that he is Pater bominum, the Father of men, to shew that men have their originall and creation from him : fo that if we should draw our eies from the beholding of the great world, and confider but Man (who for his beauty and excellencie is calledin Greeke microcofmos, the little world) ftill we shall be enforced to acknowledge God the Author of vs, the Father and Creator of vs. So true is that which Paul the Apostle noteth out of the Poet Aratus, which faith, that Eins progenies (umus a Wee grethe iffue or offpring of God, And as true it is, which hee further faith in that place, that In bim wee line, mone, and bane our being. And therefore we owe all dutifull obedience and subjection vnto him, which dutie and nature commands vs to performe in regard of our creation. For the sonne honoureth his father by naturall dutie, and all men are naturally carried to be gratefull to their founders to whom they are specially bound, & whom they ought not to forger, neither will, except they be extreame vnthankfull and diffolute.

6. Arg.

AG. 17.1.9

3 Not only the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authoritie and almightie power (for he made all things of nothing, onely hee spake the word, and they were created) but his daily blessings and benefits sent downer pon the earth, doe shew also there is a God (which is provident and hath care of men, and therefore of men to be praised, thanked, and glorished for ever.) For true it is which Saint Pand saith in

The mercies and blestings of God. Heb. 11.2 Gonef. 1

this

Gods Arrew against Asheists.

this behalfe, that God left not bimfelfe vvitbont witneffe, when All. 14.17 be bestowed benefits from beanen, gining with viraine and feat fonable weather, and filling our hearts with meate and gladnes, By meanes of these and all other his blessings, men might. and still may daily be induced not onely to beleeve that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thankseining vnto him as to their fir & principall and special benefactor. For the Oxedoth know his owner, and the Affe his Mafter, feeder, and maintainer. And therefore how can it bee but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preferuer, keeper and vpholder? For so of asthey thinke vpon thefethings, and fee and have them, they cannot chuse but be put in minde of God the fender and Author of them all. and bee moved with a gratefull minde towards him : And hereofis it that he is called Deus, a dando, Of gining: And in English wee call God, quasi good, because hee is onely and perfectly good of himselfe alone, and the giver of all good- Mat. 19. 17 nelle, and of all good gifts and blessings vnto others afrom lames 1.17 whom as from the fountaine all benefits whatfoever doe Rom. 18, 10 come, descend, flow and be derived vnto them.

4 I might heere shew how God is also knowen to the world by his judgements upon wicked and unrighteous The judgepeople, whom divers times hee maketh visible examples ments of God. of his feverity and justice (if men did well consider them): for hereby also hath God manifested him selfe, as Paulthe Apostle teacheth. These premises, I trust, may suffice, (if there were no more to bee [aid] : for by them we may eafily fee and proue, that there is a God which created the world, and all things therein a which preserveth and vpholdeth the same with his mighty puillance, supporteth the earth, and all the creatures thereof with his providence and helping hand, Yea, belide the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully seach (as I (aid before) that there is a God, which is to be feared. For howfoeuer many's man that hath spenthis life in a wicked way, and most damnable course,

could:

6 Gods Arrow against Atheists.

could with in his heart there were no God, because he feeth God no otherwife then in his vengeance : yea, howfoener manya wicked person doth sooth himselfe in his vickednelle, and flattringly fay vnto himfelfe (like the foole in the P(almes) There is no God; yet at other times his owne conscience will so prouoke him, and enforce this matter, (that there is a God) that with borror and dread of him it will make him quake, feare and tremble : for the feare of him is so deepely printed in the natures of all men, as that it is impossible to shake it off. And (which is more) a kind of denotion to worthip him, being the Creator and preferper of men, and of all things elfe, and the provident father of all, is planted and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worthip him aright, and in such fort as he requireth. This is manifest by the examples of all Nations and people in the world, who all have some one kind of religion or other. though all finde not the right religion. All be devoted to the vvorship of God, howfoeuerall doe not finde out the true God, nor his right maner of worthip, but worthip him according to the devices of their owne braine. Confidering then that there is no Nation under the Sunne fo barbarous (nor neuer was) but aimed at the worship of God, and either worshipped him, or something else in his place : it appeareth to be a most vaine and foolish conceit which Atheists sometime viter anamely, that religion is nothing elle but a matter of policie, or a politicke deuice of humane invention: For it is evident, that religious affection to worthip God is naturally feated (and ever was) in the hearts of all men : and the conscience of every man, even of the greateft corner and contemner of God, which fometimes trembleth before his judgement feat, doth abundantly to-Itifie that a religious devotion of feare towards God is bred and borne with every man, and therefore it cannot be any policie of humane invention: in as much as if there were no lawes of men, yet this religious affectio to worship

God, and the feare of him, would and doth remainewritten by the finger of God, in the hearts and conferences of

P/alm. 14. 1

Gods Arren against Atheists.

all meniliping how rude, faungeor batharous foeuer they be, What law of men, I pray, was there, to make Caligula the Emperour, when he heard the terrible thundering in. the aire, and faw the flashing flames of lightning about him, to runne under his bed, and to hide himselfe for feare of this terrible and great God ? Or what maketh the rankest Atheist in the world in the tike case; and at the like tempeft.to doethelike? Or what made the Heathen in any dangerous or fudden distrette to lift vp their eyes or hands to heaven, mightily to feare and to be aftonished? None can fay leis the law of men, for no law of men doth enforce this attempt, Butit is a naturall inftinet of the feare of God, (whom he hath offended, and wholevengeance hee dreadeth, and from whom hethinketh (uccour may come) feated in all mens hearts even from their Nativity, which doth make him to feare, and cause him to seeke to God for refuge. Letthis therefore remaine freme and most vidoubted, that the feare of the great Ged, and a religious disposition to worship the same God, is not enforced by the lawes of men, but naturally fowen in the bearts of all men, though all finde notout, norobseruetherightreligion. Letvetherforenow feeke and fearch out which is the true Religion, which is aoceptable to God, and which without wavering and doubting isto be observed of men. For all Nations and people haue a kind of religion (as I faid before) but all haue not the true and right religion,

as wastord I CHAP Harotzaw 26

Wherein, and in the next Chapter, is shewed that the Christian Religion, is the onely true Religionin the world, and wherewith only God is pleased,

Nantient times all the world was divided and diffinguilbed into leves and Gentiles and this distinction doth and may still temaine amongys: if therefore I can prooue the truth of this our Christian Religion against both Jewes, and Gentiles, I hall then proous it against all the world

Merker

Icwes, and in the next against the Gentiles. Concerning

Christian religion proued to be the true religion a-Christisthe Mesfiah.

the lewes, they will eafily grant our Religion to be the true Religion, if wee can prooue lefus Chrift (whom wee beleeve) to be that Messias which was foretold by their Progainst the leeue) to be that Messian which wastoretold by their Pio-lewes: because phets, being the true and vindoubted Prophets of GOD, And this wee arefure may eafily bee procued: and therefore in vaine doe the lewes locke for any other Messias, shen be that is already come, namely Jefus Christ our Mediatour, Saniour, and Redeemer, in votom God bis Father is well pleased, and for whose sake (if we beleeve in him) be will not be offended with vs, but be reconciled to vs, and fanevs. Whatfocuer was foretold to belong vnto their Mesfias, is fully performed and perfectly accomplished in our Jesus Christ, and in no other : and therefore our lefus was , and is the true Messias, and no other. Let vs heerin consider the marks of the Messias whereby he might be knowne : and fo shall we fee that our Saujour Jefus Christ is the onely true Meshas, and none but he.

Christ the true Mestiah. The generall and maineargument.

Pfal. 1.8. 22 Efay 6 D:ut. 28 E(47.55 Elay 53 Dan. 9 that Christ was the Mesfish.

I One marke for veto know the Messias by is that when hee came, hee should not be knowne or acknowledged to be the Messias, but should be reiected and refused of the Iewish Nation, to the ende hee might be put to death amongst them, according to the foreappointment and de-The first proof terminate counsell of God: for had they received him for the Messias, they would never have vsed him so shamefully asthey did, neither should hethen have beene flaine amongst them, as was foretold he should. This then being one marke of the Meifias, that hee should be refused for the Messias of the lewish Nation, and of the chiefelt rulers among them, is a great confirmation of our faith, in as much as it is found fully performed in our Saujour Iefus Christ, whom they foomed rejected, condemned and put to death. And therefore, as if the fewiff Nation had receiued our lesus for the Wessias, it had beene an vindoubted argument that he had not beene the right Massias ; fo on the other fide because they did refuse him ; it is a very Atong persualion to us, that hee was, and is the vergeroe Mesfias Liliow.

Ctors:

Messias indeed. In vaine therefore it is, if any doe look for such a Messias as should be whollie received of the Iewish Nation: for none such was promised, yea it was foretolde (contrariwise) that hee should be refused of them, as our Iesus was: that so hee might be made an offering for sinne, according to the preordination of God.

2 It was foretold of the Messias that hee should be born I Many other of a Virgin, Elay, 7. 14. That the place of his birth should a particular be Bethlem, Mich. 5. 1. That at his birth all the Infants 3 proofes. round about Bethlem should be slaine for his fake, Ier. 3 1. 15. That the Kings of the earth should come and adore 4 him, and offergold and other gifts vnto him, Plal, 71, 10. That hee should be presented in the Temple of Ierusalem, 5 for the greater glorie of the second Temple, Mal. 3. 1. That 6 hee should flie into Egypt, and berecalled thence againe, Ofe 11.2. That a starre should appear eat his birth, to noti- 7 fie his comminginto the world, Num. 24. That John baptist 8 (who came in the spirit and power of Elias, and therefore was called Elias, Luke 1, 17, Math, 11, 10, 14,) should be the mellenger to goe before him, and to prepare the way, and to crie in the defert, Mal. 3. 1. Mal. 4. 1. Efay 40. 3. Afterthis, that hee should begin his owne preaching with all humilitie, quietnes, and clemency of spirit, E(2,42, 2, That o hee should be poore, abiect, and of no reputation in this world Ela, 53. Dan, 9. Zach. 9. Icr. 14. That he should doe 10. Arange miracles, and heale all difeafes, Efay 61. 1. That he 11 should die and be flaine for the fins of his people, Dan 9.E - 12 fay 53. That he should be betraied by one that put his hand 13 in the dish with him, and was his owne Disciple, Plal. 41. verf. 9, and Pfal. 55. ver. 13, 14. That he should be sold for 14 thirtie peeces of filuer, Zach, 11. verf, 12, That with those 15 thirtie peeces there should be bought afterwards, a field of portheards, Ier. 30. That hee should ride into Icrusalem vp- 16 on an Alle before his parlion, Zach. 9. 9. That the lewes 17 should beate and buffet his face, and defile the same with spitting v ponit. Ela. 50. 6. That they should whip his body 18 beforethey put him to death, Efa.53. 2. Pfa. 37. 18. That 19 they fould put him to death among thecues and malefa20 ctors: Elay 5 3. 12. That they should give him Vinegarto drinke, divide his apparell, and cast lots for his vpper gar-

21 ment: Pial. 68, 22, & Pial. 22, 11. That the manner of his death should be crucifixion, that is, nathing of his hands and his feet unto the crotle : Pfal, 22, 16, Zach, 12, That his

22 fide should be pearced, & that they should looke you him

23 when they had so pearced him: Zach, 12. That he should rise again from death the third day: Plal. 16. 10 Ofc. 6.3.

24 That he should ascend into heaven, and sit at the right hand of his Father (in glorie and royaltie, and like a conquering potentate ouerruling all.) Pfal. 110. 1, 2. All thefe things and whatfoeuer effe belonging to the Messias, are found perfectlie fulfilled in lefus Chrift, and in no other. And therefore he alone and no other is the true Mesfias.

3 Hitherto haue I spoken of such circumstances and accidents, as did belong vnto the Messias, concerning his incarnation, birth, life, death, buriall, refurrection, and afcenfioninto heaven, and there fitting at the right hand of his Father: and also of his rejection by the lewes, and lewish Nation: which things albeit they be very woonderfull, and sufficient to establish any mans beleefe in Christ lesus our Lord in whom onely they are found faithfully fulfilled: yet if we shall consider withall, the time of the Messias his appearing, and when hee should come into the world, our faith will be so much the more confirmed towards him,

Dan. 2. 39.44 Another argument fro the comming.

Daniel the Prophet of God (who lived in the time of the first Monarchie (foretolde that there should be three Monarchies more, and the last of these foure Monarchies greatime of Christs telt of all: And that in the dayes of this fourth and last Monarchy (which was the Romane Monarchy or Empire:) the eternal! King or Messias should come, and build vp Gods kingdome throughout all the world. And this happened accordingly: for lefus came, and was borne in the fourth Monarchie (which was the Romane) namely, in the daies of Augustus the Romane Emperour. But yet let vs go more frictly to the matter.

The Temple of Ierusalem (as all men knowe) was builded twice : first by King Salomon, which lasted about 440.

yeeres

yeeres, and then was destroyed by Nebuchadnezzar King of Babylon: wherefore about 70. yeares after, it was builded againe by Zorobabel, who reduced the lewes from their Captiuitie. But this second Temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of Eldras doetelli- 1. Eld ? fie by their weeping, when they faw this fecond and re- Agge. 2.4 membred the first) (& which Aggens the Prophet doth ex- Agge. 2. 5. 6 prefly tellifie). And yet faith God by his Prophet Aggent in 7.8.9.10 the same place ; that after a while, the Defired of all Nations shall come, and then should that second house or Temple bee filled with glory, and that greater should bee the glory of this last bouse, then of the first : Which prophelie was fulfilled by the comming of our Saujour Iefus Christ into this fecond, Temple: which being personally done, was of far greater dignitie, and more glory thereunto, then any dignity whatfoeuer was found in the first Temple builded by Salomon. It is therefore manifelt that the Defired of all Nations, that is, the Messias should come whilest the second Tem. Dan. 9. 26 ple stood. And so doth Daniel also shew that the second Temple (after the building thereof) should not bee deflroved untill the Wesfias were first come and flaine. And Malachi the Prophet dothallo most plainely testifiethat Mal. 3. 1 be should some during the second Temple. And so indeede hee did : for (brift lefus came into the world during that fecond Temple, and did himfelfelikewife foretel the deftry-Ction thereof, ere that generation palled, which cameto palleaccordingly: for it was deltroyed about 46. yeares after the ascension of our Saujour into heaven, by Titui, sonne to Velpasian the Romane Emperour. Most vainly therefore doe the lewes or any other expect for a Messias to come, after the destruction of that second Temple.

Let vs yet moreouer consider the prophesie of olde Iacob concerning the particular time of the Messias his appearing: Come buther my children (latch hee) shat I may tell Gen. 49
you the things that are to happen in the latter dayes, &c. The
scepter shall not depart from Indah would Shilo come, which is
the expectation of the Geneiles. By Shilo is the antitle Messias

as

OURISING

(as both Iewes and Christians expoundit.) This prophefie folongforetolde, was performed at the birth of Ielus Christ, in the dayes of Herod King of Jurie, For from the time that the scepter was given to King Danid, (who was the first King of the tribe of indah) it did not depart from that tribe, but remained alwaies in it vintill the dayes of King Hered; in whosetime, and not vntill whosetime, all gouernment was taken away, and cleane departed from the tribe of Iudab, and committed to a thranger: and therefore in the time of Herod was the Messias to be borne, and neither before nor after his time. That the scepter or gopernment was not cleane taken away or departed from the house of Indab (after it was once settled in it, in the person of King David) even till the dayes of Herod the King, is euident : for from David (who was the first King of that tribe) vnto Zedechias that died in the Captiuitie of Babylon, the Scripture sheweth how all the Kings descended of the house of Indah : And during the time of their captiuitie in Babylon (which was feuentie yeares) the lewes were alwayes permitted to chuse vnto themselves a governour of the house of Indah (whom they called Reschealuta.) And after their deliverie from Babylon, Zorobabel was their gouernour of the same tribe, and so others after him vntil you come to the Machabees, who were both gouernours and Prietts: for that they were of the mothers side of the tribe of Indah, and by the fathers lide of the tribe of Leni (as Rabbi Kimbi affirmeth) and so from these men downe to Hircanus King of Jury, who was the last King which was lineallie descended of the house of Danid, and of the tribe of ludab.

Sanhed.ea.
Dinei Manmouth.
Rav. Moles.
Aegypt.in prefat.
Maimmim.
F(d. i.b. 1. cap.
1. 1. 3
Mac, lib. 1. cap.
2. 3
Rab. Kimhi.
com. in. Aeg.

Tofeph. lib. 13

For after Hireanus, came the afore-named Herod, a meere stranger, whose father (as Iosephus, who well knew, reporteth) was called Antipater, and came out of Iduman: he came into acquaintance and fauour with the Romanes, participhy his saide fathers meanes (who was, as Iosephus saith, a well monied man, industrious, and factious) and partic by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities

qualities by which commendations he came at length to marry the daughter of Hireaust aforefaid , King of Jewrie. and by this marriage obtained of his father in law to be chiefe gouernour & ruler of the Prouince and land of Galileevnder him. But Hircanus afterwards in a battel againft the Parthians, fell into their hands, and wastaken and carried prisoner into Parthia, tool, and owns to sawe I so so

Hered then tooke his journey to Rome, and there he obtained to be created King of Jewrie, without any title or interelt in the world: for that not onely his father in law . Hircanni, was then living in Parthia; but also his yonger brother Aristobulus, and three of his fonnes, viz, Antiponus, Alexander, and Aristobulus) with divers others of the bloud

Royall in lewry were aline alfo.

Hered then having procured by this meanesto be King Joseph. lib. 13 of Lewrie, procured first to have in his hands the King Hir Antiq. eanis, and so put him to death. Hee brought also to the fame end his younger brother Aristobulus, and his three fonnes likewife. He put to death also his owne wife Mariamnes, which was King Hircanus daughter, as also Alexandra her mother, and soone after two of his owne sonnes which he had by the fame Mariamnes, for that they were of the bloud Royall of Iuda : and a little after that againe, he put to death his third sonne, named Antipater. He caused alfo to bee flaine fortie of the chiefelt Noble men of the fame Tribe of Judah, And as Philothe lew (who lived at Philolib de the sametime with him) writeth, He put to death all the temp. Sanbedrin; that is, the twenty feuen Senators or Elders of the Tribe of Judah that ruled the people, He killed the chief of the fect of the Pharifies. He burned the genealogies of all the Kings and Princes of the house of Iudah, and caused one Nicolaus Damascenus, an Hittoriographer, that was hisferuant, to draw out a pedegree for him and his fine, as though he had descended from the ancient Kings of Judah. Hee translated the Priesthood and fold it to frangers. And finally, he fo razed, dispersed and mangled the house of Iudah, in such fort, as no one vot of gonernment or principality remained therein, Now then in the dayes of this

King Hored, and not till then was the Scepter, that is, the government departed from Iudah, and therefore then, and not till then, was the Messias to appeare, according to that prophecie of laceb, and so it came to passe accordingly: for Christ Iesus the true & vindoubted Messias was then borne, viz., in the time of Hered King of Iewrie. In vainetherefore doe the Iewes, or any other, looke for any other Messias to come after the daies of that Hered, in whose time (and not before) was the Scepter and all principalitie and government departed viterly from the house of Iudah: and therefore in his time, and neither before nor after, was the Messias to appeare and come, according to Iucobi prophecy.

Daniel the Prophet yet goeth neerer to worke, and forefleweth even the very day, and time of the day when the Messias should be slaine for the sinner of the people; for in the first yeere of Darim, sonne of Abasaerus, King of the Medes, about the time of the evening oblation, he praied to his God for the people and their deliverance, in as much as then he perceived that the sevente yeeres of their captivity

(foretoldby leremy) were now come to an end,

So Daniel thus praying, about that time of the evening Oblation God sent his Angell Gabriell to significe and show which him, that at the very beginning of his supplications, the commandement came forth for the returne of the people from their captivity, and to build again e lerusalem; and showeth likewise, that as the people had now bin in the captivity of Babylon severes, and then were delivered from that their earthly bondage: so it should come to pass, that within seventy weekes of yeeres, the Messias should come, who should finish wickednes, seale up sins, blot our iniquity, and bring in everlasting right courses, and be a deliverer not onely from the outward, but from the spiritual Babylon, and hellish Egypt.

The words of the Angell bethefe following: At the veriebeginning of thy Supplications, the commandement came forth: and I am come to be with the forther art greatly beloved: therefore underfiand the matter, and confider the vision. Se-

mentie

nenty weeks are determined over thy people, and over thy holy Citie to finish wickednesse to feale up sinnes, and to blot out iniquity, of to bring in enertasting righteonsnesse, to seale up the vision of prophecie, and to anoint the HOLY OF HOLIES. or the MOST HOLY, Know therefore and understand, that fro the going forth of the commandement, to bring again the people, to build lerufalem, wato MESSIAH THE PRINCE, there shall be senen vveckes, and threescore and two weeks, che. After thefe threefcore and two weeks fhall MESSIAH be flaine, and not for him felfertoc, Hefball confirme the conenant with many for one weeke, and in the middest of the weeke bee Shall canfe the Sacrifice and the Oblation to coafe, For the better vnderstanding of which wordes, it must bee remem- Exposition of bred, that this word Hebdomada, fignifying a weeke, or fe- Daniels prouen, is fometimes taken for a weeke of daies, that is, feuen Phecie. daies; and then it is called Hebdomada dierum, a weeke of daies ; as in this Prophecie of Daniel he faith of himfelfe, Dan. 10. 3 that be did mourne three weeks of dayes. But at others times it fignifieth the space of seven yeers, and that is called Heb- Lenit. 25. 8. domada annorum, a weeke of yeers, asin Leuit, 25. 8, where cap. 23. & alibi it is faid, Thou halt number unto thee fenen vveckes of yeeres, poffee. that is, feuen times feuen yeeres, which make fortie and nine yeeres.

Now it is most certaine that these senentie weekes are to be understood of weekes of yeeres, and not of daies, for that even by the Iewes owne confession, as also by the bookes of Esdras it is manifest, that the Templeand Ierusalem were many yeeres in building before they were simished. These seventie weekes of yeeres therefore are seven times seventie yeeres, which make in a summe totall, four chundred and ninetie yeeres, within which time the Messias should be slaines for from the going foorth of the commandement to bring the people backe againe, and to build Ierusalem, (which commandement went foorth at the beginning of his supplications, which were the first yeere of Darina, as the text sheweth) who the time that Messiah the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when hee

B 2

began

began to be about thirty years of age) there must be seven weekes, and threefcore and two weekes, that is, forty and nineweekes, which make foure hundred, fourescore, and three yeers: which number of yeers being rightly accounredfrom that time of Daring, wherein the commandement went forth, are fully accomplished in the fifteenth yeere of Toberius Cafare at which time Chrift lefus was baptifed and anointed by the spirit of God, descending downe vpon him in the forme of a Done, a voice also being heard from heaven, laying; This is my belowed Sonne in outom I am well pleased.

Yet is their one weeke more to make up the number of fenenty, in the midft of which weeke the Mesfiah should be flaine, which came to palle accordingly : for in the midfl of that week, that is, about three yeeres & a halfe after Christs baptisme, Christ lesus the true Messias was put to death, and died for our fins, which was in the eighteenth yeere of Tiberim Cafar / Invaine therefore doe the lewes or any other . looke for another Messias to come, after the dayes of that

Tiberius Cafar, the Roman Emperor:

P[al, 88 2. Kings 7 1. Chro. 12

4 The Scriptures doe shew that the Messias should come of the feed of David, according to the words of God, I have fworne unto Danid my fernant, I will prepare thy feede for ener, and will build up thy feate to all generations, Which cannot be applyed to King Salomon his sonne (as the latter lewes apply it:) for these wordes, that his kingdome shall standfor ever, and for all eternity, cannot be verrified in Satomon, whose earthly kingdome was rent and torne in peeces straight after his death by Icroboam, and not long after as it were extinguished : neither can they bee vnderflood of anyterrestrial King: butthey must needes be vnderstood of an eternall King, which should come of Danids feed. The promise then made to Danid for Christ to come of his feede, is againe repeated after his death by many Prophers, and confirmed by God: as in leremy, where God viethehele words ; Behold, the daies come on , that I will raise up unto Danid a inst seede, and bee shall raigne a King, and shall be vvife, and shall doe indgensent and instice upon

Jer. 23. 6. 6. ₩ 33.16

earth

earth, and in his daies shall Inda be (aned, and I frael shall dwell confidently, and this is the name that men shall call bim, Our in/t God. All this was (poken of Danid about foure hundred yeeres after David was dead: which proueth manifeltly that the promises and speeches were not made vnto King David, for Salomon his fonne, nor for any other temporall King of Danids line, but for Christ, who was particularly called the sonne of Danid: for that Danid was the first King of the Tribe of Indah, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in Ezechiel (who lived about the (ametime that I eremy did) the Melsias is called by the name of Danid himselfe : for thus faith God at that time to Exechiel : I will faue my, flocke vei- Ezech. 34.3. ther shall they any longer be left to the spoile: I wil fet oner them a shepheard, and be shall feed them, even David my servant, be Shall feed them, and be shall be their shepheard, and I will be their God, andmy fernant Danid shall beetheir Prince. In which words, not only we that are Christians, but the latter lewes also themselves doe confesse in the Thalmud, that their Messias is called Danid, forthat hee was to descend of his Seed.

Now then let vs fee whether Iefus Christ our Lord did come of the feede of David, as was foretold the Melfias should. It is plaine that he did, for neuer any mandoubted or denied but that Ielus was directly of the tribe of ludab, and descended lineally, by his mother, of the onely house of Danid (as was foretold hee should :) which is confirmed most cleerly by the two genealogies & pedegrees fet down Lak 3. by Saint Matthew and Saint Luke, of the blelled Virgins Matth. ! whole descent from David and loseph, that was of the same tribe and tendred with her: for according to the law of the lewes, they vied to marry in their owner the, And therfore the Buangelifts thewing the line of lofeph, do thereby alfo declare the lineage and stocke of Mary, (the mother of lefus) as being a thing then sufficiently knowne vnto all, though they fpeake no more,

Secondly, it is confirmed by their repairing vnto Beth-

B 3

lecm

Gods Arrow against Atheists.

Lu.3,1,3,3,4,5 leem (when commandement was given by Augustus

Cafer, that every one should repaire to the head City of their Tribe and family, to bee taxed or felled for their tribute) for by their going thither it is shewed, that they were both of the lineage of David in as much as Bethleem was the proper City only of them that were of the house & lineage of Danid, forthat King Danid was borne therein.

Thirdly, it may appeare by this, for that the lewes who fought out all exceptions they could againft him, yet never excepted this, nor alleaged against him, that he was not of the house of Inda, nor of the house of Danid: which they would never have omitted, if they might have done it with. any colour: for fuch a speech (if it could truly have bin spoken) would eafily have convinced our lesus not to bee the true Messias. But it appeareth they never doubted of this. Yea, I addde further, that it remaineth registred in the lewes Thalmud it felf, that lefus of Nazareth crucified was of the blood royal from Zorobabel of the house of David Wherewith agreeth that faying of Paul the Apolle, where here-Stifieth thus; lefus Christ was borne of the feed of Danid according unto the flesh, though he were also the Sonne of God in

power, according to the fpirit of fanctification.

5 That the Mother of Iefus was a Virgin, is plentifully tellified by the Euangelists: and that so the Messias mother shouldbe, the Scriptures of the Iewes do sufficiently shew. For in Elay 7. 14, it is told as a strange thing to King Achas (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should cal his name Emmanuel, that is, God with vs. Which could not be strange, if the Hebrew word in that place did fignifie onely a yong woman (as some later Rabbines doe affirme) for that is no strange or new thing, but common and ordinary for yong women to conceive and beare children: wherefore the Septuagints doe rightly translate the word Parthenes, which properly and fully fignifieth a Virgin, and fo did alfo the Elder Iewes understand it, as Rubbi Simeon well noteth, And Rabbi Mofes Hadar fan (of fingular credit among the lewes) vpon thefe words of the Plalme; Truth fall bud . forth

Reb. Sim Ben Iohai in Cap. 2. Gen.

The trast.

Saub, cap.

Rept.1.2:4

Hegmar.

forth of the Earth, faith, that it is not faid, Truth fhall bein- Rab, Mofes gendred of the earth, but Truth shall bud forth; to fignifie Hadarf, in thereby, that the Melsias (who is meant by the word Truth) Plat. 14. shall not bee begotten as other men in carnall copulation: he also citeth Rabbi Berechius to bee of the same opinion; Kab.Mol. Had.in Gen. 22 and finally Rabbi Hacadosch proueth by art Cabalisticall Rab, Hacad, ad, out of many places of Scripture, not only that the mother quest, 3 in Elar of the Messias shall bee a Virgin, but also that her name Cap.9. shall be Mary. Like as also the same Rabbi Hacadoseb pro- Rab. Hacadin ueth by the same art out of many texts of Scripture, that the Messias name at his comming shall be Iesus. And that the Ier. 31.22, mother of the Messias should been Virgin, may further appeare in the prophecie of leremy, where God faith, I will worke a new thing upon earth, A woman shall inurron or inclose aman : which were no new thing, but vivall and wonted, except he understood of a Virgin that should beare a child.

6 Now because Christ Iesus by the wonderfull workes and furpassing miracles which hee did, being fuch as no man could doe (if hee had beene but a bare man) as also by his heavenly doctrine, words, and deeds did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let vs also aswee have found the Messias to bee man, fo fearch whether hee ought norto bec Godalfo. The facred Scriptures of the lewes give answere, that hee ought to bee Godalfo, and foto bee both God and man, Which Flay 7.14. thing is signified by the Prophet Elay, when he saith: They shall call his name Emmanuel, which is by interpretation God Elay 9.6. with vs. Againethe same Efay testifieth, that they shall call his name wonderfull, counseller, the mighty God, the enerla- Esay 4.4 Sting Father, the Prince of peace. Againe, by Esay he is called the iffue of the Lord, and alfo the fruit of the earth, to fignific him to bee both the Sonne of God, and the Sonne of man, And I eremy the Prophet doth tellifieof him, that he shall be called the righteons God, or God our righteon freffe. And Ter. 13. 6.00 God himselfe faith of him, Thon art my Sonne, this day bane 22.16 I begotten thee, And Danid proueth him plainely to be the Pfal, 137 Sonne of God's for though he knew he should come of his

Pfal. 110.1

feed as touching the fieth, yet doth hee also call him his Lord, faying thus : The Lord faid unto my Lord, fit thou at my right hand till I make thine enemier thy foote-ftoole, Sith Danid calleth him bis Lord, it is manifest that he taketh him not only to be man, but God alfo, even the fonne of God. the second person in the Trinity. This matter is tellified almost everywhere in the Scripture of the lewes, and there-

fore I need not further to amplifie.

7 Yet because the lewes do looke for the Messias to bee a terrestriall King which should raigne in lewrie, and subdue all their enemies with histerrestiall power and force: wherein how groffely they erre, as the premittes doe partly shew, so is it not impertinent here to speake some what to convince their fo grotle an opinion. For first, the time is past long agoe wherein the Melsias should come, and vet no fuch terrestiall King as they dreame of, hath been raigning in Iewrie : and thereforevery experience and knowledge of the times might teach them to abandon fo foolish aconceit. Daniel calleth him the eternall King, Micheas faith, be fall raigne for ever: which cannot be supposed of an earthly kingdome. Againe, Aske of mee (faith Godto his Sonne, the Messias) and I will give unto thee the beathen for thine inheritance, and the vetermost parts of the world for the possession. Which words doe show, that the Messias should be an universall King, to rule not onely over the Iewes, but over the Gentiles also, even over all the world. Againe it is faid, that be fall endure with the Sunne, andbefore the Moone from generation to generation, be shall raigne from Sea to Sea unto the end of the world : All Kings Shall adore bim, and all nations fball ferue him, all tribes of the earth Shall be bleffed in bim, and all nations shall wagnifie bim, And it was told Abraham, that in his feed (that is, in the Mcf. fias which should come of his feede) all nations of the earth should bee bleffed : how then should be ouerthrow any nation for the lewes (ake (as they dreame) when all parions were to receive their blefsing from him? In the prophecy of Elay the commission of God his Father vnto him

in thun fet downe : It is too little that then bee wate mee a fer-

Dan.2,44 Mich. 4,5 Pfal.2

Pfal.78:

Gen. 18.

Zfay.49.6

want to raife up the tribes of Lacob, and to connert unto me the prefermed of Ifrael: Bebold I have appointed thee also to bee a light unto the Gentiles, that thou be my faluation unto the utmost paris of the earth. Every where almost it is tellified, that the Gentiles should have every way as much interest in the Messias as the lewes, and should be as beneficiall vnto them. The McIsias therefore, though he bee rearmed a King, and is foundeed, yet is to be supposed a spiritual and eternal King (as the Prophets declare him) for it is too childish and fondroimagine him to bee an earthly King, which should raigne onely in Indea, and bee a great and mighty terrestrial conqueror. Doth not Zacharie (as tou- Zachar. e. ching his estate inthis world) shew, that hee should come poorely, riding v pon an affe? Doth not Efay fay, that in this E/47 53 worldhe should be a man despised, abiect, and of no reputation? Doth not Daniel expresly say, that he should come Danie to be flaine, that with his facrifice hee might take away fin, Zach 13 and cease all other facrifices? Doth not zacharie say, that they should looke you him after they had pierced or crucified him ? And doth not the Prophet Efay fay of him, that Ifay 53 he gave his foule an offering for finne, and that hee should be lead as a sheepe to the slaughter, and as a Lambe dumbe before his thearer, to opened not hee his mouth? Where then is his pompe, when he was to bee poore? Where was his earthly honor, when he was to be abject and of no reputation? Where was his worldly conquelt, when hee was himfelf to be flaine? Where should his fleshly resistance be, when he was not so much as to offer ir, yea when his enemies were to leade him to death as the sheep to the slaughter, and as a Lambe dumbe before his fhearer, not opening his mouth to faue himselfe? Yea, how should the Iewes thinke (if they would throughly confider) that the Messias should be such a one as they dreame of, when they were themen that should pursue him to death, and whom they should looke voon when they had pierced him?

There things which have beene spoken (though in very briefe and plaines ort) are, I trust, sufficient to contain the lewes, that our Lord and Sautour, I esua Christia that seede

18 Gods Arrow against Atheists.

of the woman which should breake the Serpents head, which deceived Adam and Eur our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and vindoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were foretold of the Messias, doe fitly, sully, and only agreeto him, & to no other. And therefore Is conclude against them, that the Christian religion (which wee professe, and which wee hold derived to verfrom that: Christiahe true Messias, the author thereof) is the only true religion which is acceptable to God.

Christ the true Messiah : ergo C hristian religion the true religion.

CHAP. III.

Wherein is showed, that the Christian Religion is the onely true Religion, against the Gentiles, and all Insidels of the world.



Hatthere is a God, the Heathen have feuermore confessed, and that there is but one God (as the Christian religion holdeth) al the learned fort of the heathen Philosophers have acknowledged: for howsoever they dissembled at sometimes, & applied themselves out-

The Heathen confessed one God. Platoepiff. 13. ad Diony . Plot n. Ennea 1.lib.8.1.2.67 En. 6.115.4. cap. 32.2 4. Porph. 1.b.2.de Abf @ lib. de occa cab. 2. Porclin Theolog Platon & lib de Anima er dem.s. 21. 4:.55.

wardly to the error of the vulgar fort, in naming of gods, yet furely they never speake of mother of one God. Which thing may appeare by Plate in an Epistle which her write the vnto Dionysius King of Sicily, wherein he give thim a sign when he spake in iest, and when in earnest: Hime discess the service and security in the second security of six the security of the second security of six the security of the second security of six the security of most for when I write in earnest; I begin my letter with one God; in when I write in earnest; I begin my letter in the name of many Gods. And three of the most learned that ever professed the Platonick sect, Plosinus, Porphyrius, & Proclus do al testifie & prove in divers parts of their works (being themselves but heathers) that both these lues, & their masset Plato, never believed indeed but one God.

Aristotle

Aristotle that insued Plato, and began the fect of the Pe- Arift bb.de ripateticks, though he were a man fo much given to the mundo. fearch of nature, as that fometime he feemed to forget God the author of nature; yet in his old age, when he wrote the booke of the world he resolveth the matter more cleerely. acknowledging also one God; and faith moreover in the same place, that the multitude of gods was invented to expreffe the power of this one God, by the multirude of his Ministers, Whereby doth appeare, that belike the foolisher fort of heathens didimagine of God as of earthly Princes: for they faw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants vpon him, thereby to declare and shew his power, his magnificence, and high honor and therfore they thought likewife, that the great and high God could not bee sufficiently conceived of, except it were supposed that hee had a great number of inferior gods waiting and attending you him. in like fort to thew his greatnetle and magnificence. This opinion of their Malter concerning one God, Theophraftus Theophin Meand Aphrodifess, two principall Beripateticks, do confirme Athro, lib. de or is, we call them for

Zene, the chiefe and Eather of all the Stoicks was wont to fay (as Aristotle himselfe reporteth) that either one God, or no God. Which opinion of One God, is averred every where by Plutareh and Senera, two most excellent writers, and great admirers of the Stoick feuerity. And beforethem by Epittern, a man of fingular account in that feft, whose wordes were elleemed Oracles ; Dicendum ante. omnia, vnum effe Deum,omnia regere, omnibus providere: Beforeallthings (faith he) weemutt affirme that there is one God, and that this God gouernethall, and hath providence

thought that their god, llagon

As for the Academickes, although their viage was to doubt anddifpute every thing, as fivere feemeth to doe in Cicerolib.de his discourse concerning the gode wet at last hesconclu- Appleins Alex. derfrinthis point with the Stoicks, who belowed one God, et Lacrt, in 74 Andas for Socrates, who was the Puther and founder of the ta Socrat. Academicke feet, (and who was indeed by the Oracle of !

Apollo.

Apolloto be the wifest man in all Greece) the world doth knowthat he was put to death for lefting at the multitude

of Gods among the Gentiles.

Pide apud Plutarch. de placit. Philof. Trifmeg.in pe man & in Afelep.

All these four esects of Philosophers then (who in their time barethe credit of learning) made (as we fee) profession of one God, when they came to freake as they thought. And yet if wee will ascend vb higher to the daies before thefe fects began, that is, to Pythagoras, and Architas Tarentinus, and beforethem agains to Mercurius Trifmegifins, that was the first parent of Philosophieto the Egyptians, we shall finde them so plaine and resolute herein, as none can bee more, It is true that the heathen did honour fuch men as were famous (either for their valiant acts, their fingular invention in matters, their good turnes to others. or their owne raregifts and qualities aboue others) with their title of gods, but yet they beleeved not that those men were gods : yea, they knew them to be no other then mortall men, which thing Trismegifus sheweth, when hee faith; Deos non natura ratione, fed bonoris caufa nominamusz Wenamethem gods, not in respect of their natures, but e. in Afelep.e. for honours fake. That is, we call them gods, not for that we thinke them to bee fo, but because vinder that title, we would honour some famous acts, or rare parts and quali-Ciccro, his opi- ities which were in them. Cicero likewife reftifieth the fame in these words : The life of man (faith he) and common cuof the Painims. Stome, bane now received to lift up to beauen by fame and good will, such men as for their good turnes are accounted excellent; and hereof it commeth, that Hercules, Castor, and Polling,

Trifm in peman. cap. 2.3.4.5. 3.6.chc.

nion concerning the gods

Perfeus,his opinion. Hered. Lib. 1.

koned for gods. Perfens likewife, Zenes scholler, tellifieth the fame. And therefore did the Grecians truly think, who (as Herodotus reporteth) thought that their gods (whom they (o called) were no other at first then mortalimen, and fo is the common opinion of all. And when menand women that were famous, excellent, and furpassing others died ; because the memory of them should not die with

them, but remaine as prefidents to follow, or as persons to be admired at : those that were living could not bee con-

Aefculapins, and Liber, (which were but men) are now rec-

Gods Arrow ordinst Atheists.

21

cent to honour them with the title of gods and goddelles. but also would needes have their pictures or Images drawne, and fet vp somewhere for posterity to beholde. Hereof ir came, that they after a while beganne (as mans The beginnatural corrupt inclination is too pronethat way) to gitte ning of Idolahonour, and to doe reverence vnto them : and not fo con-try. tented, they proceeded further, and builded Alters and Temples vnto them, and at length confecrated Priefts, and appointed certaine rites, ceremonies, and facrifices to bee done there. The Divellhereupon raking occasion and fit opportunity (purpoling alwaies to feduce the world, and to holdthem in error fo farreforth as he might) entred at last into those Altars (which were dedicated to those men) and voder the names of those men, made way to have himselfe worshipped (in stead of the true God.) For true it is which the facred Pfalme witneffeth ; That the Gentiles facrificed their fons and daughters unto dinels. And which Paul Pfal. 105 faith, that what former the Gentiles offer, they offer voto divels, 1. Cor. 10. 10 and notto God, For the divels being entred into those Altars, received their facrifices offred to them, being glad they hadthem in such a predicament : and because their delufion should be the stronger, under the names of those men they would yeelde foorth answers to such as came to demandany questions of them, and those their answers were written by their Priests, and called Oracles: and with such fleightsthose divellith spirits bewitched the world, and deceived them. Of which their Oracles more shall be spoken hereafter. But here first I make this argument against them.

They which (how focuer ignorantly) worship dunels, are farre from the true Religion: this is plaine.

But the Gentiles worshipped dinels : Ergo, &c.

That the Gentiles worshipped diuels (not God) may appeare, first by this reason, for that those their gods allowed (year required) not beasts, but men to bee sacrificed wnto them, delighting themselves in such infinite murders and manslaughters, as were most cruell and unnaturall, signifying themselves to be thereby appealed, wherein God

Polyd. de Inwen,lib. 5. cap. 8

is most displeased. For (as Polydor Virgit hath collected) the people of Rhodes facrificed a man to Saturne. In the Island Salamis, a man was facrificed to Agranala, To Diomedes in the Temple of Pallas, a man was offered, who being thrice led about the Altar by young men was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, Tenerus facrificed humane facrifice vnto /witer, and left the same to posterity to follow. To Diana likewise humane sacrifices were offered. The like was done to Hefm and Temates. Amongst the Egyptians, three men a day which were fought out (if they were cleane) vvere facrificed to Inno. Amongst the Lacedomonians they were wont to facrifice a man to Mars. The Phenicians in the calamitous times of warre and peltilence, were wont to facrifice vnto Saturne, their decreft friends. The people called Curetz facrificed children vnto Saturne, At Loadicea avirgin was facrificed to Pallas. And amongst the Arabians, every yeere a childe was facrificed and buried under the Altar. Alfo the Thracians, Scythians, the Carrhaginians, and almost all the Grecians (epecially when they were to goe to warre) facrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans: yea, the Romans themselves did the like facrifice, as namely, to Saturne in Italie, a man was facrificed at the Altar: and not onely fo, but hee was also to be cast downe from a bridge into the river Tyber, Dionysius Halicarnasseus writeth, that Impiter and Apollo vvere maruellous angry, for that the tenth part of men vvere not facrificed vnto them. and therefore fought they revenge vpon Italy . Diodorus reporteth, that the Carthaginians when they were ouercome of Agashocles King of the Sicilians, thought their gods to be angry with them; and therfore to appeale them, facrificed vnto them two hundred of the Noble mens Sons at a time, O monffrous cruelty I Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed vnto) were meere divels, confidering that fuch monftrous, vnkind, and vnna-

Dionyf. Haliear. 1. Antiq. vnnatural flaughters of men (which must needes offend Godese more) were the appealements of their anger and

Againe, these Gods of the Gentiles were not onely well

pleased with the sacrifices of the bloud of men, but also wel liked and allowed of fornications, adulteries, and all vncleannes: for at Alexandria the Image of Saturne was most denoutly worthipped, whose Brieft Tynannu by name, brought certaine Matrons of the Citie, which hee had fele-Red out vnto that Image or Idol, as being fent for by their godiandthere when the lights were pur out, had to do with them in the name of that their god, Alfo among the Nafat- Polyd, de innent: mones it was the cultomethat the Bride the first night after lib. 5. cap. 8 her mariage should lie with all the guests, in honour of the goddeffe Venus. I therfore conclude, that those gods of the Gentiles which delighted in the flaughter of men, and like-

wifein their filthinelle and vncleannelle, must needes bee diuels: for the kind and righteous God can abide none of thesethings, as any mans owne reason, sense, and under-

standing may teach them,

2 Another argument to prooue that the gods of the Gentiles were diucis, is this : because the Oracles which they gave forth in matters meerely contingent, were eyther falle, or elfe fo ambiguous and vncertain, as that they were deceifull, and therefore could not come from God. but from the divel, This fallhoud & deceitfulnetle of their Oracles, Porphyry himselfe, the great Patron of Paganisme, Porphyr, lib. de: tellifieth in a speciall booke of the aunswers of the gods, respons & wherein hee professethethat he hath gathered truly without oracul. addition or detraction, the Oracles that were molt famous before his time, with the falle and vncertaine event thereof : in confideration of which event, bee fetteth downe his owne judgement of their power in predictions after this manner: The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes : but in things which are contingent, or doe depend upon mans well, they have but coniectures, onely in that by their substitie and celeritie they prevent vs : but yet they oftentimes lie, and de-

ceina

24 Gods Arrow against Atheists.

Oenomaus de falsitate oraculoru, & de artisiubus malesic,

ceine us in both kindes ; for that as naturall things are variable, fo mans well is much more mutable. Thus farre Parbyrie, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named Oenomans, who for that he had beene much delighted with Oracles, and more deceived, wrote also a special booke in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived, it was not ealie to convince them of open falshood, for that (cunningly) they would inuolue their answers (of purpose) with such obscurities, aquiuocations, amphibologies, and doubtfulneffe, as that alwaies they would leave themselves a corner wherin to save their credits, As for example, when Crafus that famous and rich King of Lydia, consulted with the Oracle of Apollo, whether he should make war against the Persians, & thereby obtaine their Empire the Oracle gaue answere thus: If Crafu without feare shall passe oner Halys, (which was a tiuer that lay between him and Perfia) bee shall bring to confusion a great and rich Kingdome. V pon which words Crassus pailed ouer his army, in hope to get Perlia: but hee loft Lydia his owne Kingdome, and was deceived by that vncertaine Oracle.

Like answer gaue the Oracle of Apollo to Pyrrbus King of Epirus, demanding whether he should prosper in the war against the Romans eforit was deliuered in these words; Aio te Ascida Romanos vincere posse: I say that the son of Aacus the Romanes may ouercome. Vpon which Oracle, Pyrrbus the sonne of Aacus thinking to be the conquerour,

was himselfe vanguished Ly the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them: but I neede not recite them; for (asit appeareth) the Oracles and answers which their wicked spirits gave foorth in matters surre and meerely contingent, were such as might be taken and contirued two waies: and therefore their worshippers (if they had beene wife to have noted their cunning and deceitfull answers, containing no certainety at all) they had beene as good never to come at them to inquire of any

mat-

matter future: for they had juch ambiguous auniwers, as wherby they might remaine as doubtfull, and as vnrefolued as they were at first, and so depart home as vvise as they came, or rather more sooles then when they went. But what might be the reason why these diuels or diuelish spirits, gaue no certaine answers to their worshippers in these matters suture, whereof they were demanded?

The reason is manifest: for no doubt they would if they could that fo their credit might have beenethe more. But it was athing not in their power, but onely referred vnto God, to knowe and foretell certainely the things that are to come: for herein God prouokethall the Gods of the Gentiles to make trial and experience of their power, in thefe words: Declare unto vs (faith he) what shall ensue beerafter, and thereby wee shall knowethat yee are gods indeede. Which Efay. 4.22 theweth that the certaineforetelling of things future, doth manifelt a divine power, whereof these divelish spirits are not partakers: for had these vvicked spirits such a power in them, as certainely to knowe and foretell fuch things as were to come; out of all doubt they would then have given fuch certaine, plaine, and vndoubted Oracles and answers in this behalfe, as would have purchased them everlasting credit in all the world. But now the falshood and vncertaintie and deceitfulnetle of them, have gotthem iufly perperuall discredit in all the world, and manifested them to be no better then lying spirits, whose worthippers were miferably deluded by them; as even the Heathen themselves haue tellified.

Hauing thus briefly, yet I trust sufficiently, disprooued thereligion of the Gentiles, as being a cruell, wicked, falle, lying, and deceiful religion, hauing in it no certainty at all whereupon men mightrest, or assure themselves; it remaineth now that I shew and prooue against them the truth of the Christian religion, which weep rofesse. Where the first argument, to shew the powerfull and vindoubted truth thereof, shall be this: namely, the confession of the gods of the Gentiles, that is, of Diuels and hellish Spirita themselves, who have given testimonic thereof, cuento

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the Gentiles) drew necreand approched. For the manifestation whereof two Oracles of Apollo may suffice the one whereof vvasto a Priest of his ownerhat demanded him of true religion, and of God: to whom hee answered thus Suidas in Thulis, in Greeke : O thou wahappy Prieft, weby doeft thou aske me of

Plut. de oraculis.

& Porplyr. & God, that is the Father of all thing ; and of this most renowned Kings deare and only Sonne, and of the Spirit that containeth all? &c. Alasthat (pirit will enforce mee shortly to leave this habitation and place of Oracles. The other Oracle vvas to Augustus Cafar, even about the verietime that Christ was readie to appeare in the flesh: for the faid Emperour now drawing to age, would needes goe to Delphos, and there learne of Apollo who should raigne after him, and what should become of things when he was dead, Apollo for a great while would make no answere, notwithstanding Augustus had beene very liberall in making the great sacrifice called Hecasombe: butin the end, when the Emperour began to iterate his facrifice, and to be instant for an answer, Apollo (as it were enforced to speake) vetered these strange wordsvnto him : An Hebrew child that ruleth over the blefsed gods, commandeth mee to leave this habitation, and out of hand to get mee to hell. But yet doe thou depart in silence from our Altars. Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power over the gods of the Gentiles, to command them vnto hell, from whence they came, to enjoyne them filence, and to remore them from their habitations: and therfore the Religion of this powerfull Iefus (whereof hee is the author) must needes, even by the acknowledgement of the Diuels themselves (whom he doth command) be the true Religion.

Suidas in vita Augusti. Niceob, lib. 1 b:f. cap. 17

> 3 Another argument of the Divinity and truth thereof is this: namely that it hath removed by the pullant force thereof, all the gods of the Gentiles, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Gods Arrow against Atheists.

Attenuabit omnes Deosterra, thall weare out all the gods of Soph, a the earth. The truth whereof, all the world doth now fee cleerely to be certaine and vindoubted by the event.

The Oracles and answers of these gods, even in Ciceroes time (as Cicero himfelfe witneffeth, vvho lived fomewhat Cicerolib. de before the comming of Christ) began to cease : and at last dium. 2 by little and little they ceased alrogether, and werevtterly extind It is reported that in Egypt when Christ was there with lofeph and his mother Mary) all the Idols of that foo- Polyd lib, s lish and superstitious Nation fell downe of their owne ac- cap. 8 cord. Afterwards, in the time of the Emperour Adrian, all facrifices vnto those gods ceased, as also the Oracles of Apollo, and all other Oracles became dumbe. Wherefore Junenal faith, Ceffant oracula Delphis, that is, The Oracles Junenal. cease at Delphos. And another Poetsaith:

Excessere omnes adreis, arisque relictis,

Dy, quibus imperium boc ft terat, &c. that is: All the gods whereby this Empire stood, have departed from their Temples and left their Altars and place of their habitation. Plutarch affirmeth the like, & is much bufied to fearch out Plutarch, de the cause and reason of the ceasing of their Oracles, who defects oracules being a Heathen was much troubled herewith, ghesling at "". the matrer, and vainly deuising fond conceits in his braine, not able indeede to pearce into the very cause thereof. But Porphyrie (even that great patron of Paganisme, and enemig of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the comming of Ielus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His vvordes be thefe: Nunc vero mirantur (inquit) fi tam muitos annos cius- Porplar ad-8.15 pefte vexesur, um et Afculapino & alig dis longe abfint uerf. rel. Chrift. abea : postea enim quam I E SV 8 colitur, nibil vtilitatis à dis consequipossumus, Now (faith he) they maruaile why this City is fo many years vexed with peffilence, when as (indeed) Æ (culapine and other gods befar gone and departed from it: for fincetherime that lefus is worthipped, all our gods hauebinvnprofitabletovs. Considering then that Iesus (the author of the Christian Religio) hath silenced & veterly de-Aroyed

Broved the gods of the Gentiles (as histories and the visible event (hew) his religion must need be the only true religio.

4 What should I say more? even the Gentiles them-

felues the most antient, and the best, have restrifted of Jesus Christ, and of the truth of his religion : for, in as much as Christwas appointed before the creation of the world, to wyorkethe redemption both of the Iew and Gentile, and to make them both one people in the service of his Father: here-hence it is that hee year foretold, and not altogether vnknowne or vnheard of to both these Nations, and therefore divers fore-warnings and fignifications of him yvere left, as well amongst the Gentiles as the lewes, to ffirthem vp to expect his comming. For first by the confent of writers it is agreed, that in those ancient times there were three Eufeb, in Chron. famous men that lived together : namely, Abraham (who descending from Heber, was the father or beginner of the Hebrewes, who were afterward called the lewes) and with him lob, and Zoroaftres, that were not of that linage of Heber but (as wee call them for distinction fake) Heathens or Gentiles, lob (we knowe) testifieth of Christ, calling him the Redeemer, and was most affured to see him one day with his owne eies, and none other for him, although wormes should destroythat body of his (as hee himselfe testifieth.) Zoroastres living thus in Abrahams time alfor might (by account of Scriptures) fee or speake with Noe: for Abraham vvas borne 60, yeeres before Noe deceased: and hereof it is, that in the writings of Zoroastres, which are yet extant, or recorded by other Authors in his Procl lib 2 & a name, there bee found very many plaine speeches of the Sonne of God, whom he calleth Secundam mentem, the fecondmind: but much more is to be feene in the veritings of Hermes Trismegistus, who received his learning from this Zoroastres) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this se-

> cond person in Trinity: whom Hermes calleth The first begotten Sonne of God: his onely Son: his deare, eternall, immutable, and incorruptible Son, wbofe facred name is ineffable : So are his words. And after him again among It the Grecians,

Job 19. 29. 26 27

Clem. Alex.lib. 1 Strom & Orig. 16.6. contra Cellum er Parm Plato. Herm in Pa. man. cap. 1. 🐟 deinceps.

were Orphens, Hefodan, and others, that vetered the like speeches of the Sonne of God, as also did the Platonists. whole words and fentences were too long to repeat.

Moreover, the Gentiles must remember, that they had also some Prophets among them: for Balaam was a pro. Numb. 14 pheramong the Gentiles, and a Gentile, and hee is fuch a one as tellified of Chrift, and of the Starrethat should appeare at his birth: by meanes of whose prophecie (it should feeme) the wife men in the East feeing that Starre, were affured that Christ was borne, and therfore came a long journie to ludea to fee him sas one Gofpell theweth. The fame Starre is mentioned by divers Heathen writers, as by Pliny Plin. lib. 2, vnder the name of a Comet (for fo they tearme all extraor- cab. 3 c dinarie Starres) which appeared in the latter dayes of Angustus Casar, and was farre different from all other that ever appeared. And Plinie faith of it : he cowers vous toto or be colitur: That onely Comet is worthiped throughout all the world. Calcidins a Platonicke doth fay, that the Caldean calcid, and Astronomers did gather by contemplation of this Starre, Marfil. that some God descended from heaven to the benefit of Ficin tract, de Stella may. mankind.

The Gentiles also had certaine vyomen called Sibylle. which were Prophetelles, who being endued with a cer- Latt. compa taine spirit of prophecie, vttered most wonderfull particu- Gent. larities of Christ to come: one of them beginning her Greeke metre in the fevery wordes: Knowe thy God, which is the Same of God. Another of them maketh avvhole difcourle in Greeke verse called Acrostichi, expressely affirmingtherein, that Christ Iefus (by name) should be the Saviour, and that hee was the Sonne of God, and expresty faving that hee should bee incarnate of a Virgin that he should suffer death for our finnes, and that hee should be crucified, that he should rife againe and be exalted into the glorious heauens, and from thence (at the time appointed) and at the day of the refurection of all flesh; come again to the last judgement. Of the le Sibylithere were ren in number sandealking of his first comming into the world, Sibyl. Samia they alfo lay, that Rutilans rum fydus monstrabit : Ablazing apud Betul.

Starre

30. Gods arrow against Atheists.

Starre shall declare him, These Subyli speake so plainly of Christ Jesus, as the Prophets among the leves did, yea more plainely, and as plainely as may be, and in manner as fully as our Gofpell fpeaketh : and therefore if the Gentiles will beleeve their owne Prophets, they must likewise beleeve the Christian religion (wherof lefus Christis the author, of whom they abundantly tellifie,) Now, left it might bee thought by forme fuspicious heads that Christians have deuiled and invented thefe things, as also that it may yet more fully appeare, that Christ before his comming was notified over the worlde, by meanes of those verses of the Sibili: it must be remembred, that Marcin Varro a learned Romane (who lived almost an hundred yeares before Christ) maketh mention at large of the Sibyls, (who in number, he faith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left in morvofthem : and both he and Feneftella (another Heathen) doe affirme, that the writings of the Sibyls were gathered by the Romanes, from all parts of the worlde, where they might be heard of, and laid vp with great diligence and reverence in the Capitoll, Sibylla Eritbran, vvho made the former Acroltick verfes rellifiert of herleffe (as Constantmethe Emperor doth record) that she lived about fix hundred yearesafter the flood of Noes and her countriman Apollodorm Eritbraus and Varro doereport that the lived before the warre of Troy, and prophecied to the Grecians that went to that warre, that Troy should be destroyed (as it came to passe) which was more then a thousand

Fenefl. cap. de

Parro lib. de

Seb. divin. ad

Pont. Max.

See the Oration of Confl. in Eufeb. lib. 4v cap. 23.de vila Confl.

Cio, lib. 2. de dininat. Sucton. Trans. cap. 3 de 3.1a.

which translation was to be seeme in his works, when Colfinnine wrote that his Oration: See Citerio of these Acro-Alickverses of Sibylla, lib, 2 de Diminatione. And finally Sustained an Heathen secondeth, that Angustus Cafar (before our Saniour Christ was borne) had such specially regard of the sayings of the Sibyle, that he laid them we in spore stratter order then before, which the Altar of Apollo, in the hill

yeeres before Christ was borne. Creero also (that died more then forty yeares before Christ was borne) transfered into Latinethe former Acrosticke verses, (as Constantine saith)

Pa-

Palatine, where no man might have the fight of them. but by special licence. And so much for the credit of the Sabyls. who gaue full teltimony of our Saujor Tefus Christ (by name:) and therefore if the Gentiles will beleeve them (who were their owne Prophets, and highly reverenced of all theworld) they must also belieue our Gospeil, and the Christian religion to be the onely crue religion. Lastly, the Gentiles might have the vades franding of Christ the Mcf. fias by the Hebrew Scriptures, which were in the Greeke language diversages before Christwas borne, For Prolomy King of Egypt, which had the famous library, year studioully inquilitive to fearch out the original of all Nations and religions, and hee found that the people of the lewes was the most ancient, and that they onely had the most cerraine and undoubted hiltory of the creation of the world: and therefore he fent vnto them, to fend to him from Ierufalem (eventy men, by whose helpe the facred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might have knowledge of this Mellias, either by accetle into the lewish countrie, or by the accelle of the lewes into their countrey: as namely, by their long bondage in Egyp:, as also their long captiuity in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both lewes & Gentiles (that is to fav. the Prophets of all the world) have given full, plaine, and enident testimony of Iesus Christ, the sonne of God, that therfore his religion is the only true religion, and all other to be rejected and den fled.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth;) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author therof is the most ancient of dayes, being the Sonne of God, as also because he is testified of by the tiebrew records, which are the most ancient writings in the world;) Ergo, the Christian religion is that which must needes be the onely true religion in the world. For it is a true saying of Tertallian, Vernan quod pri-

Tertul, contra

mum, quodposterius adulterium est: That is true, what sower is sirst; and that is adulterate which is not the sirst. That the Hebrew records de testisse and foreshew Christ to come; is declared before in the second Chapter, and none can deny it. For he was promised to Adam, the first man that ever God made, under the name of the seede of the woman, that should breake the Serpenre head: he was forested to Abrabam, that he should come of his feed, in whom all the Nations of the earth should be blessed.

Incob foretold of him, calling him Shilo, and that hee thould be the expectation of the Gentiles. God telleth Mofes of him, and foretheweth to him, that hee should be the Prophet, whose voyce all should hear and obey, &c. Contidering then that he is come, and that he is the very same that was foretold by the writings of Moses, and by the Hebrew records, which are the most ancient records in the world, I conclude, that his religion (whereof he is the au-

thor) is the onely true religion. The true to the bate of the

Theantiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, & therefore I need not to proue it : only this I fay, that Eupolemus and Enfebius also doefay, that letters (which are the beginning of wordes that should bee written) were first found out by Moles, and by him delivered to the lewes, and that the Iewestaught them to the Phenicians, and that lastly, the Grecians received them of the Phenicians : & therfore the Hebrewes must needs be they, among swhom the first & most ancient records of the world were to be found. as Ptolomy alfo King of Egypt did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories bee the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records areable to difproue them: yea if men will be soincredulous asto doubt of Mefes history (because itis (o ancient) why may they not (with as good reason al-(o) doubt of any other hiltory which is ancient, and long before their times? But because some are of so lede beliefe

Euseb.lib.10 de prapar. Evang.

(al-

(although the history do suficiently give credit to it felfe) ver for better fettling of their mindes in this behalfe. I will briefly flew, that even the heathen Hiltoriographers and writers doe confirme the fame, that fo the credit and renerence duevato Moles, may be referred, & wicked tongues that barke against him may be stopped. The very heathen and profane writers themselves that speake of Moles. speake of him most reverently; in so much, that Trebellius Treb. Pol in Pollio Speaking of Moles, Solum Dei familiarem vocet : Claud. Doth call him the onely man with whom God yvas familiar. Cornelin Tucitus, although he speaketh what he can Tacit. Annal, against the religion of the lewes, yet cannot discredit Mofer history, but is enforced to confette (according to the hiftory written by Mofes) that after there were botches and swelling fores sent into the land of Egypt, which were nov (ome both to men and beafts, the King of Egypt then took order, that the people of the Hebrews should go out of his land, and depart whither they should bee directed. Procopins also mentioneth losbna, the sonne of Nun, Moles successor, and saith, that the people of Phoenicia, for fear of Iosbua and of the Israelites, left their owne Countrey, and departed into Africke: hee mentioneth likewise the lebufires, Gergelites, and the other people named in the facred Bible, Orpheus, one of the most ancient writers next to Moles, and an heathen, doth mention the two Tables of Stone wherein the lawe of God was written, and wisheth morecper, allfuch as bee studious of vertue, to learne out of his ver(es divine knowledge: Whereby (faith he) they (ball understand and know the author of the world, which is one God, which created all things, cherisbeth all things, nourisbeth all things, who is not feenewith mortalleyes, but is perceived onely by the minde : which doth no burt to mortall men, in fo much as bee is the causer and procurer of all good things. Furthermore hee addeth, that no naturall man hath feene God at any time, except onely a certaine most godly old man that came of the Chaldeans (viz. Mofes.) At last hee concludeth with this laying . That be had learned the fe things out of the monuments which God in times past had delinered in two Tables of Stone.

frome, Linux alfo faith that God created allehings and for the feuenth day had finished all things, Homer allo and Hefiedus teftifie the fame, the one faying that the feaventh day did perfect and finishall things, the other, Septimans lucem fuiffe faultam & prafuigidam : That the leuenth day was most holy and bright. How the earth was vvithout forme before it was fashioned by God, Ourdrestifieth, calling it a (baos, which is rudis indigeft aque moles, a tude and unfashioned heape: which Homer and Hesiodus alfo teftifie, calling it Hyle, a certaine vnfhapen and rude matter, which God afterwardes brought into good forme and fashion. These have testified, wee see, of the creation of the world. (which is the grear maruel of maruels) affirming in manner the very words of Moles which hee writeth in Genefis. hewing that the worlde had a beginning, and that God created heaven and earth, and all therein in feaven daves, and that the seventh day was holy wnto the Lord. And this truth of Moles history concerning the creation of the world, all the chiefe and best learned Philosophers amongst the heathen did also firmely beleeve. The floud that drowned the world, which wee call the floud of Nee, not onely Ouid tellifieth in his Metamorphofis, but also divers ancient heathen writers, namely Berofw Caldaus, Ieronymus Egyptus, Nicolaus Damascenus, Abydenus, and others (according as both Iofephus and Eufebim doe prooue.)

Vide Plut. de placit. Philos.

Iof. l.b.de antiqued. Eufeb. lib. 9. de prap. Euang.

Eufeb.lib.9. de prap.c.4. Concerning the Tower of Babylon, and confusion of toungs there, (which Mosestecordeth Gen. 1.) testimony is given by Abydenus, that lived about King Alexanders time, and by Sibylla, and by the words of Hestiman, concerning the land of Sennar, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the division of tongues, no doubt but that all tongues being derived from one (as all men are of one Father) would still have retained the same language, which we see, was seen long, not to be in the world: the difference of languages in the world; is a proofe of that consultion of tongues.

Of the long life of the first Parriarks, not onely the forenamed Berofus Caldaus y Jeronymus Layoum, Nicolaus Damascenny, Abrdenny, but also Manethin, that gathered the hillory of the Egyptians, Molm Heftiens, that wrote the Acts of the Phoenicians, Heliodiu, Heenten, Abderica Helanicus, Enfilans, and Enborns doe teftiffe, that thefe first inhabitants of the world did live fo long. And they alleage the reason thereof to beforthe multiplication of people, and for the bringing of all sciences to perfection. cipecially Astronomy and Astrology, which (as they write) could not bee brought to any fufficient perfection by any one man that had lived leffe then fixe hundred yeares, in which space the great yeare (as they call it) returneth ahout.

Of Abraham and his affaires I have alleadged some hear Alex. Polyhift. then writers before, as Berofm, Hecatam, and Nicolans bifferia. Damascenus: but of all others, Polyhistor alleadgeth Eupolemu most at large of Abrahami being in Egypt, of his fight and victory in the behalfe of Lor, of his entertainement by King Melobifedeeb, of his wife and lifter Sara, and of other his doines, especially of the secrifice of his some Iface, To whom agreeth Melo in his books written again the lews. and Arrabanus, of the frange lake whereinto Sodom and Gomerrab were turned, by their destruction, called Mare mortuum, the dead Sea, where nothing can live, both Galen Galen. de fimplist Paulanias, Solinus, Tacitus, and Strabo, dotellifie, and shew Solin in Polithe particular wonders thereof.

From Abraham downe to Mofes writer livery particu. Tan. uk. vit; larly the faid Alexander Polybistor, albeit hee mingleth fometime certaine fables: whereby appeareth that hee tooke norhis storywhollyour of the Bible, And heallengeth one Leodemu, who (as heefaith) lived with Moles. and wrote the felfe same things as Mofes did: and with thefealfo doconcurre Theodorns amoftancient Poet, Artabansu & Philon, Gentiles, And therfore it is manifelt that Mofes history (as also all the rest of the facred & canonicall Scriptures) is no fable or fained matter (as the diget would : makevs believe) but a true, certaine, and most vindou bred

history

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathers writings,

which are too tedious to be here rehearfed.

But the great wonders and miracles which Mofes did, being acknowledged to bee done not by his owne power, but by the power of God, doe sufficiently give credit vinto him: of whom and of whole acts doe beare wirnelle, not onely the forenamed (especially Artabanus in his booke of the lewes) but many other alfo (especially Enpolemen) out of whom Polybiffor reciteth very long narrations of the wonderfull and frange things done by Mofes in Egypt. Yea, the miracles done by him, the greatest enemies that ever he had in the world that is Appion in his fourth booke against the Iewes, and Porphyrie in his fourth booke against the Christians doe confesse. And Perphyric adjoyneth more for proofe thereof, namely, that he found the famethings confirmed by the storie of one Sacontathon a Gentile, who lived (as hee faith) at the fame time with Moles; but all those miracles (say those two his great enemies) were done by Art Magicke, and not by the power of God. But first, where could Mofes, a simple shepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt either doe the like, or at leastwife deliver themfelues from those plagues that were in Egypt, (especially (ince their study was in Art Magicke from their infancie?) yea; why did they cry out, The finger of God is beere, when they could not doe as hee did? Or let then answere why Pharash King of Egypt did sprake to Mofes and Aaron, [aying: Pray yee unto the Lord, that bee may take away the frogges from me, and from my people, His great Magicians belike could not doeir , yea, he fignifieth in that fpeech, that none can doe it but God; yea, and that neither Moles nor Aaron could doe if any otherwife then by praying vinto God, And indeed Mofes and Aaron did by prayer vnto God effect it, at the very fame time that the King did appoint it to be done: that he and off the world might know

aduersus Chriflian.

Appion lib.4.

Porph. lib. 4

contra Indaos.

Exed. 8. 18.

Exed. 8.9.10

Where did you caer beare of fuch workes done by Art Magicke

that there was not any like vnto the God of Tirael.

37

Magickeas Moses did? When hee divided the great and mighty red Sea, that the people of Israell might go through the drieland? When the waters came together again evpon Pharaob, and all his holte, and drowned them, and all their Exod. 14 glory in the Sea? When hee called so many Quailes vpon Exod. 16 the sudden into the Campe, as sufficed to feede sixe hundred thousand men, beside women and children? When hee Exod. 17 made a verie Rocke by simiting it, to yeeld foorth abundance of vvater, sufficient for the whole company of Israel? When hee caused the ground to open and swallow Num. 16 downe alive, three of the greatest of his Army, Corah, Dathan, and Abiram, together with their tabernacles, bagges and baggages?

Beside, what wondrous vvorkes or miracles soeuer Mofee did, he alwaies acknowledged to come from God, reiecting veterly all glory from himselfe, and attributing and
yeelding all the glorie vnto God. Againe, in his writings
hee doth not excuse nor conceale his owne sinne, nor the
sin of his people, no not the sinne of Aaron his owne broDeut. 32
ther, nor of Mary his silter, nor of Leni his Grandfather,
once seeke or goe about (although hee were in place of
power and authority to doe it) to bring in any of his owne
sonnes into the rule and gouernment after his decease,
(although he had many) but left the onely rule and goDeut. 3
uernment vnto a stranger, named lossab, as God comNum. 27

manded.

All which things doe shew (and many more too tedious to rehearse) that Moses, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull servant of God in all matters.

The history of Moses therefore being the most ancient, and the same being most vindoubted and certain etrue, in so much as hee and his historie doe plentifully testifie of Christ, which was to come, and should be heard in all that hee thould say and teach; it remaines that his religion which he hath taught vinto the world, is the only true re-

ligion,

Gods arrow against Athelfts.

ligion, and all other religion (nor grounded on the like an-

eiquity and truth) to be abandoned.

Inke 24.44

John 5.35

6 None can discredit Mojes, nor the Psalmes, nor any of the Prophets amongst the Iewes, but they must withall discredit Christ : for Christ faith thus of himselfe, that All. must be fulfilled which were written of him in Moses, the Prophets, and the Pfalmes, Againe, hee fendeth such as would knowe of him whether he were the true Messias, to the Scriptures of the Iewes, faying thus : Search the Scriptures, for they are they that testifie of mee, So that Christ, Mojes, the Pfalmes, and the Prophets, in a word, the whole Canonicall Scriptures of the Iewes doe goe arme in arme, and be linked together like inseparable friends that will not bee fundred: andthereforethe one is alwaies a proofe for the other; as likewife a disproofe of the truth of the one, is a difproofe of the other; and therefore is it, that though the incredulous Iewes be so false in friendship, as that they will not (through vnbeliefe) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the lewesto the death. Now if there were no more to proue the Diginity of Christ, but the great and wonderfull miracles which he did (fome whereof were fuch, as neuer any did before, nor could doe but God onely) it were Sufficient to prouchim to be the Sonne of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not onely in Iudea, but in all the Romane Empire, and so over all the world) are and were fuch as none of the Heathen dare do, or can denve but all acknowledge. And therefore I conclude, that the Christian Religion proceeding from so divine a power-and from one whose workes and wonders are about all the world, is the most vindoubted true Religion.

7 Christ did neuerany hurt on earth, but hee did marwelous much good, hee healed all manner of diseases, hee caused the dumbe to speake, the halt to goe, the blind to fee, and the deafe to hear : he stilled the raging of the winds and seas, gave sight to him that was borne blind, raised the dead to life againe, call out divels, knew mens thoughts,

and

and did such works as no man could doe, except God were with him, yea, except himfelfe were God, Moreouct, his life was fuch, as none vvas able to accuse him of any finne, fo pure and vnreprooueable was he. Again, the doctrine heesaught was farre from a worldly spirit, being most heavenly, most innocent, and most dinine, for never any man fpakeas he fpake, nor with fuch authority. Again, he alwaies pronounced that he fought not his owne glory, (which deceivers are wont to doe) but the glory of his father, and as he spake, so it was indeed. The whole course of his life and death, refurrection, and ascension doth shew the fame: For when the Jewes would have made him an earthly King, hee would none of it, but conveyed himselfe away, John 6, 15, teaching his Ministers to doethe like: Luke 22, 25, 26: for hee proclaimed that his kingdome was not of this world, John 18.36, but that he came to doe the will of his father. Over and above all this, hee was the greatest Prophet that ever was, and foretolddivers things (asnamely, that he should be crucified of the lewes, and the third day rife againe: that Ierusalem and the Temple should be destroyed ere that generation passed : that after his ascension, the holie Ghost should come you his Difciples affembled at Ierusalem, and divers others) all which the world doth knowe came to palle accordingly. And nothing which hee hath spoken, but it shall bee performed: for there was neuer any fraud within his lippes, or fallehood within histongue, Andtherefore I conclude, that the Religion of him (who was most holy in his life, most harme-Jeffe towardes others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies. most heavenly in his doctrine, not savouring of any carnall delight or worldly affection, nor by any way or meanes feeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needes be the onely true Religion.

8 Another argument I frame thus, That religion which proceedeth undoubtedly from God, is the true religion: But the Christian religion proceedeth undoubtedly from

God : Ergo, &c. That it proceedeth vndoubtedly from God, I produe thus: Either it must proceed from God, or from the Diuell, or from men : but it is too holy to proceed either from men or divels; for it overthroweth the vvorkes and kingdome of the one, and forbiddeth the revenging spirit of the other (commanding men to love their enemies, to doe good to them that hate them and perfecute them) and it condemneth their wanton eie, and the adulrous thoughts of their hearts, and their couetous humour, admitting no vncleannes or impuritie, and forbidding all iniquity and wickednes, beit neuer so secretor close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they bee carried, and that it commandeth to be holy, even as God is holy; it is manifelt, that it can neither be of mans deuising, nor of the diuels inuention : it remaineth therefore, that it must needs be of God. and confequently the only true Religion.

9 Another argument is this: that Religion which respecteth onely the glory of God, is, and must needes be the onely true Religion. But such is the Christian Religion: for it alloweth not any manto glory in himselfe, but she weth that who so cuerglorieth, should glorie in the Lord, 1. Cor. 1. 30. 31. Rom. 4. 2. Therefore the Christian religion is

the only true religione

o Lastly, the spreading and preuailing of the Gospell of Christouer the vniucrsall world, when as all the vvorld (both lewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectuallie, that the Christian Religion proceedeth from God, and that God is the author thereof: for is thad not had a God to proceed and patronage it, and to make it passecurrantly through the world, it must needes have been exterly suppressed and choked, even in the springing and so string thereof. For after the ascension of Christ Iesus into heaven, what were his sew Apostles (in the judgement of reasonable men) able to doe, for the spreading and prevailing thereof, against the force and power of all the vvorld, vwhich was then readie bent with all both sury and fraud, violence and vengeance,

and with all their devices whith they could invent to fuppresse it? Orwhat eloquence had his few Apostles to per-(wadethe world, or any therein, to the receiuing and embracing of that Christian religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were raught and instructed by the Spirit of God, which (according to the promise of Christ their Master) at the time appointed, descended downey ponthem, being atsembled at Ierusalem , by which spirit they were inabled to speake all languages, and imboldened to preach his Gospel and religion, in such fort, and with such puillant and divine wifedome, as none should be able to relist that spirit they spake by, howfocuer their perfons might be hindered, moletted, vexed and persecuted. This, even this is a wonder of vvonders, and an infallible demonstration of the divine vertue of the Christian religion, that it having so fewto publish it, and fuch as they were, & being encountred by all the Princesand Potentates of the world, it should notwithstanding To strangely prevaile, as within a short time to be vniverfally spread ouer the face of the whole earth. Who can novy fay but that it was protected, & prevailed by the power of "God? for the power of all the world was against it : and if the Christian religion had beene no better protected by God, then by men, alas it had perished long ago; yea, it had never lived vnrill this day, but it had beene choked even at the first vpriling, & asit were in the cradle or infancietherof. Let all wits therefore throw downe themselves, and let all tongues freely confesse the divine vertue of the Christian religion, which could not be stopped or suppressed but was so mighty, as that the power of all the world, and all the diuels in hell loyning with them, was not able to flay the course and passage thereof, but that it did prevaile, and that within short space, over all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which camedowne from heaven, being brought by lefus Christ the true Messias, from the bosome of God the Father. Of which (having fo many & fo infallible arguments

mentsto proue to every mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the eare doth hear, and the heart doth vindersland: the evidence thereof is so cleare and manifest, as that it is able, if not to convert, yet to convince all gainsaiers who sever, and to make vs that already professe, firmely to hold the same; knowing for certaine, that the Christian religion is the onely true religion in the world, and that salvation is no where else to be sought. For runne over all the religions of the world, and where shall you sinde any so pure, so divine, so powerful, so miraculous? It hath all the signes, tokens, arguments, and proofs that may be, for the splendent truth thereof, and to demonstrate, that vindoubtedly it came from God.

CHAP. IV.

Wherein is brifely shewed, the religion of Mahomet to bee a false and wicked religion.

F I shall speak something of the Mahometish Religion, I thinke the trueth of the Christian Religion will appeare so much the more: for when blacke and white are laid together, the white carrieth the greater essimation and

glory with it. And beside, Mahomet himselse testifieth of Christ, to bee a great Prophet of God. and a great worker of miracles: Andthat the same lesse Christ was borne of the Virgin Mary, that hee linedwithout same among men, that he was a Prophet, and more then a Prophet, and that he astended into the beanens: and therefore he reproued the lewes, for that they would not believe him to bee borne of a Virgin. But on the other side, because hee vould not have Christ to beare credit about him, he disliked that he should be called or reputed the Sonne of God. But beside the testimony of all the former Prophets of the world, both lewes and Gentiles (as is afore showed) who doe all teach, that hee should bee the Sonne of Opd. Suidas doth moreover consute this saile. Prophet, who reporteth in his history that

Matth Paris hift. Aug. in Her. 3

Suidas.

that the Pharifies at Ierusalem called a Councellto find our the father of Jesus. They enjoined certain women to search his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Register booke of the Temple, lefus the sonne of God, and of Mary the Virgin. This proueth, not onely that the mother of lefus was a Virgin (which Mahomet truely held) but also that Iesus wasche Son of God (which Mahomet allowed not.) And indeede Mahomets religion is a patched religion, mixt partly with Iudailme, partly with Gentililme, partly with Papilme, partly with Christianisme, being subrilly contriued for the erecting of the fame, and to bring followers after him,

whereof shall be spoken more hereafter,

The beginning of Mahomets viurping, and of his feet, Mattham was thus: Many hundred yeares after Christ, namely, in the Talm. Mastems yeere of our Lord 597, and in the raigne of Mauricius the Drenchsteer. Emperour, when as Gregorius Magnus was Bishoppe of Chro.de Saran Rome, this Mahomet was borne (being of the line of Ifma- cen. & Ture, el the sonne of Abraham, by Agar the bond-woman, ha- Origuing vnto his father one Abdara, and vnto his mother one Emma, beingvery obscure and base parents) in Mecha a city of Arabia: his parents deceased, and left him a very young Orphan, who in short time by miladuenture was taken captive. This being once knowne vnto his kindred, Polat. Georg. one Ademonaples (faith Volateran) an Ismaelite bearing him lib. 12 good will, for his fauour and forwardnesse of witte, payd his ransome, and made him servant and factor in all his merchandize.

Not long after, his master died without issue, and his fervant Mahomet matched with his millreffe, a widdow of fifty yeeres of age, called Eadigam, and (faith Paulus Dia- Paul. Diac. rr. cons) his owne kinfwoman: fo that his mafter being of Rem. lb. 18 credit and substance, and his mistris (afterwards his wife) of no leffe account, and fo fhortly after departing this life; hee succeeded them both in credit, and all their substance, and by this meanes grewe to a great power and estimation. Diaconus further faith, that this Mahomet for the fpace of tenne yeares gave himselfesecretly by persuasion

to bewitch the people, and other tenne yeares after, with Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of countries. And lastly, nine yeares hee openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already insected throughout Arabia.

Sabel. Amead, 8. lib. 8

Sabellicas writeth, that Mahomets father vvas an Heathen, and his mother an Ismalite, wehere by it came to palle, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other fide the religion of the Gentiles, Mahomer (like a dutifull childe, but norlike a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling ficknes, which tooke him so extreamely, that he grouelled along the ground, and fomed piticully at his mouth. His wife being of great honour and fubstance, bewailed her hard hap in matching with a beggerly rascall, and a diseased creature: but hee (with his wily companions) having taught a Doue to feede at his eare, wherein hee had put grames of corne, perswaded his wife to bee content, and that hee was another manner of man then the took him to be: namely, that he was a Propher, that the Spirit of God fell vpon him, and that the Angel Gabriel in the forme of a Done came to his care, and revealed to him fecrets from God whose presence he was not able to abide: and therefore was it that he fo prostrated himselfe, & lay in a trance. His wife being heerewith fatisfied, flee began to charthe fame amongst her Golfips, laying: Say nothing, my bushand is a Prophet. The women after their manner (whereof fome of them can keepe no counfell) blazed abroad that Mahomet was a Prophet, and fo from women it came to men,

Anentin.

Annal lib. 3

This being once noyled, they flocked vito him from all parts of Arabia. He being throughly inflructed in Satans (choole, and well feene in Magicke. Colerued the prefent opportunity. The Romanes and Persians then warring together. Mahomet with his Arabians went, and first tooke part with the Romanes, but afterwards served them a

a flierouch, and forfookethem, and thereby weakned that fide. In a while after he espied the Persians goe to wrackes and having despised the Romans, hee setteth letse by the zeneral Perfians, and then fetteth forth him felfe with might and Annal. maine, with his Captaines & Lieutenant (called Amirel) Tom. 3 to subdue nations, and to destroy the Christians, to the end that he might establish that falle religion, deuised by himselfe and his wicked confederates: hee prevailed wonderfully, and in shorttime after his decease (in the time of Ebubezer and Haumer, that successively reigned after him in Arabia) there were got and subdued to the Arabians, the region of Gaza, the City of Boltra in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Ierusalem, all Syria, Antioch, Edeffa, Mesopotamia, al Persia, yea, and in a manner al Alia. But I may not forget the end of Mahomet, who in an evening litting vp late in his palace, & having taken his fill of wine, wherein one of his companions had poured some poison, felt his wonted sicknesse approaching, and made hasteforth, faying, he must needs depart to conferre with the Angell Gabriel, and goe aside, lest his glorious prefence should be an occasion of their deaths: forth he went, and remembring that a foft place was belt for his falling fickeneffe, downe he fell voon a dunghill, groueling along with great paine, forming at the mouth, and gnashing his teeth. Theswine came about the dunghill, fellypon him. wounded him fore, and had earen him vp. had not his wife. and others of his house heard the noise of the hogges, and rescued the false Prophet, Autonimis reporteth, that heewas not without fundry difeales, which intemperate Antonin cliro, diet brought him: namely the plurifie, and a kind of Le. part, 2, 111, 13 thargie : for oftentimes his fenles feemed to betaken from cap. s him, He continued drooping the space of fourteene daies at length he departed this life, His belly had such a swelling that it feemed ready to burst, and his little finger bowed backwards. In the time of his fick ness he commanded them that were about him, that when breath departed his body, they should not straightway bury him: for he faid, that within three daies he would ascend into heaven: but hereby ap-

peared

peared that he was a falle Prophet, for they kept him about the ground the third and fourth day, yea (as Flores Hiftoriarum tellifieth) the space of thirty daies, in great hope he would rife and afcend according to promife; but they faw nothing, fauing that they felt an intollerable stench, so that in great disdaine (faith Antonius) Eum longe à domibus prosecerunt, they call him far from houses. But his companions (fuch as confulted with him and concealed his falthood and trechery) remembring themselves, and judging that the disdaine of Mahomet would be their discredit, and his fall their foile and hame, they fetchthim againe, they cheft him in an yron coffin, (faith Sabellicus and Nauclerus) they bring him vnto the famous Temple of Mecha (in which Citie he was borne) with great folemnity, as if hee had never been scared vpon the dunghill with swine: they convey to the roofe of the Temple mighty Load-stones, they lift vp the vron coffin, where the load stones according to their nature-draw to them the yron, and holdit vp, and there hangs Mahamet on high.

Those that imbrace the religion of Mahomet, are called Saracens: for it was the pride of Mahomet to have them fo called to advance his own doctrine and profession, because he knew himselfe lineally descended of Ismael the sonne of Sabel Aenead. 8 Agar the bondwoman: thereforeto avoid this reproch, he bare the world in hand, that he came of Sara the free woman, the wife of Abraham, and called himselfe and his followers Saracens. Sabelliens writeth, that the Grecians of fpite are wont to call the Saracens, Agarens : for that they

came not of Sara, but of Agar.

This Mahomet while hee lived, vsed the companie of Sabel, Acutad 8 Christians, lewes, and Infidels: Et et popularior effet eins lex, ex omnium gentium sectis aliquid assumplit : And to the end his law might beethe more fauoured, hee borrowed fomething of every Sect. Satan furnished him with three instruments, as helpes to bring his mischieuous intent about. The first was a lew, a great Astronomer anda Magician, who opened to him at large the Iewish follies : the fecond one lobe of Antioch the third one Sergins a Monke, both .

Sabel Aenead. 8.46.6

This was the report of old, Anton, Chro. part. 2. Cap. 5. .. Volfgang. Drenfleer. Chron. Nauel. lib.6.

lib.6. Fascicul. Tempo

Gods Arrow against Aveiles.

both abhominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptifed of Serrim, and of these heretikes hee learned with the Sabellians Sabel, Acread. to deny the Trinity, with the Manuchers to establish two ! lib 6 beginnings, with Euromini to denythe equal power of the Father and the Sonne, with Macedonius to call the holy Ghoft a creature, and with the Nicolaits to allow many wines, and wanton luft. Sergim the Monke also perswaded Mahomet in his Alcoran (fo is the book of his law tearmed) Ant. Chro, part, to commend the humilitie of Christian Monkes and 2. tit, 15, cap. 2 Priefts: hee made him also deliver the Saracenea Monkes coule, which they vie to this day. Alfo inftar Monachorum multas genu flexiones, many duckings and crouchings like the Monkes. Matthias à Machonia adderh, that they vie Matthias & Michon. de Serflauing: and this no doubt was the Monks doctrine. They mut. commende the bleffed Virgin Mary, confesse God to be Afran. lib. 1. 1.7 the governour of allthings, and that Ichus Christ was the Laonic. de Ture, Apostle of Gud, begotten by the Angel Gabriel on Mary lib.3 the Virgin, who never knew man, and that hee was greater and worthier then man: they allow the miraeles that Christ did, and the Gofpel (fo farre forth as it agreeth with the Alcoran) and Mofes and the olde Testament, correcting therein (10 presumptuous isthe spirit) certaine errors. Hee 8, 116,6 called himselfe a Propher, and that heewas sent of Godto fupply the imperfections of all lawes: hee forbad his followersall pictures and images in their Temples, he forbad the eating of (wines flesh, he commanded purifyings and washings, ad similitudinem Indeorum, after the manner of the lewes. The Christians have Sunday for their Sabbath. the Iewes Saterday, and Mahamet Friday, to diffent from the Hebrewes and Christians: or, as Antonius writeth, in the honour of Venus the Goddesse of Arabia, thereby the rather to winnerhat countrey people: and thus it pleafed him to deuise a religion mixt of all these, to the end hee might have of all religions someto build vp his kingdome. And indeede Mahomet tooke the advantage of the times for that time was a time of diffension among Princes, and

of division amongst those which called themselves Chri-

fiame

thans. Heraelim the Emperor, and boldross King of Perfia were at deadly enmity, one warring against another.
The Scythian nation were of neither side, but at last against
both, raising a power of themselves, having Mahomes their
ring-leader. The Church was troubled with divers sects &
heresies, as with Nestorians, Jacobites, Monothelites, &c.
And then was there contention amongst the Bishops, who
should have the proud title of vniversall Bishop. God was
highly displeased with this wickednes, and suffered Nations to rise as a rod or scourgeto whip his people: for where
the hedge is broken, there it is easie for the beasts of the
field to enter and spoyle. Now the vanity and falsehood of
this religion may be proued thus.

The vanity of the Turks reli-

First, by the newnes of it: for it is but of late yeeres begun, and therewas neuerany prophecy that did allow of such a Prophet, or of the doctrine of such a one. And therfore he commercial his owne name, and so consequent.

ly nut to be received.

2 Secondly, hee did no miracle at his comming, and therefore no reason that any should believe in him. Hee spake vnrothe Saracens of himselfe: Non sum miraculis ant inducits ad vos misses: I am not sent vnro you with miracles and lignes. There was no divine power shewed in all his practice.

Hen. 3

Matth Paris

hift Ang.in

3 Thirdly, it is manifest that Mahomet was a false Prophet, because he said that within three dayes after his death he should ascend into heaven, which was notoriously false,

as beforeappeareth.

Tacob. de Vorag, legend 157 Laome. dereb, Ture, lib. 2

4 Fourthly, the religion of Mahomet is fleshly, confishing in naturall delights and corporall pleasures, which show that man, and not the divine spirit of God, is the author thereof: for it is permitted the Saracens by that his law to have four ewives (though these bee of night kinne) yea five, marying them virgins, and to take besides as many of them which they have bought and taken captives, as their ability will serve to maintaine. The paradise likewise promised to his followers is this, namely they shall have garments of silk, with all sorts of colours, bracelets of gold

Am Chro.

and Amber, parlours and banquetting housesvpon floods andrivers, velfels of gold and filver, Angels ferving them. bringing in gould, milke, filuer, wine, lodgings furnished, custions, pillowes, and down beds, most beautifull yvomento accompany them, maidens & virgins with twinkling eyes, gardens and orchards with arbors, fountaines, forings, and all manner of pleasant fruit, rivers of milke, hony, and spiced wine, all maner of sweet odors, perfumes, and fragrantfents: and to bee flort, whatfoeperthe flesh shall defire to eate. Thus fleshly people have a fleshly religion, and a fleshly paradife to inhabite. But like Prophet, like people, and like religion; for Mahomet himselfe was fuch a fleshly fellow, as that though modelf eares are loth to heare, yet because the filthinesse of this Prophet may not be concealed, I multveterit: Hee committed buggery Bonifa lib. 8. with an Affe ; Bonfinius writeth it: Againe, hee committed Decad. adultery with an other mans vvife, that vpon displeasure Bernard, in Ro. was from her husband : and when hee perceived the mur- far. part, 1. mure of the people, hee fained that hee had received a pa-ferm. 14 perfrom heaven, wherein it was permitted him fo to doe, fart. 1. tit. 15 to the end he might beget Prophets and worthy men. A-cap. 2 gaine, Mahomer (as Calius reporteth) had forty wives, and Celim. N chol. further he gloried of himselfe, that it was given him from Clen. I. Epif. about to exceed ten men (faith Cleonard) fifty men (faith Anton. Chro. Antoninus) in carnall lust and venery. Anicenna one of Anicenna M. Mahimets owne fect, is himselfe brought in disliking of tabloss. this religion, for this reason: Because Mahomet (faith he) bath given vs a law, which sheweth the perfection of felicity to confift in those things which concerne the body; whereas the wife and sages of old had a greater defire to expresse the fe'icity of the foule then of the body; as for the bodily felicity. though it were granted them, yet they regarded not, neither estemed it, in comparison of the felicity which the soule requiretb. His paradife and doffrine is fuch, as there feemeth small difference betweene Epicurisme, Atheisme, and Mahomerilme.

5 Mahomets law is a tyrannicall lawe : for hee made it Ant. Chro. part. death to dispute of it, and if any man speak against it (faith 2, its. 13, cap. 5

he)

Gods Arrow against Atheists. hee) Proditorie occidatur: Lethim bee travteroully putto

death. And again, Sine andientia occidatur: Let him be put

Sabel Acread. 8116.6

Matth. Paris

biff, Ang, in

Hen. 3

to death without comming to his answere. Qua fanttione ((aith Sabellicus) palam fecit nibil synceri in ea lege offe, &c. By which decree hee manifelted, that there is nothing fincerein that law, &c. Moreouer, hee wrote in the Arabian tongue, and taught his followers, that his religion, Agladio copit per gladium tenetur, & in gladio terminatur: Began by the fword, is holden by the fword, and is finished or ended in the fword. Which sheweth that the sword and arme of flesh is all the authour and protector that his religion hath, Againe, Mahomet made this law amongst them, say-

Paul Diac.

ing. He that flageth his enemie, or is flaine of his enemie, let rer. Rom, lib. 18 him enter and poffeffe Paradife, He spake like a man with a carnall spirit: teaching revenge to the vtermost, and promiling paradile to luch: but no proofe of a divine foiritappeareth in him.

6 As Mahomets religion is defended by force of fword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by the force of sword, to likewife by notable fraude, and was established through wiles, deceit, subtilty, and Iyes. For first hee hauing the falling ficknes, perswaded his wife and others, that it was the power of God, and the presence of the Angel Gabriel that caused him to fall downe. Sergine the hereticall Monk was at hand, and bare falle witnesse to the same (faith Zonoras.) He told them that the same Doue which he taught to feed at his care, was sometime an Angel, and sometime the holy Ghost. He had three companions all of a confederacy. to deuise and face out lyes with him. When hee perceived that men gaue care to him, hee fained that the Angel Gabriel had carried him to Ierusalem, and thence to have lifted him vp to heaven, and there to have learned his law.

Zonoras Annal.tom.z

> He made the Saracens beleeve, that before Goe made theyvorld, there was written in the throne of God, There

Ant. Chropart, 2 is no God, but the God of Mahomet. When he had framed his tit. 33.4sp.5 Alcoran, and bound it vp faire, hee caused secretly a wilde Affe to bee taken, and the booke to bee bound about his

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necke, and as he preached vnto the people, vpon a fudden he stood amazed, as if some great secrecy were reuealed to him from above, & brake out and told the people : Behold God hath (ent you alaw from heaven: go to such a desert shere ye hall find an Aste, and a booke tied about his neck. The people ran in great hafte, they foundit foas hehad faid, they take the Alle, they bring the booke, they honour the Pro- Auterustib.2 phet. Touching divorced and (eparated wives, hee told the Leo lib. 3. cap. Saracene he had received a paper from heaven. Hee vied 23. Aphric, foothfaying and divination, the which at Fella, a City of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world he shold be trans Ber, in Rolans formed into the forme of a mighty Ram, full of locks and part. 1. ferm, 10 long fleeces of wooll: & that all that held of his law, should be as fleas fhrouding themselves in his fleeces, and that hee vyouldiump into heaven, and so convey them all thither. Thefe and fuch like were his fleights, to beguile a foolish, rude, and barbarous countrey people: the foolery, pride and vanity of whole religion, I trust every one doth suffi-

ciently perceiue.

7 Mahomets religion is no true religion, but a meere deuice of his owne, and of three others his falle conspirators: for hee hath patched together his Alcoran of the do-Ctrine of Heathens, Indians and Arabians, of Superstitious Iewes, of Rechabites, of falle Christians & heretikes, as Nestorians, Sabellians, Manichees, Arians, Cerinthians, Macedonians, Eunomians, and Nicolaires, of illusions, and inventions of their owne: and lastly, (for further credit) he borrowed some out of the olde and new Testament. But God will not thus be ferued : for he delivered his minde of old vnto Israel, and he is not changed, but continueth the Same God Still. Yee Shall not (Saith God) doe enery man what Dennite feemeth bim good in his owne eyes; What focuer I command you, take beed you doe it: thou shalt put nothing thereto, nortake ought therefrom. Satan being conjured to deliver the truth of the Alcoran of Mahomet, Said, that therein were compri- Fasical, Tem, a fed twelve thousand lies, and the rest was truth : by all likelihood very little, And therefore I conclude, that there is

DO.

no euidence to proue Mahemet a true Prophet, many to proue him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtile, and corruptinuention, and euen from the diuil, the crafty father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed, that the Church of Rome is not the true Church of God, nor observeth the right religion,



Am nowentring into that great controuctly between the Protestants & the Papists, whether of them should be the true Church, and true worshippers of Godin Christ: for they both acknowledge God, and Christ his Son; and al the sacred and canonical books of the

Scriptures, they confesse to come from God, and from his divine Spirit, as indeede they could come from no other. But whilesthey both confesse this booke, it is good reason that they should both stand to the arbitrement and sudgement of these bookes, for the triall of the true Church: which if they do. (as indeed they must) this controversie is at end, & not worthy to be made a question, or to be doubted of: for by the sacred and canonicall writings it shall by and by be manifest, that the Church of Rome cannot bee the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification theros. Eor if it be not builded upon a good foundation, and upon such grounds as will hold, the whole building is like to lie in the dust, and to come to ruine.

They hold very stiffely (but not so strongly) that the Church of God militant heerev pon earth, is visible to the outwarde eye, and may bee pointed out by the fingerat all times, in such fort as that one may know whither to resort.

refort as to the congregation of Gods people, there to joyne himselfe vnto them, and to praise & pray vnto God with them, and to doe those things which hee requireth at Visibility or their hands. But all this cannot profit them, nor hurtys: for fplendencie of as in the primitive Churches, perfecuted by those tyranni- outward shew, call and heathen Emperours, there was a Church of God, is no certaine (though not feene of them) who had their meetings and af- or infeparable femblies among ft themselves (though secretly because of marke of the their enemies:) lo likewise in the dayes of Queene Mary, as A Similie. also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubtwas and might be; and they likewise had their meetings and affemblies, though both they and the place of their refort were vnknowne to those their persecutors.

In the time of Dioclesian the Emperor (especially) Chris stians were so wasted, as to the judgement of men none were remaining, their bookes were burned, the Churches destroyed, and themselves put to death; in the end when this great hauocke was made, and cruelty had wasted and destroyed all that could bee found, where was then the vifible Church? It must needes bee then enforced to hide it felfe, and foit was, and the glory thereof fo eclipfed, that for a while it thined no where. And therefore the Church is not alwairs visible and feen to the outward eye, nor splendant in the faces and fight of men, and yet a true Church notwithstanding, as then it was: for it is the Sun, though it The Church be fometimes ouerwhelmed with a cloud; and it is fire flill, vifible. though it bee fometime raked up in embers: and fo the true Church is and may be, although not seene or knowne to the world, yeathough it feeme ouerwhelmed with tyrannicall malice, and hide it felfe as though it were cleane extinct.

2 Let them tell me where the Church was visible, when being affembled at lerufalem, there arofe a great perfecutio Ache.1 against it, in so much as they were all dispersed and scattered, as the Text sheweth: Or let them tell me where or how the Church was visible, when Christ was smitten, and all the rest were scatered and hid, and concealed themselves; the Mar. 12.27

face of the vilible Church year then not in Christ and his Apostles, but in the Iewes among the Scribes and Pharifes: and therefore if visibility bee such a marke of the true Church, then thele (who crucified Christ) were the true Church, and not Ielus Christ and his Apostle: which who dare affirme? Yea, who will not deny? Yea, when the shepheard was smitten, and the slicep scattered, and yet a true Church: who can deny but that a true Church may bee. though it be not apparantly visible and seene to the world? What that shall I fay more? Doth not S. John in his Reuelation tellifie exprelly, That the Church of Christ (fignified there by a woman) fugit in folitudinem, fled into a defert, or wildernes, where the had a place prepared for her of God, and where thee could not for a certaine feafon bee found of her persecutors? Let them further shew me how the Church was visible in the time of Elias the Prophet, when he complained that himselfe was left alone ; O Lord (saith he) they have for faken thy covenant, they have destroyed thine Altars, and flaine thy Prophets with the fword : and I am left alone. Elias didnot thinke himselfe to be solus Propheta relictus, (as Campian answered in the Tower) I say hee spake not of himselfe onely in that respect: but in this respect, that hee tooke himselfe to be the only true worshipper that was left in Ifrael: which is manifest by the answer which God gaue him: namely, that befide him hee had feuen thousand true worshippers yet remaining, which had not bowed their knee to Baal: I demand of the Papills, when Elias knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knewnot. Again, it is written in z. King, 16. that under the raigne of Achas there was taken a paterne of the Altar of the Idolaters of Damascus, and that Vrias the high Priest removed the Altar of the Lord: whereby it appeareth, that the Prielthood was corrupted, the Altarremoved, and confequently the facrifices ceafed, &c. What visibility of the true Church could there be in those dayes, either of Achas, Manaffes, and other Kingsbeing Idolaeters, then the Templeit selfe (where onely by the Lawe of

Reue!.11.6.7

TKing. Tg. TT,

God.

God, the lewes were to offer the facrifices) was polluted and defiled with heathenish Idolatry? What Church or congregation could any man (in this case) have reforted voto, to have performed a true and acceptable facrifice vnto God in those times, when the Temple of Ierusalem (which was the place to wvorship at) would admit no true worshippers, but only-Idolaters? It is therefore manifeft, that a true Church may be, though they knowe not a congregation of God to refort to, year though it be close and not seene or knowne one to the other, nor yet to the world. And confequently visibility (which the Papists make a marke of the Church) is no perpetual marketherof. Yea, if such visibility should bee a marke of the true Church, then were the Idolatrous people in the time of Ehas, in the time of Achas, Manaffes, and many other Kings of Ifrael that were Idolaters, the true Church, who indeede werethe false Church: and then were Elias and all other the true worshippers of God, who had in those times no places left to facrifice in, the falle Church, which is abford. Chryfoftome faith, that in the time of the abhomi- chryfoft in to nation of defolation (spoken of by Christ Ielusin Mat. 24.) Mat. 24. that is in the time of wicked herefie, which is the army of Antichrist (as he expoundeth it:) Nulla probatio potest effe Christianitatis, neque effugium posest esse Christanorum alind volentium cognoscere fidei veritatem, nisi scriptura dinina: No proofe can beemade of Christianity, neither can there be any other refuge for Christians which are desirous to knowe the true faith, but onely the dinine Scriptures. And therefore I conclude (which is apparant) that the true Church fomtime is in such a state, as that visiblenetse cannot discerne or proucit, but onely the divine Scriptures mult demonstrate and declare it: and consequently, it is demonstratiuely manifest, that it is no true position of the Papists, that the Church of God is alwaies and enermore visible, seene, and splendent, to the outward eye and viewe of the vvorld. Wherefore the Papists doe vs great iniury, and bewray sheir owne ignorance, when they would have vsto shew our Church in all times and ages (which not with landing

perhaps may be done) for our Church was alwaies, though it were not feene or knowne to them, but lay hid and kept it felte close from their furie and tyranny, as the first and primitive Churches did from their bloody perfecutors. Our Church was then perfecuted in those times when it could not be seene, and many then, like constant Martyrs, indured the tyranny of that Romish religion; so that some were banished, others fled into other Nations, some endured martyrdome at home, some other hid themselves, but the whole Church generally was vexed, and oppreffed. And therefore when our Church was thus perfecuted. it is a good argument (I thinke) to fay; VVee had our Church then and alwayes, though a persecuted Church, though a Church chased and pursued, though a Church Scattered, though a Church not seene or visible to them, yea though in it selfe it vere enlightned from God many agestogether, namely, till the tyranny of Antichrist were ouerpast.

Secondly, another erronious polition whereby they are milerably deceiued, is this; They hold the Church cannot erre; and therefore suppose because the Church of Rome was oncethetrue Church of God, therefore it is so nove and euermore. As though there might not be an Apostasie in the Church, which Saint Paul affirment there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councels (vwhich represent the whole Church) could not erre: for so they affirme, but how trucky, let the voold indge. And if it may be shewed that general Councels have erred, or may erre, then they yeeld their cause in this behalfe. I wish they would for their ownesakes: for false section their owne confusion in this world, and, except they re-

pent, in the world to come.

That generall Councels may erre, is manifest by Augustine, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre. Provincial councels may erre: lastly hee saith; Concilia qua sunt ex uninerso orbe

2. The J. 2.3.4 The Church may ere.

Chri

Christano, priora posterioribus sape emendari, cum aliquo ex- August. Tom,6 perimento rerum aperitur qued claufum erat, & cogno citur lib 2.contra quod latebat : That generall Councels which are gathered of Donatift. all the Christian world, are often corrected, the former by the later, when by any triall of things, that is opened which was fout, and that is knowne which was hidden, A generall Councell may be corrected (faith Augustine). Ergo, it may erre. And therfore Augustine speaketh plainely to Maximian The Bishop of the Arrians: Neither ought I to alleadge the Aug. cont. Councell of Nice, nor thou the Councell of Arrimine, to take Maximin. lib. 3 advantage thereby : for weither am I bound, nor held by the an - Cap.4 thority of this, nor thou of that; fet matter with matter, caufe with canfe, or reason with reason, try the matter by the authority of Scriptures, not proper witnesses to any of vs, but indifferent witneffes to us both.

In the time of Constantine that Christian Emperour, was Theodor, lib. 2 the first and last Councell of Nice, wherein according to cap, 18 our Creede was decreed, that Christ was God as well as man, In the time of Constantinu (Constantinus Sonne) faporing the errour of the Arians, it was decreed in the Councell of Arrimine, that Christ was not God, but onely man, This Councell of Arrimine did erre (and that groffely) in a matter of faith. Erge, it is palpablethat a generall

Councell may erre, even in matters of faith.

Againe, generall Councels have been econtrary one to the other, and that in matters of faith: as the Councell of Constantinople condemned the setting vp of Images-in the Church: and the Councell of Nice afterward allowed Images, One of them (being contrarie) must needs be erro-

nious: Ergo, a generall Councell may erro.

The generall Councell confetterh it felfe that it may Contil. Tom. t erre: For the whole Councell prayethin the end of a gene- de ord. celab. rall Councell (in a fet forme of Prayer that is appointed to be faid after every Councell) namely, that God would Ionorantia ipforum parcere, & errori indulgere : Spare their ignorance, and pardon their error : Ergo, a generall Councell mayerre.

The Pope of Rome (whom the Papifts holde for head

of their Church) may erre : Ergo, their whole Church may erre. Augustim prouch iterres : Beata memoria Innocen-Lib. 2. a hBonif. tins Papa fine bapti mo Christi, of fine participatione corporis contra Erif. & Canquinis Christi, vitam non habere parualos docet : Be-Pelar Cap. 4. bold. Pope Innocentius of bleffed memory doth teach, that young children cannot be faued, except they receive the baptime of Christ, and also the communion of the body and blond

of Christ.

Butthis is taxed for an errour: Ergo, the Pope of Rome may erre, and confequently the whole Church under him. except perchance members have a priviledge above the head, But what shall I need to shand hereupon? their owne Cannon law (as is evident in the decrees) doth fay expresty. that if the Pope bee found negligent of his owne and his brethrens faluation; yea though hee leade ianumerable people by heapes to the diuell of hell, no mortall man may presume to reproue him : because hee himselfe being to judge all, isto be judged of none, mis deprehendatur a fide denius; except bebe found erring from the faith: whereby it appeareth, that they thought he might erre in matters of taith, or elfe that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and bumanum est errare; all men are subject to error. Let eyery man take heed how he trusteth the Pope or any man moreall: for it is written, ler. 17. Maledill in homo qui in homineconfidit: Curfed is that manthat putteth his trust in man. And why? Because (as the Prophet David faith, Pfal, 116.) All men are liers in their words, and finners in their workes, But when the doctrine of that man of Rome and of his Church is in diverse things cleane contrary to the exprelleword of God, who can denie butit is an apparant erring Church?

Port z defiin go Can. Sillara

Popificrrors.

Ignorance and the Scripture.

As when it established ignorance to be the mother of defrangenesse in potion, which Christ calleth the mother of errour, saying: Teerre not knowing the Scriptures, Matth. 22. 29 1 who can chuse but thinke that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bilhops, Priefts, Monkes, and other their Ecclefiafticall:

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fiastical men? Christ biddeth the people to feareb the formtwres: lohn 5.39, this Antichrift forbiddeth them faving it is perilous, it caufeth fchifms, fects, and herefies; as though they were wifer then Christ, Againe, the Apostle Paul coinmandeth, that the word of God should dwell plentifully in the people, whereby they might teach them felnes : Colcil 3. 19. But the Pope of Rome and his Church alloweth nor plentifull knowledge of the word in them, yea Ignorance is the knowledge that he would defire them to have. Who would notiufly suspect such a Church, and such a religion, yea condemne it; when to maintaine & continue their Church in errors, they would have none of the people to fearch any (criptures, whereby they might be discovered? Thus the fillie Papists (vhom I pity) are led like blind men they knowe not whither, and with their implicits fides (which is to beleeue (for their part) they know not what) are lamentably feduced. It is good themselves should see and know what they believe, and that their faith and beleefe be right, left at last they be (through overmuch trust of their teachers)extreamely deceived. The people of Berea were highly commended, and it is noted to their praife, that they fearched the Scriptures, to fee whether those things were true or no which Paul himselfe teached: Act. 17. For whosever he beweathough it were an Angell from heaven, if he teach matters contrary to the dectrine of the holy and canonicall Scriptures, we are to hold him accurfed, yea and accurfed againe, as the Apostle of Christ Iesus S. Paul commandeth: Gal 1.8.9.

Againe, the Church of Rome when it taught and holdeth, that the Scriptures were to bee read vnto the people or congregation in an vnknowne tongue, what were the people the wifer? Saint Pan/would have all things done to edifying in the Church. For faith S. Paul 3 Is qui supplet locum indolli, quomodo disturui est Amen ad tuam gratiarum attionem, quandoquidem quid dicas nessit? How shall be the supplies to the place of an unlearned man say Amen so thy shanksgining, when hee understanded not what thou saies? 3. Cor. 14. And in that whole Chapter hee vetterly distinct the place of the said o

keth service in anynknowne tongue. And therefore if the Church of Rome will not confesse their error herein, shee is past all shame, and hath the impudent and shamelesse face of an harlot.

Against Purs gatory. They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) vntill they helpe to fetch them out with their Masses, and other their inventions and devices; which they will not doe, northinke they have reason to do, except they have good current coine for the same.

And therefore it may bee well and justly called Purgatorie Pick-purse: andit is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall bookes of the Scriptures: yea the Canonicall bookes of Scriptures thew the contrary, and fo doe the ancient Fathers. Christ in the Gospell, Luk. 16. sheweth only buttwo places, namely, Heaven and Hellslaying, that the rich mans. loule (which was vnmercifull to Lazarne) went after his death to Hell, and there was tormented, and that Lazarus soule(he being dead) was carried into Abrahams bosome, a. place of joy and comfort. To the Theefe which was executed at the passion and suffering of Christ, and beleeved in him, Christanswered, Hodie eris mecum in Paradifo: This . day halt thou be with me in Paradife : Luke 23. 43. Which sheweth that the soules of the faithfull never come in purgatory fire to be boiled and punished: for all their finne is forgiuen, and consequently, the punishment incident to the same, is forgiven also, and their soules patte from death to life, and into Paradile, a place of comfort, delectablenes, and all sweetenesse, namely heaven where Christ is, Verily. Verily, I fay unto you (faith Christ) beethat beareth my word, and believes in bom that fent me, batheternallife and commeth. not into condemnation, but paffeth from death to life: loh. 5:25. What is be come then of this Purgatory? Saint Paul faith, I couet to be deffolued; and to be with Christ: Phil. 1,23, thewing thereby, that presently after his dissolution, he was to be with Christin glory. For we know (faith hee) that when : shis .

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this earthly tabernacte of ours is diffolned, were bane a building not made with bands, but eternall in the beauens, 2, Cosinth, 5.1.S. John in his Revelation faith, Bleffed are the dead which die in the Lord : from benceforth they reft from their labours, and their workes follow them, Reuch 4.13. If from the time of their death they have bletfednetle and rett (as hee (heweth) then are they not in any purgatory fire to be fcorched and molelled, Saint Peter telleth the Saints and children of God, and allureth them of it, That the end of their faith is the faluation of their foules, 1 . Pet. 19. Iffaluation of their foules begin at the end of their faith, which lasteth vnto the end of their life (and no longer, for then they have the fruition and possession of that which they beleeve and hope for) then is it manifest there is no Purgatory. Ambrofe faith: Qui bic non receperit remissionem Amber lib a peccatorum, illic non erit is in colo: quiaremisio peccatorum de bono mortis. vita aterna eft . Hee that beere in this life receineth not remission of sinner, shall never come into the king dome of beauen. for life eternall is remission of sumes. Cyprian saith, Quando istine excessim fuerit, nullusiam locus pounitentia, nullus sa- Cyprian contra tisfactionis effectue: bic vita aut ammittetur aut tenetur : bic Demet, traft. Caluti aterna cultu Dei & fructu pronidetur. And againe by and by hee faith: Tu (ub ipfo lieet exitu & vita temporalis occufu pro delittis Deum roges, qui verus & vnus eff zoenia datur confitenti & credenti indulgentia salutaris, & ad immortalitatom subipsamorte transitur. That is : When men are once departed bence, there isthen no more place of repentance, no effect of fatisfaction: bere life is either lost or kept: bere pronision is made for eternall saluation by the worship of God and fruites. And therefore faith hee: Doe thou call upon God, though it be at thy last gaspe, and departure of this thy temporall life; but call upon that God which is one and true; pardon is given thee if thou confesse thy sins, and saving forgivenesif thou beleene ; and from death prefently thou shalt passe immortality. Hierom faith, that the time of fowing their feed Hierom, in for Christians is this present life, and that as soone as this Gal, cap. 6 life is ended, they reape everlasting life. Augustine Gaith, Primum fides catholicorum dinina authoritate regnum effe

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eredit calorum; secundum gehennam, vhi omnis Apostata, vel à (brists sidealienus, supplicia experitur. Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (saith he) the saith of Catholikes doth (by diume authority) belieue to be the kingdome of heaven: the second, hell: a third place we are viterly ignorant of, neither can we find any such in the holy Scriptures. And the same Angustine writeth in another place; That they which believe apurgatory fire, are much deccined, and that through an humane conceit. How then can the Papists be the true Catholicks, which believe not the faith of the Catholikes, which Angustine doth affirme?

Aug. Enclir. ad Laurent. cap.67.

Against free will.

They also hould that a man since the fall of Alam, hath free will of himfelfe, and of his owne power to come vnto God, and to doe things acceptable and well pleafing in his fight. Whereas God faith after that time, that the imaginations of mens hearts are onely entil every day : Genef. 6. If they be onely ewill, then have they of them selves no affection to goodneile acceptable to him, And Christfaith, No man can come unto mee, except my Father draw him : Iohn 6. 44. If hee must be drawne before hee can come, hee hath ono proclinity or willingnesse of himselfe to come, And therefore is it that the Prophet faith, Connert chan me, and I shall bee converted: Icremy 17. shewing that he hath no power in himselfe to be converted. And Saint Paul sheweth, that till God give grace, there is none that doth good, no not one, Rom. 3.10.&c. For all the Philosophicall vertues & good deeds which men doe before they have faith (which is the gift of God) are fin, and not acceptable to God : John 6.29. For the Apollle witnetleth, that without faith it is impossible to please God: Heb. 1 1.6. And that what somer is not of faith is sinne: Rom. 14.23. Christ himselfe againe faith, that except men be ingrafted into bim, they can bring forth no fruit : Iohn. 15.1.2. &c. Paul often teacheth that wee muft benew men, and cast off the oldman: Ephel 4.22. And againe, hee bids vs to becrevered in the forrit of our minds: Ephel. 4.23. And moreover he faith that the naturall man perceinest not the things that are of God, neither can be : for sher

Ephe. 4.8

they are spiritually discorned: 1. Cos. 2, 14. And again, that it is God that worketh the will and the deed: Philip, 2. 1 2. And he plainely confesseth of himselfe and of all others, that me are not able of our felues fo much asto thinke a good thought. and that all our sufficiency is of God: 2. Cor. 3.5. Which premitles doe flew that our vinderstanding is blinde, and our will peruerleinany diuine matter, or acceptable feruice vnto God, till God doeinlighten the one, and drawand moue the othervnto himselfe, Thus harh God ordered matters. to the end himselfe might have all the glory ascribed to him as good reason he should. For what is man since his fall in Adam, but an abiect and runne-away from God, of himselfefeeking by paths, and crooked out-wates, leading from God, and from his worthip, except he bealsifted from aboue? (which is fignified by Adams hiding himselfe from the presence of God after his fall.) And therefore Augustine saith well and truly; Hominem libero arbitrio male Aug. ad Arast. v/um, of fe & illud perdidiffe: That man bauing il vfed bis free epiff. 4 4 & will that he bad, hath now both loft himselfe, and that. And a - Enchr ad Law. gaine, Liberum arbitrium captinatum, ne quid possit ad infti- 2. cap.7. & ad tiam : I bat free will is taken captine, that it can do nothing to - Bonif. cap. 8. 6 wards righteousnesse. And againe, Homenis non libera, fed à ? alib. Deoliberata voluntas obsequitur: Not the free will, but the Pasim. freed will of man, (which is fet free by God) doth obey and rectd obei ance. Andagaine, Liberum non fore quod Dei gratia non liberanit: That the will is bound and not free, till God deliner it and fet it at liberty. Cyprian (which Saint Auften fo ofren citeth) faith, Denullo gloriandum, &c. Man must glory of noshing because nething is ours: therfore enery man annihilating bis owne power, must learne wholly to depend upon God. And Chryfostom faith, that Omnis bomo non modo naturaliter per Lib. de pradeft. cator, fed totus peccatum oft: Enery man is not onely finful na- fanct, tem ad turally, but is altogether fin. And therefore Saint Paul thew in Gen. Homz eth, that till a man be regenerate or borne anew, and vntill hee beerenewed in the spirit of his minde, he harh in him nothing elfe but concupifcential erroris; lufts and affections after error, Eph.4.23.24. faying likewife, that by watere me are the sonnes of wrath : Eph. 2.3. Which also Christ him-

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selfe testifieth to Nicodemma, faving: that that which is borne of the flesh is flesh, and that which is borne of the (pirit is foirit, and that except a man be borne anew by that foirit, hee can never fo much as fee rbe king dome of God, John 3.3. 6.c. Andtherefore S. Paultelleth.that there must be a new creature, who focuer will be in Christ Iefus, and a renewing and metamorpholisofthe minde (he vieth the very word) before men can finde out the good and acceptable will of God, and what pleafeth him. Rom. 12,2. I therefore conclude, that the Papiffs are far wide, and knowe not the mifery and thraldome of men, whereinto they are fallen by that great sinne and disobedience of Adam, whilest they stand to defend free will in natural men. Indeed it appear reth to bee free and too free vnto eull, but it is fo bound and fast tied from desire of any divine duties, that God must first draw it out of that servicede wherein it is, and fee it at liberty, and move it to come before it will flew any readinetle that way. I trust therefore they fee that their Church not onely may erre, but erreth most grofly in many points.

Against Communion in one kinde.

2. Coz.5.17

They hold that in the Sacrament of the Lord's Supper. it is lawfull to debarre the people of the Cup: and fo they vie: which is contrary to the inflitution of Christa Bibneex bocomnes: Drinke ye all of this, Mar. 26, 27. And as evella. and by as good authority may they take the bread from the people likewise. And it is contrarie to the expresse do-Ctine of S. Paul, 1. Cor. 11,23 28. (who as himfelfe tellifieth, delivered the institution of Christ) for he faith, Let a man examine himselfe, Et sicedat, & bibat ; And so let bim ease of this Bread, and drinke of this Cuppe. So that he must drinke as well as he must eate. And that the people should bee partakers, and receive in both kindes, was observed many hundred years in the Churchafter Christ. Infomuch. as Pupe Gelafius decreed, that all they shold be excommunicate, which would receive but in one kinde. But Rome that now is, is not Rome that then was; but with her Councell of Conftance, is not ashamed to go against all Antiquiey, and all Divinity.

C. comperimus de confecta. dust.2

But they holde (which is a marvelous groffeerror alfo) Against Tran-Transubstantiatio in the Sacrament, namely, that after the Substantiation. words of Confectation, the Bread and Wine are changed into the very substance of the body and blood of Christ; And this they would feeme to ground voon thefe words. Hoceft corpus menm, This is my body, Match, 26, 26, which they will haueto bee expounded literally. But why then doe they not expound theother wordes of Christ literally alfo, concerning the Cuppe? for the Textfaith, in the 2 70 and 28, verfes, That he rooke the fun de, and faid, This is my blood. I am fure they will nor fay, that the cupyvas the blood of Christ (as the wordes be) but they will grant a figure in those wordes : namely, Continens procontente, that by the cup is meant the wine mit. If then they will admit a figure in this, why may there not be a figure in the other? namely, fignatum pro figno; that thefe wordes, This is my body, should be understood thus: The bread is a signe of my body (which was broken for you.) If wee looke into the olde Sacraments of the lewes, namely, Circumcifion, and the Parchal lamb we shalfind the phrase of speech obferued. For Circumcifion was called the Lords covenant. when indeed it was northe covenant (as all mem do know) but a figne and feale of the covenant: for the covenant was this to Abraham : Ero Dem tum, & feminis tui, &c. I will betby God, and the God of thy feede, &c. Genesis 17. Rom 4.21. So likewise the Paschall Lambe is called the Palleouer, when indeed it wasbut a figne of the Palleouer, or passing ouer or through the red Sea (which was a mighty and most wonderfull deliverance. Pharaoband all his holf being in the Sea, when they pailed through as on dry land.) Infomuch therefore as it is viuallin Sacraments fo to speake, it is not against reason, but standeth withve ry good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the lewes, did likewise call the bread his body, in such fortasthe Paschall Lambe was the Paffeouenathatis to fay figuratively, that as the Pafchalf Lamb was called the Patleouer, and yet was but a figne and

remema.

Tertul.com. Marcion.lib.4

Aug. in Pfal. ?

August.in Tom.o. Cont.

remebrance of their Palleouer , to the breadwarcalled his body. & yet it was but a figne & remembrance of his body. And that this is the right exposition, may appeare by the words of Christ, where he faith, Doe this in remembrance of me: Luk. 22, 19 Terrullian likewife duth fo expound them: for he land. Chrift faid, Hoc oft corpus meum sdeft from a corporismei: This is my body, that is, a figure of my body. Augu-Aine likewife taith; Christi miranda patientia adbibuit Inda ad continum, in que corporis & faveninis fui figuram discipulistradidit; The admirable patience of Christ admitted Indas to the banquet wherein be delinered to his Disciples a figure of his body and blood, And again che faith, Non dubitanti Dominus dicere bos eft corpus meism, com daret fignum corporis fuis The Lord danbeed not to fay; this is my body, when be gane but the figne of bis body, And this expolition mult needes bee true: for Saint Paul (aith plainely and exprelly, 1, Cor. 11.26.28: That the communicant doth eats bread: Ergo, it remaineth bread after the words of confectation. For if it were tran-Substantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if every communicant did eate the very body of Christ narurally, carnally, and really, (as they grofly suppose) Christ should have a number of bodies, which is palpably abfurd & monttrous : and belide, then every communicant thould be faued, year even Indas himfelfe (which is knowne to be the child of perdition:) for Christ fath, He that easeth my fleft, and drinbert my blood, bath eternall life : loh. 6,54. Indeed the elect and godly do cate Christ & drink Christ, but how? not carnally, but spiritually, & by a true faith, apprehending Chr ft and applying Christ with all his benefits as firmly vnto theirfoules, esthe bread and wine is applyed to their bodies, Belides, if Christ gane his body ad be eaten really by his Disciples, at the time of the inflictation of this Sacrament, what was it that did hang on the crolle on the morow? Moreover S. Peterfaith, Act, 2.3 s. this as touching the body of Christ, the heavengmust contain him vnto the end of the world. If his body been heaven, and that hee hach

hath's truebody (as all men know he hath) how can it bee that he flould be both in heaven and in earth, astouching his body at one time? For though he have a glorified body, yet heretainerb the pature and property of atruebody fil. which can be but in one place at once. And to faith Augu Aug. in I sb. fin laying Corpus Domini in quorefurrexisting, tantim loco tract. 3 elle potest : The body of the Lord wherein berofa ngesne, can be but in one place onely, But the Papills to help themselves are drivento this, to fay, that there is a miracle in the Sacramer. and that Christ is there miraculously. Whereunto I answer. that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly for for the nature of every miragle is to beevifible to the outward eyeand fenfes: as when Christ turned water into wine, it was wifibly wine: when Mejes rod was turned into a Serpent, it vvas visibly a Serpent: and so if the bread beturned into the very body of Chrift, it is visibly his body, if you will holde a miracle to be wrought therein. But Augustine answereth, de Trinit, lib. 3 there is no miracle in the Sacrament, laying thus , Honorem cap, 10, tanquam religiofa poffunt babere, finporem tanquammira non poffunt : The Sacraments may have benour as things religious, but they are not to be admired at 40 miracles. Theoderet alfo is Theoder diamost expresse against Transublantiation, forthus hesaith: 109.2 Neque enim figna my flica post fauttificationem recedent in natura fua: manent enim in priore fubitantia figura & forma. & videric tangi poffunt ficut prins. That is, Themy freall fignes after confecration, doe not depart from their natures for sher abide fill in their former substance, figure, and forme, and may be both freme and felt as before,

Gelasim a Pope himselfe, doth say most plainely, that there is no trapsubflantiation in the Sacramente his words bethefe Non & fine Inbitantia vel matura panis & vima of Gelaf. contra certe Imaga & finish udocarpor is of fanguinis Christin after Entych. one miffernism carporas Christs colobratura The substance or nature of bread and wine dush not coafe, and verily there is the lange and finishends of the body and and blood of Christ colebrated in the action of the myferies of the body of Christ: And therefore I conclude, that the Church of

Rome

2: Coz.5.17

Gods Arrow against Atheists. 64 selfe testifieth to Nicodemma, saying: that that which is borne of the flesh is flesh, and that which is borne of the (pirit is foirit, and that except a man be borne anew by that foirit, bee can never lo much as fee the kingdome of God, John 3.3. &c. Andtherefore S. Paul telleth, that there must be a new creature, who focuer will be in Christ Iefus, and a renewing and metamorpholis of the minde (he vieth the very word) before men can finde out the good and acceptable will of God, and what pleaseth him, Rom. 12,2. I therefore conclude, that the Papists are far wide, and knowe not the mifery and thraldome of men, whereinto they are fallen by that great finne and disobedience of Adam, whilest they stand to defend free will in natural men. Indeed it appear reth to bee free and too free vnto euil, but it is fo bound and fast tied from desire of any divine duties, that God mult first draw it out of that servicude wherein it is, and fee it at liberty, and move it to come before it will flew any readinetle that way. I trust therefore they fee that their Church not onely may erre, but erreth most grofly in many points.

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C. comperimus de confecta. d57.2

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remema-

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Tertul. con. Marcion. lib.4

Aug. in Pfal. ?

August. in Tom. 6. Cont. Adamant.

for he latth, Chrift faid, Hoc oft corpus oneum adoft figura corporismer: This is my body, that is, a figure of my body, Augu-Aine likewife taith; Christi miranda patientia adhibuit Inda ad continum, in quo corporis & fanguinis fui figuram difeipulistradidit: The admirable patience of Christ admitted Indas to. the banquet wherein he delinered to his Disciples a figure of his body and blood, And again che faith, Non dubitanti Dominus dicere bos oft corpus meium, cam daret fignum corporis fuit The Lord doubted not to fay; this is my body, when be gane but the figne of his body. And this expolition mult needes bee true: for Saint Paul faith plainely and exprelly, 1. Cor. 11.26.28: That the communicant doth eate bread: Erge, it remaineth breadafter the words of confectation. For if it were tran-Substantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eate the very body of Christ: for if every communicant did eate the very body of Christ naturally, carnally, and really, (as they grofly suppose) Christ should have a number of bodies, which is palpably abford & monttrous : and belide, then every communicant should be faued, year even Indas himfelfe (which is knowne to be the child of perdition;) for Christ faith, He that easeth my fleft, and drinbert my blood, bath eternall life : Ioh. 6,54. Indeed the elect and godly do cate Christ & drink Christ, but how? not carnally, but spiritually, & by a true faith, apprehending Chr. ft. and applying Christ with all his benefits as firmly vnto their foules, as the bread and wine is applyed to their bodies, Belides, if Ohrill gane his body ad be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the crolle on the morow? Moreover S. Peterfaith; Act. 3 2 s. that as touching the body of Christithe heavens must contain him vntothe end of the world. If his body beein heaven, and that hee hath

hath's truebody (as all men know he hath) how can it bee that he fouldbe both in heaven and in earth, astouching his body at one time? For though he have a glorified body, yet heretaineth the riature and property of atrue body fil, which can be but in one place at once, And to faith Augu Aug. in I sb. fin; faying Corpu Dominiin quorefurrexistina; tantimiloco tract. 3 elle potest: The body of the Lord wherein berofa ageine, can be but in one place onely. Butthe Papillato helpehemielues are drivento this, to fay, that there is a miracle in the Sacramer, and that Christis there miraculously. Whereunto I answer, that if the bread be turned into the very body of Christ by a miracle, then should it appeare visibly for for the nature of every miragle is to be wishble to the outward eye and fenfes: as when Christ turned water into wine, it was wishly wine: when Mejes rod was turned into a Serpent, it vvas visibly a Serpent: and so if the bread beturned into the very body of Christ, it is visibly his body, if you will holde a miracle to be wrought therein. But Augustine answereth, de Trinit, bb. 3 there is no miracle in the Sacrament, laying thus ; Honorew cap, 10, tanquam religiofa possunt babere, finporem tanquammira non poffunt : The Sacraments may have benour as things religious, but they are not to be admired at se miracles. Theodexet allo is Theoder, diamost expresse against Franciblantiation, forthus hefaith: log. 2 Neque enim figna myftica post fauttificationem retedunt in natura fua: manent enim in priore substantia figura & forma, & viderich tangi possunt sicut prins. That is, Themy freall signes after confectation, dee not depart from their nature, for she abide filling beir former substance, figure and forme, and may be both freme and felt as before, zo vet dobollood

Gelafini a Pope himselfe, doth say most plainely, that there is no translubstantiation in the Sacrament: his words be these. Now definished to the Sacrament: his words be these. Now definished to the Sacrament: his words be these. Now definished to the Sacrament: Original to the Sacrament of Gelaf. contract to the sacrament of the sacrament of

Rome

Rome which now is, is not the lame which it was in former times, but it is become degenerate and coulted from that former purity, which oncewas in it: And confequently it is expressly manifest, that that Church both may and doth erre.

Against the Popes supremacy.

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what eitle? It is cleare that in his either to doing, or atempting to doe, he is both a notable traytor vnto God, vyhofe authority hee doth claime and arrogate, and vnto Princesto whomehe should be subject. For, the rayling and pulling downe of Princes, God hath referred to himselfe alone. in his power : Foris is bee (northe Pope) that depofeth the mighty from their feater, and exalteth them that are of lowe degree, Lu. 1. It is be (not the Pope) that putteth down Kings, and greeth king doms to whom soever bee will. And it is hee that tellifieth of himfelfe, laying : Per me Reges regnant, et principes dominantur : By me Kings raigne, and Princes beare dominion: Dan. 2, 20. and chap. 4, 14, and 22, Seeing thereforeit is God that hath this high authority proper to himfelfe, which way can the Pope claime it, without injury and treason vnto God? Will he claime it by reason of his keyes, and in his Apoltolicallright? That hee cannot doe: For he must remember that the keyes given, were the keyes of the kingdome of beauen, Matth. 16.19. And therefore by authority of the keyes hee cannot meddle with terrestrial! kingdomes, to open an entrance for any into them, or to thut out or exclude any that be in them. And belide, Saint Paulthe Apostledoth say expressy both of himselfe, and of the relt of the Apollles, that how great authority locuer they have for the overthrowing of frong holds, (that is, of rebellious thoughts, and proud conceites, and fliffenecked opinions frated in mens hearts against God, as himselfeexpoundeth in the same place) that all their power and meanes to convert men is onely by the fword of the foirit which is the word of God, and by the power of the keyes committed to them. In all which their authotry, given vnto them from Christ, he confesseth plainely, 2. Cor.

2. Corinth. 10.4. that the weapons of their warfare, are not carnall, but mighty through God; that is, /pirituall, Which words doe demonstrate, that by their Ecclesiasticals miniferre, they have cleerely no civill authority committed to them.

And moreover it is manifest, by the practise of the Ap-Itles and all their precepts (commanding all Christians to obey their rulers, their Kings, and Princes, yearhough they were perfecutors) that the Apostles never had any such authority committed to them: Rom. 13, 1,2:3,4.1. Pet, 2:13. Tit. 3.1. And therefore it is vndoubtedly true, that the Pope of Rome cannot claime it by any fuch authority. Againe, the Bishop of Rome can claime no more authority by the power of the keies, or of binding and looling, then any other Bilhop elsewhere may doe: for the keies, that is to fay, the power of opening and shutting, and of binding & locfing; Ioh. 20.22. 23. were given to all the reft of the Apo-Ates as well as to Peter, And confequently for any Minister. of the Gospell, thereby to claime authority aboue another, is abfurd: for they be allindifferently loyned in one commission, and therefore have all equal authoritie: and therefore the Bishop of Rome by vertue of the keies, hath no more authority then any other Bishop hath; that, is to fay, nonearall to depose Princes. Their dutie is rather to practife obedience themselves to them, and to teach the same obedienceto others, as the Apostles of Christ did, Yea, Christ himselfe said, his kingdome was not of this world: John 18.36, Himfelfe likewiserefusedto be madea King : John 6.15. Himfelfe paideributevnto Cafar and commanded others to give the fame, and all other duties of subjection & obediencevnto Cafar: Mat. 22:21, If he were subject to Cas far, it is a flame for the Bishop of Rome to exalt himselfe aboue Cafarol or wante si some

But perchance the Bishop of Rome will challenge this his sourraigne authority over Princes by donation from Constantine, or some other Christian Emperour. Indeed such fables sometimes heeis not ashamed to viter: but let it bothe stronges way for him; if you will, that some Christian Emperour.

Qian

stian Emperour was so soolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull nor tolerable for him to take it, if he will be a Minifler of the Gospell, or successor of the Apostles. For Christ hath express forbidden his Apostles, and in them, all the Ministers of the Gospel, all such dominion, & civil ivrisdiction, saying thus vnto them, The Kings of Nations raigne over them, and they that be great amongst them, bearer raise or dominion: but it shall not be sowied you. Match. 20,25,26.

Mark, 10.41.43. Luk. 22. 25.26.

Which words be most prohibitory, and shew that they may norraignelike kings of nations, nor bearerule as great men in those nations do: but they must serve in the Church. and bee diligent to discharge that great charge in the Church, which their Maister Christ Iesus hath laid von them, And therefore every way the Pope of Rome hath no title, but is herein an vforper, and an intruder, and a notorious and odious traitor both to God and Princes. And bell fides, all the ancient Churches have affirmed and acknowledged the supreame authority of Princes, aboue & ouer all both Priests and people. And therefore faith Tertullian folimus Imperatorem vt hominem a Deo secundum, & solo Deo minorem; Wee honour the Emperour as the next man to God. and inferiour to God onely. And againe he faith, that Princes are A Deo secundi, post eum primi, ante ownes, & super omnes : The second to God, the first next after God, and be. fore and over all men,

Tertullian, ad Scapulam.

Tertul in Apologet.

Optatus cont.
Parmendo 13
(Inyloft ad populum Antioch.
homil. 2.
Gregor. Hifl.
lib.3 Cap. 100.
& Cap. 103.

Optatus in like fortsaith, Super Imperatorem non est, niss solus Deus qui secis Imperatorem: There is none about the Emperour, but God onely wisch made the Emeprour. And Chrysostomesaith, Parem villum super terram nan babet: He hath no equall on earth. And Gregorie, Bishop of Rome, himselfeassirmeth, That the poweris given to Princes from beanen, not onely over southers, but Priests. And therefore I constade, that the Church of Romewhich now is, is not the Church which once it was, but is wonderfully sellen into corruption, and grown into pride, both against God and his anointed Peince; and consequently not onely may.

CITE.

erre, but dorh erre, and that most detestably and abomina-

bly in the highest degree.

The Bishop of Romedoth further hold, that he hath Against Indul. authority from God to forgive finnes : and thereupon free gences and fenderh forth his Charrers of Pardon, his Bulsand Indulgences, to fuch as he meaneth to affoile. The Scribes in the Gospell could say, None can forgine sinnes but God: Marke 2.7. lob. 14.4. Elay 44 25, If thereforethe Popcof Rome willtake vpon him to forgive finnes (in that fort hee doth). he must prooue himselfe to bee God, otherwise his aftions will not bee warranced : how often in the Scriptures is it faid of God, that he forgiverhiniquity and transgreffions? afcribing that authority onely to God, and to no ather.

I need not recite any particular places, the whole booke:

of God is plentifull herein. I doe not denie, but Ministers. of the Gospell have power to bind and to loofe linners: (as Christ himselfe thewerh, Marth, 16.) but how, and whom? They can neither in the the vnrighteous, whom: God abhorreth, nor yer condemne the godly and faithfull, whom God dearely loueth. In asmuch therefore as they cannot pardon fuch as God condemneth, nor yet codemne fuch whom Godacquiteth, Rom. 8. 33.34 it is manifell that all their power of binding & looling finners, is limited and . bounded within the compatte of Gods word, which they may not pathe: for if they do, they gobeyond their warrant, . and so all that they do, will be of no force. The incredulous How Ministeres and obstinateliewicked persons, they may by warrant of bind and loose: Gods word pronounce condemnation against, except they do repent; and to the affiredly faithful, repentant, and godly persons, whose continual care is to please God and walk in his waies, they may pronounce the fentence of vindoubted and certaine faluation, because the word of God doth: affirme as much: and this is all the binding and looling of finners which they have. For in all their pronunciations of pardons & forgivenes of fins, they must be fure they speak : not in their owne names, nor their owne wils and pleafures,

butchey must doe it in the name of God, being first affored :

that it is his word, will and pleasure, which they vtter. But the Bishop of Rome observeth not the rule of Gods word to fourre and measure his pardon by: but pardoneth whom heelift, and as heelift, as if he were a God himfelfe, having absolute power in himselfe (without respect of Gods word or will) to doe what he lift. In fo much as Traitors and rebels against Godandtheir lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the fmart of it in hell torments together for ever. What the religion of Rome is, may appear by this, that any man for money may get a pardon for his finnes: and then what finne need rich men feareto commit, when a Popes pardon will falue all? or how can it bee otherwise then a religion of licentiousnetle, when for money a man may have a licence or dispensation against any sin whatsoever. These things bee such open blots to the Romish religion, as that vvorthily every good and godly minde hath it in detellation, and doth juffly condemneit. Yet further will I proue, that the Church of Rome cannot be the true Church pollibly. I The Church of Rome doth hold, that the divine and

Against Tra-

facred Scriptures doe not containe all things necessary to saluation: but their vinwritten traditions must (for sooth) all be received with equal and like authority; for so hath their Councell of Trent determined. And Pope Lee the sourth search not to pronounce with a loud voyce, That be that receiveth not without difference the popish Canons, as well as the four Cospels, belegueth not aright, nor houldeth the Catholike faith effectually. The Decretall Epistles also they number with the canonicall Scriptures. And Pope Agashosaith, that all the sanctions and decrees of their Romish See are to be taken as established by the divine voyce. Which blacphemies who can abide? For hereby they make both the

who those Scriptures.

Wherein they commit two notable finnes: first accuglin

Scriptures imperfect; and not focontent, doe further adde

Coneil. Trident.
1. decret. 4 feff.
Diffinet. 20. c.
in libellia.
Diffinet. 15. c.
incanonicia.
Diffinet. 19. c.
6c omres.

fing the facred and Canonicall Scriptures, that they containe not all matters necessarie to faluation; which is directly contrary to the tellimonie of Saint John, who faith, That these things are written that ye may beleeve, and that in beleeuing ye may have life eternal: and cleane contrary to the testimonie of Saint Paul, who faith, That the Scriptures (given by divine inspiration) are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God:2. Tim. 3.15. Ergo, the Scriptures or word of God written, is a true, found, and perfect whole doctrine, containing in it felfe fully all things needfull for our faluation. Yea Saint Paul faith expresly to Timothy, That the Scriptures are able to make him wife unto Caluation: 2. Tim. 3.15. And therefore the Church of Rome being cleane contradictory, doth maruelloully erre: and therefore also wee neede none of their vnwritten traditions.

And againe, how should wee be affured that those traditions which they call Apostolicall, be Apostolicall, confidering them not written by the Apollles? Angustine speaking hereof, saith thus ; Si que retienit lesus Christins, Aurelinepift. quis nostrum dicet bec vel silud effe ? Et si quis boc dicat, quomodo probabit ? That is, If Iefus (brist have kept any thing close, which of vs shall say it is this or that ? And if any (ay it is this, how will be proue it? For all the errors of the Church of Rome, firoud themselves vnder the harbour of traditions. And Chryfostome faith flatly, What foener is re- Chryfost in quifite for our faluation, is contained in the scriptures. And a- Mat. 24 hom. 4. gaine hee faith, All things be cleere and manifest in the Scrip- 2. Thest. 2. tures, and what soener things bee needfull, bee manifest there. And Hierome in the prologue of the Bible to Pauline, after hee had recited the bookes of the new Testament and the old, faith thus; I pray thee (deare brother) among these line, muse upon these, know nothing else, seeke for none other thing. Hieromein And againe vponthe bookes of the olde and new Testa- his prologue ment: These writings be boly, these bookes be found, there is none other to be compared to thefe: what soener is beside these, may in no wife beereceined among ft the fe boly things. And a-Hieromerp gaine he faith, All other things which they feeke out or innent on Agge. 2.

at their pleasure, without the authority and testimonie of the Scriptures (as though they were the traditions of the Apostles) the word of God currect off. Let ve therefore stand fast to the written word of God; and as for their traditions, which they cannot proue, but obtrude vnto vs without testimony of Scriptures, let vs contemne them. For as Athanafine

Athenef. contra goutiles,

Pent.4.

Ress, 22.

latth : The holy Scriptures inspired from God are sufficient to all instruction of the truth; And asforthe other point of the Papifts in equalling and adding their traditions, their decretall Epiftles and Canons, to the pure and divineword of God, it is blasphemic intolerable, and who can indure it? For doth not God fay thus, Yee shall put nothing to the word which I command you, neither take ought therefrom? Deut. 4. And againe he faith; What foener I command you, that take beede yee doe onely to the Lord : put nothing thereto. nor take one bt therefrom. And doth not Saint lobn in his Reuclation lay, That of any man adde to this booke, God shall adde vato him the plagues which are written in this book and shall take away his part out of the booke of life ? I conclude therefore, that the Church of Rome, which doth not content her selfe with the facred and holy Scripture (which the chastespoule of Christenermore doth) is northe true Church of God: For there thee theweth her felfe to beare the marke of a strumpet. But when shee proceedeth and addeth her ownerraditions, Decretall Epiffles and Canons, to the word written; and maketh them to bee of as good and equall authority, as the Canonicall and facred Scriptures themselves: what greater pride could have bin shewed, or what higher blasphemy? But these are the right notes of an adultereile, to equall her felfe with her husband, Yea, what should I say more? They hold that the authoritie of the Church is about the Scriptures, which sheweth fully the notable pride and spirituall whordome of their Church.

Against Images &c.

2 The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall downe before Idols and Images as the heathen did, and therefore commit Idolatrie as the heathen did; I speake of the manner of their worship:

worship; for the heathen, howsoeuer they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worthip the true God in the Image or Idoll, as the Papills likewife doe meane : for they fay, they be not fuch fooles, as to thinke or beleeve that an Image or Idoll (made of wood or stone) could be God:neither were the heathen so foolish as to thinke, or beleeve, that their Idolls or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the Papists say they doe: and therefore the case for the manner of worship is all one, Againe, if the Papills doe not worthip the Idoll or Image, why doe they bow downe vnto it? God commandeth faying, Thou halt not make to thy felfe any granen Exed 10. Image: To that the very making of Images to represent God withall (who is a spirit eternall and inuisible) is Idolatry. Againe he faith, Thou fhalt not bow downe to them nor worfhip them, coc. So that to bow down vnto them though they he Supposed to represent God) is Idolatrie: for God must be worshippedin such fortas himselfe hath prescribed, and not otherwise. And that it is flat Idolatry to worthin God in any Image, is expresse and manifell by the children of Israel, when they made the Golden Calfeto be a representation of God for the text sheweth that it was Idolatrie, for which Exed. 22. many of them were plagued and punished ; and yet their meaning was to worship the true God in the Calfe: for they were not so simple as to thinke or beleeve that that dead Idollorimage was God: and therefore the Idolatrie of the Church of Rome is as groffe and wicked as theirs was. Neither can the Papilts help them selves in their wonted di-Aintion of Asheia, and harreia, affirming that they give to Images but Duliam, that is, fernice; and to God Latriam; 2. Cor. 6, 15, 16, that is, worship: shewing thereby, that both they worship God, and serue Images. But how agreeth the Temple of God with Images, faith Panl; or what warrant hauethey to ferue Images befide God ? When Chrift himfelfe faith (it is Marth. 4. 10. Written) Thou shall worship the Lord thy God, and bim onely Deut 9.13. Shalt thon ferne. & 1010. F 2

76 I Thef. I. And Paul the Apostledoth likewise perswade expressely, that men should turne from Idols or Images to serue the living God, (where the word Dulia is vled) whereby the Apulle doth fliewe, that there is fuch an opposition betweene Images and the feruice of God, that he that ferueth the one, cannot serue the other. God himselfe disliketh I-

dols and Images veterly, faying by the Prophet, that they are (o farre from being Lay-mens bookes (as the Papills terme Abac.1' them) that they are no better then teachers of lies. And

I. Iohn 9.21.

Match 5.

Saint John himselfe commandeth all Christians to keepe themselues from Idols: besides, it is Idolatrie to pray vnto any but God : for Christ biddeth when men pray, not to call upon the Virgin Mary, nor any other Saint depar-

ted this life, but vpon God onely. Ween yes pray, (fayth hee) fay thus: Our Father which art in heaven, &c. Againe, Saint Paul faith, How shall they call upon him on whome they have not beleeved? Declaring thereby, that faith and prayer goe together. We can call you none, but wee must

consequently also beleeve on him : but wee are to be-Rom.10.1. leeue on none but God, therefore we may pray to none but God; and therefore the Church of Rome calling vpon Saintsdeparted, committethgroffe Idolatry: for the scripture shewerh, that God onely isto bee prayed vnto. Be-

fides, they teach in their Idolatrous Malle, or Sacrament of the Altar (as they terme it) after a certaine mumbling of words by the Priest, there is no bread nor wine remaining, but the very body and blood of Christ; and that peece of bread which is shewed (for bread it still ap-

peareth to bee, for all their magical mumbling) they command to bee adored and worthipped. To adore or worthip any creature (fuch as bread is) is idolatry : the papifficall Church doth the same: Ergo, it is idolatrous. I have proued it before, that it remaineth bread after the confectation;

& that Christ cannot possibly be there, astouching the bodily substance, because in that respect he is ascended up into beauer, and there sitteth on the right hand of God bis Father,

until he come to indge the quick and the dead. And if they wil not believe divine testimonies therein; yet the authority of Cicero

Cieero a heathen man might fomewhat moue them, for in one place he faith : Quem tam amentem effe putas, qui illum Cicero lib. de que vescatur, Deum credat effe? That is, Whom doe you thinke fo mad, as to beleeve that wibich bee eateth to be God ? Infomuch therefore as the Church of Rome doth worthip bread as if it were God, it is manifest they be groffe Idolaters . And confequently their Church cannot beethe true Church of Godon carth.

3 The Papilts doe not deny Christ in wordes, but if we examine them by particulars, wee shall finde that in deede they doe: as for example, we knowe that the right faith beleeueth Christ Iesus to be both God and man, which the Church of Rome in words will also affirme: bur vrgethem in this point of the Sacrament, and then they bewray themselves, that they beleeve not Christ to have a true body: for when they are pressed with this, that the body of Christ cannot be both in heaven and in earth at one and the felfefame time, because it is against the nature of a true body so to be : then they become Vbiquitaries, and fay, that because the Godhead of Christis every where, therefore his humanity is every where. But this is no good confequent: for the Godhead and humanity are of feuerall natures. And if his body and flesh were every where as his Godhead is; how is that true which the Angel fpake faying : Surrexit, Mat. 18.6 non est bic : He is rifen, he is not beere? For these words shew that his body and flesh is not every where. Againe, if hee were every where in respect of his humanity, how is it true that hee ascended into heaven? For that word, ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Lastly, it is the property of a divine narure to bee every where: and therefore whilest they defend this voiguity of the flesh of Christ, it is as much as if they should say, that the flesh af Christ is turned in into God (which is a gross heresie) And thusic appeareth, that the Papills doe, with the Eutychyans, deny that Christ hath a true body, when they hold that (contrarie to the nature of a true body) it may bee in

divers

divers places at once; yea, every where: and therefore denying Christ to have a true body, they are not the true Church, And so much for their error concerning the perfonof Chrift.

4 Now for the office of Christ (for his person and his office bec two chiefe things which we are all to regard.) The Papilts will yeeld with ve, that it confifteth in thefe three points, namely, that hee is both a Prophet, a Priest. and a King. This I fay inwords they will acknowledge, but in deeds and verity they doe not : for in respect that Christ is our Prophet, which should and did reueale his Fathers will vinto the world, were ought to bee content with his vovce, and fearch no further then he hath revealed in his Scriptures. But the Papilts are not focomented, but they holdethat their vnwritten traditions and Populh Canons, mult also be received vpon like perill of damnation, as hefore I shewed. Concerning the Priesthood of Christ, it considerh intwo things, namely, the offering up of bimfelfe once for a full, perfect, & sufficientsacrifice: And his intercession with bis Father, which yet remainethalfo, and stall do to the worlds end, Both thesethe Papills annihilate, as I will proue. First, concerning the facrifice and oblation of Christ, there is no doubt, but being once done you the crotle, it was a most full, perfect and fatisfactory facrifice to deliver both a sulpa of pana, from the guiltineste; and the punishment incident to that guiltine le: for otherwise how should Christ be Jesus, that is, a Saujour, if he did not deliuerve from the punishment, as well as from the sinne? But the Papills hold that Christ hathobrained by his pasfion, remission for our sinnes going before baptisme : but for finnes committed after baptiline, that his passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they fay) and to be redeemed by our owne fatiffactions; and so they make the punishment due to sinne (which is indeed eternall in hell) to be but temporatie in Purgatory, vpon fatisfactions (as they have devised.) But what can a man give for the ransome of his soule ? And it appeareth .

" Mat.1.31.

appeareth before, euen by the reportof Augustine, that the Catholicke faith beleeveth no Purgatory, such as they have invented. For as Saint John faith, The blood of Chriff is that I John 1.7 which purgeth us from all finne: and that his most precious blood is the only Purgatory we hold, and dorh deliver his peoplefrom the punishment due to sinnes, as well as from fins : for our punishment was laid vpon him, and with his ftripesweare healed, as the Prophet Efay Speaketh. Again, Efay 53 the Papills do lay they offer vp Christ in their Masse, which Malletheylayis propitiatory, both for theliuing and the dead. First, for the dead it cannot be propitiatory, nor doe good vnto for as the tree falleth, foit lieth: and as a man is Eccles 2. found to die fo he goeth either to heaven or to hell, Athird place which the Papills call Purgatory, there is not. And if any beein heaven, their Masses can doe them no good: for they enjoy all good already. And if any be in hell, we know thatiEx inferno nulla redemptio; From bell there is no redemp- Luke 16 tion, And therefore for the dead it cannot be propitiatory, nor anything elle auaileable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatory to the palsion of Christ once for al: for in as much ashe is a Priest Heb. 5 & 67 for euer, after the order of Melchifedech, hee is to dye but 60.00 once, which he did vpon the Croffe: whose oblation being perfect (asthe author to the Hebrewes (peaketh.) needeth not any other help (as or Maile of whatfocues elfe) to make it perfect : yeait is wicked, grolle, blafphemous, & damnableto suppose any impersection in the sacrifice and oblation of lelus Christ: for God twice cryed with a loud voyce from heaven, faying, This is my beloned Sonne, in whom I am Mat. 3.17 Mat. 17.8. well pleased.

5 As touching the other part of his Prieflhood: namely, his intercession with his Father, whereby hee maketh requestivato God forvs, although the Papills ascribethat Rom. 8.34 cheefly vnto Christ , yet what doethey elfe but cleane rob Heb.7.45 him of it, when they affociate others with him? As namely, the Virgin Mary, they call her the Queene of beauen, the gate of Paradife, their life and sweetnesse, the Treasure of Grace, the refuge of suners, and the Mediatrix of men. I

So Gods Arrow against Atheifts.

pray what doe they now leave to Christ? Yea when they say thus to her:

O failis puerpera O happy mother nostra pians feelera. Sasisfying for our finnes, inremaris impera by thy matherly authority. Redemptoris thatis, command the Redeemer.

What greater blasphemy to Christ could they have vetered? It is cleare that S. Paul faith, There is but one God and one Mediator betweene God and man, The Man Christ lefus: 1. Tim. 2. 5. But the Papills be not content with him, but wil have many Mediators. Saint Paul faith moreover, that by him we bane boldnesse and accesse unto God: Ephe.3. 12. And therefore what foolish feare is it of Papilts to appoint to themselves other mediators? Such therefore the Church of Rome doth not repute the one oblation of lefus Christia and his intercession to be perfect, but accuse them of imperfection (asappeareth by their doctrine) it cannot posibly be the true Church, Christ himselfe biddeth to aske in no other name then his, and promifeth that whatfoeuer shall bee asked in his name, it shall bee done: John 14.13. 14. Chryfostome speaking of the woman of Canaan, vvho though shee were a sinner, was bolde to come vnto Christ, faith thus; En prudentiam buim mulieris; non precatur lacobum, non supplicat lohanni, non adit ad Petrum, nec Apostolorum catum respicit, aut villum eorum requirit: sed pro bis om-nibus panitentiam sibicomitem adungit, et ad ipsum fontem . progreditur: Behold the wildom of this woman, the doth not pray I ames, be doth not befeech Iohn, the goeth not to Peter, the looketb not to the company of the Apostles, neither dosbrequest of any of them; but for all this the taketh repentance for ber companion, and goeth to the very fountaine it folf. Andagaine he Saith, that to bane accesso unto God, Nibil opm oft atriensi ferno vel intercessore, sed die, misoreremei Dem: is enim te audit quocunque fisloca, & undecunque innoceturi We bane no need of any Courtly attendant or intercessour, but fay, Hane mercy upon me O God: for be bearesb thee in what place facuer show arr.

Chryfoft. hom.

Eadem Hom.

art , and from what place former then calleft uppon him; Ambrofe likewise answereth the carna il reason of the Papists: Solent ((aich hee) miferanti exemfations, dicentes, per iffer Amb.in Rom, 2, poffe ire ad Deum, ficut per Comites inurad Bages, Ideo ad regem per tribunos & comites itur, quia boma virá eft rex 1 ad Denm autem, quem veique nibil latet, fuffragatore non eft opus, fed mente denota. Vbicunque enimo talis locutiu fuerit, re-(pondebit illi. That is, They are wont to afe a pitifull excuse, (aying, By thefe (Saints) they may bene accoffe onto God as by Earles there is accesse to Kings. Therefore is it that by Officers and Earles, accessors made to the King, because the King him-(elfe is a man, But to come to God (from whome nothing is hid) there is no need of a spoke sman, but of a dewont mind: for whereforner fuch a one speaketh to bim, bee will answere bim. The lam.4.11 Church of Rometherefore, which accounteth not of the sufficiencie and perfection of that one oblation of Christ. nor of his continuallintercession, cannot possibly beethe true Church.

6. The Papills in worder will not deny but Christ is a King, which hathall power in heavenand in earth, But indeede it appeareth they doe exile and banish him out of his Kingdome, orat least leavehim bura small portion, or rather none at all : for in respect that he is a spiritual King. and the King of his Church, he isalfo (as Saint lames fpea. keth) the onely law-giver thereunto, and therefore by his lawes onely, the Church is to be gouerned, which they cannot abide : for they adde their Popith Canons, Conffirmtions, and Coffomes, whereby they will hauethe Church gouerned : yea they will have these take place, though they veterly displace the word of God, for the maintenance of them. Secondly, Christ only is to raigne in the consciences of men, and yet the Popeclaimeth power to bind mens consciences by his lawes, statutes, and decrees. Thirdlie, hee claimeth most traiterously to be the head of the whole vninerfall Church, whichtitle by way of prerogative is giuen and attributed onely to lefus Christ frowhom it onely Ephof. \$12. appertaineth.) But before I proceede any further herein, I demand of the Pope and Papills; when, and by what sight:

right, he their proud Pope taketh v pon him this title to be bead of the Church, or vniuerfall Bishop ouer all the Christian world (by vertue of which title he taketh v pon him to rule as he list, and to doew hat he list.) First, to claime it assuccessor to Reter, is impossible: for that Peter the Aposile neuer had any such title, preheminence or authority

It istrue that Christ faid to Peter Cafter hee had confef-

ouertherest of the Apostles.

Mat.16.18

fed Christro beethat Christehe Sonne of the Isuing God) Thon art Peter, and open this rocke will I buildmy Church. These wordes hitherto giue no superiority to Peteraboue the rest : onely they shew that the Church is builded non fuper Petrum, fed super petram: not upon the person of Peter, but voon the rocke : and voon what rock ? namely, voon that Christ Jesus whom Peter confesseth to be the Sonne of the liuing God. For that confession of Peter concerning lefus to bee that Christ the Sonne of the living God, is the rocke whereupon the Church is builded: for (as Saint Pant. expoundeth & affirmeth) Other foundation can no man lay, but that which is laid already; namely, lefus Christ, And in another place hee faith expressely; that that rocke was Christ. And Christ himselfe affirmeth likewise, that be that beareth his wordes and doth them, is likened to one that buildetb bis boufe upon a rocke: fewing thereby, that bee, and his wordes and Dollrine, bee the rocke, against which the gates of bell shall never prevaile. Agreeable vyhereunto speaketh Saint Paul againg vylien hee faith, that the Church is

1 Cor.3.11

I Cor. 10.4

Mat.7.24

Ephe. 2.20

Mat.16.19

the Aposses, to rule over all the rest, as the Pope now doth? The Papists answere, that in the nextwords, when Christ gave vnto Peter by speciall name, the keyes of binding and loosing, he thereby made Peter the Prince and vniversall bishop of the whole Church. But hereunto I say, that Christ therin gave no authority more to Peter, then

to the rell; that at this time the keyes were not given to

builded upon the foundation of the Prophets and Apostles, Christ Iesu himselfe beeing the head stone in the corner.

Wherethen shall we finde that Peter was made Prince of

him, norto the rest, onely there was a promise that they should

should bee given : for the words benot in the present tense, Do tiby I give voto thee; but in the funretenfe, Dabotsbi. I will gine unto the : which promife of Christ was afterward stucly performed; and when it was performed, the keyes, that is, the power of binding and looling finners, was given not onely to Peter, but to Peter and all therest together, as Saint lobnin his Gospell clearely declareth and a- Iohn 20.22,23 uoucheth. Now because Peter was the man that gave anfwere for himselfe and the rest, therefore our Saujour Christ spake personally voto Peter, and so both Caprian and Avoustine do expound & declare it. Otherwise, neither in the promife of the keyes, nor yet in the receite of the fame did Peter receive any more authority or superiority then the reft of the Apollies did, I grant hee was called primus, because he was of the first that was called to the Apost eship: or because he was the first of all the Apostles, that confesfed Christ to bee the Messias and Sonne of the living God: or because hee was readiestalwaies to speake and answere. But all this doth not prooue that hee had authority over the rest, or a larger commission then the rest. Yea the wordes of their commission doe flienthe contrarie, namely, that they had allequall authority; for it was thus made vnto them all indifferently, and without putting a difference, namely , Goe yes and teach all Nations, baptizing shem in the name of the Father, and of the Sonne, and of the boly Ghost teaching them to observe all things what soener I bane commanded you: Matth. 28, 19,20, Runne ouer allthatremaineth written, and you shall finde that Peter was one of thetwelve, equall with the rest, and their fellow, but not their Lord: Where was Peters Superiority, when Paul reprooued him to his face? Galath, 2, 11, when being accufed, he pleadeth no priviledge, but for the clearing of himfelfe, and fatisfaction of others; he answereth to that accufation? Where was Petersauthority ouer the rest, when the relt fent him and lobs vnto Samaria? Acts the eleventh . Chapter, the third and fourth verses: and alsoin Acts the eight Chapter and the fourteenth verse, In that hee went at their fending, he plainely sheweth that he had no principality >

pality overthem. Wherewas his preheminence or authority, when in a Councelf held at Ierufalem, wherethe Apofleswere, yet not Peter, but lames ruled the action, and according to his fentence was the decree made, Acts 15.13. &c. Yea, I fay moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ cold them plainely, that Kings of Nations might bear rule oner their people, and that great men under these Kings might likewife exercife authority oner other, but fo might not they doe one oner another, Luk, 22, 25, 26, &c. But the greatest among ft them should be as the least, and as a fernant: yea, should be the least, and sould be a serwant, as indeclared in Mat. 20. 25.26, andin Marke 10.42.43,

If the greatest must be as the least, what authority hath he about the least? For then bath the least as great authority as the greatest: that is, they have all equall authority. I marueile therefore what the Pope and Papills meane. contrarie to the tenour of the Commission of Christ, contrary to the practife of Peter himfelfe, and contrary to this decree made by Christ of their equality, to say notwithstanding that Peter was prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest, more then the rest had over him, and confequently the Pope of Rome can never claim that as successor to Peter, which was never in Peter his supposed predecessor.

The Papilts perceiuing that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors, (as Anacletus, and Anicerus, and fuch like) to speake something for them. But the falsehood of all those, is discourred by other writers (if they be well marked.) In Cyprians time it was deemed a matter odious for any to take vpon him to bee Bishop of Bishops, as appeareth by that voyce which hee cried in the Councell of Carthage. It was likewise decreed in the Africane Councell,

that none should be called Priest or Priests, or Archpriest. or any fuch like. The counfell of Nice did decree, that the Bishop of Rome should keepe himselfe within the compatie of his province, and not exceed his bounds; as likewife the Bishops of Antioch, Jerusalem, and Constantinople were to do the like. Other Councels did affirme as much, (which because they are sufficiently knowne, I need notto recite,) But they all flew, that at those times the Bishop of Rome had no greater jurisdiction then within his owne prouince, and that he could not meddle within the provinces of other Bishops. And Hierome of histime faith, Hieromad that the Bishop of Eugubium, or any other the least Sea, is Engrism, equall to the Bishop Rome. The title of Vniverfall Bishop, was much defired of John Bishop of Constantinople, and much contention there was about it : but it was never obtained of the Billion of Rome, vnrillthe time of Boniface the third, who procured that ritle of Phocas that wicked Empercurof Rome: afterwhich, the Bishops of Rome neuer ceased still to augment their dignity, and increase the pride of the Romilh Sea. And even at the very first time when John Bishop of Constantinople, sought to get thattitle of vniuerfall Bishop to his Sea, Gregorie then Bifhop of Rome, did himselfe stand against it mightily, and affirmed that he could been o leffethen Antichrift who foeuer didtake vnto him that title. First therefore it is manifelt, that untill the time of Gregory Bishop of Rome, anuniuerfall Billion was not heard of in the Church, and Boniface the third was the first Bishop of Rome that got this title, which was about fixe hundred yeeres after Christ. And vide Gree lib. besides, how will the Bishop of Rome that now is, avoide 4. spist. 32.34. himselfeto be Antichrist, sith by the expresse determinati- 36.38.39.6 on of Gregory Bishop of Rome, his predecessour, heis condemnedfor Antichrift, in as much as he haththis title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, vsurping the prerogative title of Christ Iesus? But the Pope faith, that though hee claimethus to beethe head of the Church, yet hee doth not name himselfe to bee otherwise

then a Ministerial head, & to be Christs Vicar on earth, But why will he befo arrogant as to challenge this title, without lawfull conveiance made vnto him from Christ, which he cannot flew? For who dare take vpon him to be a Licutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ, on earth being as a chafte spouse of her husband and head Christ Iefus; neither can nor ought to acknowledge any other for her head then that her husband to whom the hath plighted hereroth. Lally, there can be no successor, but when the predecellor is gone and ablent: but Christ is alwaies prefent with his Church, according to his ownewords; Bebold, I am with you to the end of the world: Mat, 28.20. And therfore hee can have neither succeffours nor Vicar to represent his person, or to guide his Church: for his spirit (since his bodily ascension) is the guide and governour of the Church in hisroome: Ioh, 14. and 15. and 16 For no man mortall is appointed thereunto. I conclude therefore, that for all thefe causes, the Church of Romecannot possibly bee the true Church.

Against justification by works.

7 The Church of Rome doth not ascribe justification to faith in Christ Iesus onely, but faith, that mens workes bee meritorious, and to them partly is justification to be afcribed: and fothey make mens imperfect workes to bee causes of aluation, which is a groffeerror, even in the foundation or fundamentall point. Saint Paul faith, That all are instified freely by his grace: Rom, 3.24. If they be instified gratis, freely (as hee affirmeth) then are they iustified without any desert of theirs. And Saint Paul setteth downe this Axiomein the conclusion, We hold that a man is inftified by fairb, without she workes of the Law : Rom, 2.28. And the Apostlein very many places (whereof mention shall be made hereafter) doth exprelly exclude workes from being any causes of our justification : for indeed they are the effects thereof. And therefore it appeareth to bee a true polition, that faith onely doth inftifie, in as much as iustification is (in the fight of God) imputed to our faith, not to Our workes: For Abraham beleeved God, and that was im-

pused

puted to him for righteoufneffe, as Puntipeaketh, Rom. 4 8. And he shewerh that Abraham was not justified by works before God: for if Abraham were instified by worker, then should be have wherein to glory, but not before God: and because hee had not wherein to glory before God, therefore hewas not justified in the fight of God, I grant, that Saint Iames in his fecond chapter doth fay, that Abraham was instified by bis workes, when be offered up his sonne I sac at Gods-commandement. Andlikewise that he saith, that a manis instified by workes, and not by faith onely. But before whom is he ciustified by workes? Not before God, but before men; that is to fay, his works doe declare vnto men that faith whereby he is justified before God, And that this is the meaning of S. lames, may appeare by that his faying where he faith, Shew unto mee thy faith by thy workes : thou (aith thou hast faith, that is not enough, thy words doe not proue it, thy workes will: therefore (faith hee) flow mee thy faith by thy workes, This word (ben me) doth manifelt what manner of justification heespeaketh of, namely, that hee speakerh of a justification before men, For it is God that respecteth the faith of a man, whereby onely he is justified in his light: and it is men which respect the works, whereby indeede they testifie vnto the worlde their faith to bee good before God. Fer (as Saint James faith truly) faith without worker is but a dead faith, and not good, nor found, nor availeable. But faith and workes mult goe togethers and indeede where a true faith is, there good workes will they themselves as the fruites thereof. And thus Paul and James are to be reconciled; whichthing Thomas Aquinas a schoolman of the Papilts doth himselfe plainely tellifie, faying, that Christ lefus doth justifie effective effectually? Faith dothiustifie apprehensine, by taking hold of Christs and good workes doe justifie declaratine, that is, doe declare vnto men their justification before God. And so it is cleare, that howfoeuer a true faith cannot bee without workes, as fire cannot bee without light and hears yet our iustification before God is to be imputed to our faith, not to our workes: as warmthis to bee imputed to the heate of

the fire, not to the light of the fire, For fo faith S. Paulexpressely, That God imputetb righteonfnesse without workes, Rom. 4.6. And againe, That it is by grace, not of workes, Rom. 11.6. And againe, Not of workes, Rom. 9. 11. Againe, S. Panl telleth the Saints at Ephelus, that God bath ordained men to walkeingood workes; yet hefaith that they may nottrust to bee faued by them : for hee affirmeth, and affureth them, That they are saned by grace, and not by their workes, Eph. 2.8. 9, 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and faith, that we are faned not by workes, but by his predestination and grace, 2. Tim. 1.9. And againe, God is our Saniour, not for any workes which me have done, but according to his owne mercy be bath (aned vs: Tit. 3.5. And divers other like places be. Wherefore Saint Hilarie hath these very words (which we hold) Sola fides instificat: Faith only doth instifie, And Ambrose among other sentences hath this: Non instificari bominem apud Deum nisi per fidem : That aman is not instified before God, but by faitb: which is as much, as Faith onely doth suffifie before God. Saint Basil doth say, that this is perfect and sound resoycing in-God, when a man doth not boaft of his owne right confieffe, but knoweth that bee wanteth in himselfe true right consulte, and that be is instified by faith onely. And Gregorie Nazianzen faith, that to beleeve onely, is righteou nes. And therefore it is euident both by the expresse testimonie of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a maruellous error. It is true which is written, that every man shall be rewarded according to his worker: because the faith of menis esteemed and estimated by their workes, as the tree is knowne by the fruite: But there is no text of Scripture to shew, that any man is faued Propter merita, for his workes or merits; but

many texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet wee must say (as Christ commandeth) Wee are unprofitable fernants: Luke 17. 10. And therefore the Papists, which teach works meritorious, yea works of supererogation availeable to salvation, as well for others as for themselves, holde not the

Hilar in Mat. Cap. 8. Ambr. in Rom. 3.

right

right faith, and confequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, Ishould be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following The Pope of Rome being the head The Pope of that Church, is that famous Antichrift that was foretold Antichrift. by Paul the Apolle, &that is prefigured in the Revelation of Saint John, Ergo, it is impossible that the Church of Rome should bee the true Church: for the Church of Antichrist (though it boast never so much) cannot bee the true Church, though it would faine be so accounted; as many

an harlot desireth to be reputed an honest woman.

I One marke of that Antichrift, Paul sheweth to be this: 2. The f. 2. 8. That he should exalt him selfe above enery one that is called God. he doth not fay aboue God, but aboue every one that is called God : Ioh. 10, 34. Now those whom the Scripture calleth gods, we know to be fuch as be the Judgea and Magistrates of the Earth, Pfal, 82.6, who for that they bein the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high & honourable title of gods. That the Pope of Rome is such a one as doth exalt himself about any fuch god of the earth, namely about all Princes and Magistrates, is athing so well knowne, as I needenot to proueit: himselfe by his wicked practises, and his lesuites, Seminaries, and Priests doe in their bookes manifest the fame unto the world.

2 Another marke of Antichrift Paul fetteth downeto be this, namely, 2. Theif. 2.4. That he should fit in the Temple of God as God Showing himselfe to be God And I pray what doth the Popeelle, but sit in the Temple of God as God? when claiming the Apostolike Sea, heetakethy pon him to bethe head of the Church, and to rule as he lift: to erect Princes, and to depose them againe from their thrones: that bee cannot erre: that be can forgine finnes: matters that belong particularly to God, and to no other? What doth he elfe but by these demonstrations shew himselfe to bee God, in so much as hee arrogateth to himselfe most proudly the authority of God himselfe? which things the sixt booke

90 of the Decretals, the Clementines, and the Extranagants doe abundantly testifie. For these men were not content with that which Angelians wrote in his Poetry, the beginning whereof is , Papa Stupor mundi : The Pope is the wonder of the morld: Nec Deus es, nec homo, sed neuter, & inter verumque: I bon art not God, we art thou man : but neuter, mixt of both. But these Popes were bold to take vnto themselves the very name of God, & to accept it, given of others; according as Pope Sixens the fourth, when hee should first enter into Romein his dignity papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the Citie hee should enter at, having written upon it this blasphemous verse, dedicated vnto him:

> Oraclovocis mundimoderaris habenas, Et merito in terris, crederis effe Deus.

By Oracle of thine owne voice the world thou gouernest all:

And worthily a God on earth men thinke, and doe thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take voon him much more then Luciferian pride (howfoeuer (to deceive the world with wordes) he calleth himselfe serum seruerum Dei, a seruant of the seruants of God) that he exalteth himselfe aboue God himselfe, and his worship : for hetaketh vpon him to be about the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and repealed therein) will not doe, for he and his word will not be contrary. Againe, hereby it is manifest that hee exalteth himselse aboue God, in as much as there is leffe danger and punishment, for any that breakethany of Godslawes, then for one that breaketh any the least constitution of the Pope. Moreover, he claimethauthority in three places : Heauen, Earth, and Purgatory, and that is the reason hee weareth a Triple Crowner. Crowner to that by this account and claime, he hath more and larger extended authority then God himselfe: for such a third place as Purgatory is, he knoweth not of. And what doethese things but manifest himse exalt himselfe even above God, and all that is worshipped?

3 Antichristis described to be such a one as should come in lying signes, and false miracles & wonders: 2. The st. 2.9. (wherby, if it were possible, he would deceine the very elest.) And that this is verified in the Pope and Popish Church; as all men know that have been acquainted with their knaueries deceits, and frauds; so let their Aurea Legenda, and booke

of Trophees testific to the whole world.

4 Saint Paul. 2. Theil. 2. 8. theweth by hisname, that hee that helpeaketh of, shold be of anough, that is, a lawless person, or one subject to no law; which is also manifestly verified in the Pope; for no lawes will hold him, neither divine nor humane: for he claimeth to be about them all, and to change and alter what he list, and when he list, and to whom he list: which the glossevpon the Decretals doth testifie, saying thus of the Pope; Leginon subject to any law. What is this else but to be of anough, a lawlesse person, even the very same whom Saint Paule speaketh of?

5. Saint John in his Reuelation doth pourtray Antichrist and his seat, by the name of the great whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth have been drunken with the wine of ber fornication. This woman is that great Citie, which had dominion over the Kingsof the earth, at the time of this Revelation, as Saint Iohn exprelly affirmeth, Reu. 17.18.It iswell knowen, that there was then no other Citie which raigned ouer the Kings of the Earth, but onely Rome: and therfore Rome onely is and must needes bee the seat of Antichrist: for no other can bee by this evident and plaine description of Saint Iohn: for Rome was the onely City of the world that raigned ouer the Kings of the earth, the head whereof was then the Emperor, but now the Pope, for the condition of the first beast (namely of the Romane Empire Civil) is altered & changed into an Ecclefialticall & Roman Empire.

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6 Saint John in his Revelation, 13. 11. faw a beaft rifing out of the Earth, which had two bornes like the Lambe, but be spake like the Dragon: and then al that is spoken of this beast doth firly and onely agree to that man of Rome the Pope; who though in shewe he were the Lambe: for what is more mild or humble then to call himfelfe, the fervant of the feruants of God? Yet indeed hee plaieth the part of the Dragon, or Divell, having learned this cunning of Satan; who though he be never to bad a spirit, yet will transforme himfelfe into an Angell of light, to deceive foules: 2. Cor. 11, 14. as the Apostle sheweth. But here is wisdom faith John in that Revelation: Let him that hath any wit, count the number of the beast, for it is the number of aman, and his number is 666. Now because the number of this wicked Beast containeth fixe hundred fixty and fixe, Ireneus thinketh that this Antichristian beast should be Natery that is, a man of Italie, for the number of the Bealt is fet down in great letters, and this Greeke word (Laternos) doth make vp the just number of fix hundred fixty fixe, which is the number of the beafts name. If any doe thinke, that though this Reuelation were written in Greeke, as being the more knowne & common Janguage, yet that it was vetered to S. Iob, in Hebrew, because the Hebrew tongue is the holy tongue: & that Iohn himfelf was an Hebrew or lew by nation, & that likewife divers Hebrew words are found in the Revelation: (whose opinion is not vnlikely, but very probable; then let him feeke out an Hebrew word which containeth that iult number, & heerein he need not fearch far, or to fludy much vpon the matter: for the Hebrew word Romith (that is Romanus a man of Rome, in English) dothin those Hebrew letters containe the iust number of fix hundred fixty fix, which is the number of the name of that Antichriftian beaft, And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that Man of Rome the Pope. All the marks agreeing to Antichrift (what foeuer they be) are found fully & only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrift, of whom Paul and Saint John in his Revelation do tellifie :

testifie; and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrift, is justly for faken, and for ever to be forfaken of all Christians, asthey tender their saluation in Iefus Chrift: to whom onely they have betrothed themfelues, and to whom they must remaine constant for evermore which God grant vs all to doe. Amen.

CHAP. VI.

Against Schisme and Schismaticall Synagogues.

Anythere bee, who of a godly and zealous minde, doe in good fort feeke Reformation, and for that Church gouernement, which Christ himself hath instituted in his Church. whom I neither dare, nor doe reproue : o-

therethere bee, that feeke reformation amille, with venomous and flanderous tongues, railing, and reuiling against those which withstandit; which things doe neither grace themselues, nor yet the cause which they would preferre: othersome there be, who to make the cause of reformation odious, doe fay, that it abolisheth her Maiesties supreme gouernment and authority in causes Ecclesiasticall. I would wish all men to speake the truth, and to seeke the preferment of Godstruth, in a durifull, peaceable, and charitable fort. Let the cause be made no worse then it is. For my part, I desire no more then every Christian ought, namely, that the truth of God should carry the preheminence, what soeuer it be.

And I would to God that (all malice and contention fet apart) all of all parts would grow more charitablie affected both in their worder, and in their writings one towards another : for fo would this controversie sooner come to an end, and the more speedily be decided. Others there bee, who for that in lo long time they cannot fee their defired discipline and Church gouernment to be established, runne from our Church, and make a schisme and separation from

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vs, erecting discipline by their own authority, condening our Church to be no Church, that they may make their detestable Schismethe more allowable: these are the Brownists and Barowists, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vntovs any Church in England, but themselves. But they (for again I them I deale) and you must vnderstand, that a Church may be yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline init. For wee reade in Acts 2, verl, 41.42.43.47. of an affembly of people at Ierusalem, that received the word of God and beleeved, and which are expresly called a Church, (and who can or dare deny them to be the true Church of God, fith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erefted, For they were not erefted till afterward. And therefore a true Church of God may bee, though as yet it have not these; for this desired discipline is not an effentiall part of the Church : for it doth resemble the wall of a Citie-or an hedge or ditchabout a vineyard; & it is a Citie though the wall be wanting, and it is a vineyard though the hedge or ditch be wating: though so much the lesse fortified I grant. In as much therfore as we have the preaching of Gods holy word, & the right administration of the Sacraments (which beethe effentiall markes of the true Church) none ought to forfake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church where they bee, the true Ghurch of Cod. Admit (if they will) that Ministers in the Church of England beenotrightly created and brought into the Church ; will they therefore count they be no Ministers? By as good an argument they may fay, that he that is brought & borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers bellie) is no man: for the one commeth vnorderly into the world, as the other doth into the Church, I am fure the corrupt ordination of a Minister doth not proue him to bee no Minister : neither doth any other

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other corruption in our Church take away the life and being of a Church: for if a man be difeated and full of corruptions, will any man therefore fay he is no man? They fay we doe not only want the right discipline, but we have also put awrong discipline in the placethereof. But what of this? The Note. error then I confelle is great, but yet not such as doth make anulity of our Church, fo long as it holdern Christ Ielus the life and soule of the Church, and is ready to reforme her error, whenfoeuer by good proofe it shal be manifested vnto her. In the meanetime their argument is nothing worth: for if a manlofe alegorarme, yet none will deny him to be a man for all this blemish or defect weathough he put a woodden leg in stead of his leg which he wanteth, yet he re- A Simile. maineth a man still; because his principall parteremain, So though we want that discipline, yet we have the Principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we have a true Church, thogh not a perfect Church, letthe Brownists and Barowills confider from whence they are fallen: for if the Church of Christ bee the body of Christ, as S. Paul affirmeth; what do they else but by their Schifme and feparation, rent themselves from the body of Christ and then let them remember whose members they be, untill they be revnited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prooue it, which neither they nor all the world shal do. To fay (as they fay) that a fet forme of Prayer vied in the Church, & exhibited vnto God, the praier being framed according to the rule of Godsword, is Idolatry, is detelfable. For by as good reafon they may condemne all praier made to God by the Preacher or Pastor of the congregation; which they will not doe : and besides, all the reformed Churches in Christendome haue a set forme of publique prayers for publike : meetings and congregations.

They say that wee observe Saints daies, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else have they no rea-

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fon to charge our Church with idolatry (as wickedly they doe) for the statute it selfe doth expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the holy exercises vsed upon them in the publique assemblies. Againe, true it is, that divers Churches amongst vs are called by the names of those Saints they are dedicated unto but to say therfore we do dedicate Churches unto them, is very ridiculous. For when we call Saint Peters Church, or Saint Pauls Church, it is but to distinguish them from other Churches by their names. In Athens there was a place which bare the name of Mars, and Saint Luke in Act, 17, calleth it Mars-street: wil any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therfore hee dedicated that place to that heathen god of battaile? None I thinke will be so wicked or absurd.

Moreouer, it is true that wee observe fasting daies: but therein wee observe no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the Papists do.) But the politike lawes of this land, which appoint that men shall not eate flesh vpon certaine daies, do it in respect of the Common wealth, as to maintaine Nauigation so much the better, and for spare of the breed of young cattel; appointing moreouer a penaltie for such as shall take the daies to be observed, as merito-

rious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they have foolishly departed: for how imperfect a Church soeuer it bee (whose imperfections God cure in his good time) yet

shall they never be able to shew otherwise, but that the Church of England is the true Church of God, from which it is veterly valawfull to make a separation. God forgive vs all, and reconcile vs vato him.

Amen.

FINIS.